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THE REV. F. MAURICE, A.M.

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THE

EDUCATIONAL MAGAZINE.

JULY, 1840.

EDUCATION OF THE NEW COLONIES.

We have assumed it as the common doctrine of the different sects and parties among us, that Education is the principal and most available remedy for the Social Evils under which this country labours; and we have endeavoured to ascertain, from the statements of persons generally at variance with each other, what these social evils are, and, therefore, what education can be expected to meet them. But some of those who are most earnest in proclaiming Education as one of the medicines, perhaps the most needful, for our sick commonwealth, are also strongly of opinion that it will not be effectual unless another be applied at the same time. "Our people," they say, "at home must be instructed; but we must also persuade some considerable body of them to go abroad; we must colonize as well as teach." There may be a few who maintain in words, and more who believe secretly that the last of these methods is by far the most practical and decisive; that education is a slow process, carried on under innumerable obstructions, but partially understood, incapable of acting upon this generation; that colonization is a direct means of removing a huge present evil. We have no wish to controvert this notion, far less to slander the designs of those who are urging our countrymen to emigrate. We feel the force of their arguments, and admire their zeal. Our object is to consider whether the two subjects may not have a very close relation to each other; whether the principles of education must not be studied in order that we may understand the principles of colonization; and whether, if it be so, there are any indications in the history of colonization as to the mode in which education may be most effectively connected with it.

The celebrated work of M. de Tocqueville, of which two new volumes have been lately translated by Mr. Reeve, is regarded by some persons as a complete view of the condition and prospects of the United States; as throwing a new and brilliant light upon the nature of democracy, and as explaining the destinies of the Old World by help of the New. We are afraid that we cannot quite join in these high panegyrics. M. de Tocqueville's appears to us the work of a very accomplished Frenchman, abounding in acute observations and vivacious epigrams, and continually hinting at truths which, if extracted by study and meditation from his rhetoric, would be of the highest worth. Mixed with these, however, we have found vague and vulgar generalizations, well contrived to furnish men with opinions and talk, little likely to assist them in thinking. Nor have we been able to ascertain that, with all his gifts of classification and analysis, the author has the least power of looking straightly and distinctly at an object, or really conversing with human characters—a power surely of some importance to one who attempts to represent the Life of a nation. But though on these grounds we cannot go the full length of M. de Tocqueville's admirers, we are bound to acknowledge the very great service which he has rendered to the study of America and its people, by the pains which he has taken to fix our thoughts on the circumstances of its original colonization. It is a very simple and obvious consideration, that the character and faith of the people who went out from England, from Holland, or from France, in search of new habitations, may have had a considerable effect in determining what those habitations now are, and what is the position of the people who are dwelling in them. But it was a point which previous travellers and speculators had strangely left out of consideration. They had fancied that, by noticing the manners of the people among whom they might chance to be thrown, or by rough conclusions formed from imperfect information respecting the effect of their institutions, it was possible to ascertain how far these institutions belong to the people; how far they are likely to be retained or lost; what issues await the country in which they have been growing up. Judgments formed on such data, by such methods, whether by partisans of the Old World or of the New, by admirers or haters of democracy, could be worth very little. By drawing our thoughts to the temper and feelings of the original settlers, as we get them from the history of our own land, or as we find them embodied in their own early laws, M. de Tocqueville has given a hint which cannot be forgotten by any student of these colonies, or of colonies generally; and which, we fancy, is of more substantial value, not only than all his large remarks on the manners of a people whom he seems to know merely in the abstract, but even than his really interesting comments upon their municipal forms and institutions. It is a hint, moreover, which may serve to counteract the partial and mischievous effect which parts of his book would make upon our minds. We do not for a moment wish to deny the reaction even of the most purely civil and arbitrary institutions, upon the characters and intellects of those who live under them; but it is also very important to know what the men were who first gave form and life to these institutions, lest we should fancy that certain external arrangements are the ultimate origin of that which is good or evil in men.

There is scarcely a circumstance in the condition of America, in the present day, which does not receive a new light, when we consider the character of the persons who originally settled it; scarcely one that is capable of any clear interpretation, if we look merely at the history of the Revolution in 1775, and suppose Franklin, Washington, and Maddison to be the authors of the Commonwealth which is established there. It was the great object of these last to form the different States into a united body. But in spite of the existence of a common language, and the many circumstances of relationship to a common country, and of danger from a common enemy, which had for a hundred years been preparing them for this amalgamation, there are in the States different feelings, interests, jealousies, which seem to make their general name often almost a mockery. How could this be accounted for, unless we remembered that the persons who founded these States, though they came from the same land, were governed by different maxims and habits of thought; that their predominant opinions were such as they could not easily change or throw aside from any motives of self-interest, or any desire of a wider fellowship; that they were the dearest possessions of men of strong, rugged characters and intellects, who were likely to express, in all their most permanent acts and words, and to transmit to their descendants that which influenced their own lives? The strong individuality of these early men, so very unlike the temper which distinguished the century in which the heroes of the Revolution were born, has, in like manner, stamped itself, as De Tocqueville has remarked, upon all American habits and institutions. Nowhere else does the sense of religion, as a personal obligation, so easily mix itself with the most selfish and money-getting propensities; nowhere does this sense prompt so many combinations and associations, or prove itself so unable to sustain them; nowhere does it constitute a more powerful element of a nation's life; nowhere is its tendency more to divide the members of that nation from each other. To this must be added, how little the feeling of what is deep and invisible has availed to produce a literature, the effect of such a feeling in every country of the Old World where it has operated with any strength. These circumstances, with a thousand other peculiarities of manners, opinions, and conduct, which proceed from them, and react upon them, can never be considered as the mere results, for good or for evil, of democracy in itself. Democracy must rather be considered as the result of that in which all these peculiarities originated; as the legitimate fruit of that Sect Spirit from which America has derived all its characteristics of strength or of weakness. So strikingly is it proved, by the history of this land, that the moral state—the education, in other words—of those who go out to settle a country, determines what that country shall be—modifies to its own shape all the events and revolutions which afterward befal it.

But does America teach us nothing more than this? De Tocqueville and other travellers testify to the existence of various tendencies in America, which seem to show that this sect life cannot last. He thinks that something larger and more comprehensive must supersede it, and that Popery and Unitarianism, or rather the Pantheism which has grown out of it, will at last divide America between them. We shall not consider the reasonableness of this fearful prophecy. There are some among us who believe that there is a mustard seed in the American soil, of which the French traveller has taken little account, which will become a more and more goodly tree. If these hopes for the Protestant Episcopal Church in America, which we in England fondly entertain, should be frustrated for a time; if those two systems, of which M. de Tocqueville speaks, should be destined for a time to overshadow the land—the utmost vagueness alternating with, and bordering upon the narrowest tyranny; the worship of idols and the worship of an abstraction reproducing each other—we believe, and we say it with deep sadness, the American Church will have itself to blame. With many noble and glorious gifts and graces, free from many gross sins, for which she may and ought to reprove her English parent, she has lacked one grace; she has not proclaimed a free communion to people of every kindred and colour. The sects cannot do this: we, at least, cannot blame them for not fulfilling the great duty of the universal Church, when we believe that they have parted with some of the great characteristics of it. The States, very possibly, cannot abolish the degrading distinction. It was the Church which extinguished slavery in Europe: it is the Church which must do it in America. The Romanists have admitted the white and the black together to their communion; and we fear that the Protestant body cannot maintain its position in the sight of God and man, while it denies practically that all are one in Christ Jesus. But, at all events, this seems to be admitted, that America must have some faith which lays claim to universality—which comes forth, on some ground or other, to say that it has a right and a power to unite men, and not to separate them. Pantheism, Romanism, Protestant Episcopacy, each on its own ground, boasts to be catholic. We believe that God, in his own time, will say which boast is true, and will confound whatever assumes the name without preserving the reality; but meanwhile the fact is established that, even in the country which was originally established upon another basis, some such pretension is felt to be grounded in the wants and cravings of men. We may, then, it would seem, fairly draw the inference, that the education which America received is not one that is applicable to this time.

But, were it otherwise, such education is not easily to be obtained. Settlers will not now go forth under the influence of the motives which prompted the settlers in our revolted colonies. Men now have a sufficient vent for all strange opinions and plans at home. If they are inclined to condemn existing institutions, or to complain against the luxury of the upper classes, they are much more sure of a sympathising audience in Grosvenor Square than among the backwoodsmen. If they have some new scheme of society to substitute for the old one, they find, as Mr. Owen and others have done, that the corruptions of our country furnish them with their best arguments for a change, as well as their best excuses for any unfortunate failures, and that nothing is so inconvenient as to try the experiment under perfectly favourable circumstances. Supposing even there were some persons who felt England oppressive, and sought for a purer air and freer scope for uttering their thoughts in Australia and New Zealand, how very different an impression would they make from that which the Puritans made in America; what a very different position would they occupy with respect to the rest of the settlers, from that which they occupied! In the one case, the earnest discontented men were the lawgivers of the community; they gave the shape and tone to the thoughts of those who went out with them: all the projectors and speculators who might chance to mingle in their society, exercised an influence most insignificant when compared with theirs. Now the commercial part of the enterprise is clearly and definitely organized; the principles upon which it is to be conducted, discussed and settled by shrewd and clear-headed men; all its machinery adjusted and managed with the utmost skill and precision. Imagine what kind of relation a few spirits, who had found Europe too dull and mechanical for them, or who had gone out to realize some great conception, would bear to such a community as this. What calculus could ascertain the infinitesimal portion of power which they would be able to put forth in constructing or regulating the new Society!

These remarks ought, we think, to be taken into consideration by thoughtful men in England. We do not believe that there are any persons who steadily and seriously contemplate the establishment of a set of merely commercial colonies, upon which no sort of moral or spiritual influences shall operate. Far, very far, are we from thinking, that the authors of these speculations, though probably differing very widely from us on most subjects, look forward to any such result, or could regard it without dismay. Many of them fancy, no doubt, that all the forms of European civilization may re-produce themselves, without difficulty, in the New World; that Adelaide and Port Philip will just as naturally have churches as theatres, and that thus all necessary influence of a higher kind will be readily supplied. Others there are among them, men of deeper minds and characters, who know that, by merely providing the material with which moral influences are to work, you do not provide the moral influence itself. This, perhaps, they expect will reach their colony through the agency of individual men, going out from some strong impulse. We fully believe them; but we think we have shown that the impulse must be one of an entirely different kind from that by which the founders of the New England States were actuated. We have not said that impulse was evil; we have fully admitted that there was good in it, or the good which we find in America would not have resulted from it. But we have said, that the impulse, right or wrong, has nothing corresponding to it in our day. We have taken up the fashionable mode of argument, and said—"This kind of moral education might be very good two centuries ago, but it is obsolete." What is to be the substitute for it? What is that impulse which may act upon the new colonies as strongly as the old Puritan influence acted upon the colonies of North America? In answering this question, we turn to the Churchmen of England. We have contended earnestly that, in the Education of England, the Church is able to do what no other body can do; we have not said the Church backed by the State, can do this; we have said the Church, without the State, nay, with the State opposed to her, can do it, and ought to do it. We have said the Church has powers which the State has not; powers given her expressly that she may educate the mind of the nation. Now to such assertions as these the answer was ready—"You are pretending to rest your scheme upon the Divine strength which has been given you. The truth is, you are availing yourself of all prescriptive prejudices, national habits, the maxims which belong to a worn-out society, the laws and encouragements of bigoted ancestors." We do not wholly deny the charge. All deep and ancient national feelings we venerate; the Church created them—the Church has been the means of preserving them; so long as they last, the Church has a right to avail herself of them. But now we have an opportunity of proving whether our unwillingness to throw aside the helps that God has given us, do indeed arise from our trusting in them more than in Him. Here are new societies rising up, thousands of miles away from England; the formation of the New World there is conducted by persons most free from all ancient notions, most eager for every modern improvement. The English State will have no great authority in these regions; what it has will probably be rather inconvenient than helpful. Here, on this new soil, under these disadvantages we say, let us make the experiment of our principle. Let us see whether a Church, constituted under an episcopacy, going forth in reliance upon the powers with which God has entrusted her, may or may not become the great instrument of education in those lands. You say that our system is obsolete; that it may have worked well in former days; that the world requires something else now. We think that many of those who utter such sentiments as these, do themselves furnish the most lively illustration of an awkward and unhappy attempt to preserve a state of feeling which, being at first most narrow, is incompatible with the present wants of society, and cannot naturally be adapted to them. In the minds of the very best of them, we seem to ourselves to discern an earnest and venerable Puritanism, striving and striving in vain to ally itself to an age which requires indeed all the earnestness of Puritanism—all its strong sense of personality—but requires besides to know, that men are members of one body, and that they can only effectually assert their distinct position when they remember that they are such. These persons, feeling that the principle which they have derived from their education, and upon which their character has been formed, is not sufficient for them, strive to help it out with certain large and vague conceptions, borrowed from writers of our day, which fit them very ill; which they have adopted rather than realized; and which present an almost ludicrous contrast to the more original and genuine portions of their faith. Such writers are likely to be very popular in America, because America has, as we said, derived what is best and most solid in it from the same influence, and is now experiencing, in like manner, its imperfection. But they cannot teach us what is wanted for a colony arising in our day; that lesson, we believe, must be learnt from the maintainers of what they fancy is a by-gone institution. That same episcopacy which their ancestors rejected, but spread Christianity, and, through Christianity, freedom, civilization, literature, through Europe will, we hope and believe, go forth to educate the fifth continent of the world, to plant seeds there, from which a yet nobler and more glorious harvest may one day be produced.

Upon the faith of English Churchmen this result, under God, depends. An effort—the most cheering of which our modern history can speak—has been made within the last two months for this object. The Bishop of London has asked for help to plant a Church on those shores, of which it shall not be said that it owes anything to State encouragement. We have no right or reason to expect that the plan will be discouraged by a Government, who are asked not to countenance, but to suffer the faith which they profess to establish itself. The companies which superintend the new settlements are still less likely to frown upon the attempt. They may care nothing for our opinions—they may believe them fanatical, but they are not likely to say that a body of cultivated and educated men, because they are called Bishops and Clergy, shall be allowed less advantages than other colonists. If, then, so noble a scheme for redeeming the character of England, and proving that she does not always send her sons forth to destroy Aborigines and corrupt the world, should fail, it will fail because we who are called Churchmen do not really believe that God has established a Church, and that he designs it to be the means of spreading light and truth through the earth.

SELWYN ON CATHEDRALS.

The Bill respecting Chapters has not yet passed through the House of Commons. That it will be supported there by Conservatives as well as Whigs, there is little doubt. That both have plausible excuses for their votes it would be absurd to deny. The Chapters have been defended because they hold out encouragements to selfishness; because they tempt men to become Clergymen whom it might be good policy to pay for being anything else. The Chapters have been abandoned by some of the most revered and zealous of our spiritual guides. Assuredly these are strong *primâ facie* arguments. To those who never look below the surface they are irresistible; to those who are ordinarily obliged, by their position, to defend that unintelligible relic of another age, a Church, they are comfortable; on those who have learnt, by experience, the folly of giving up any institution till we know the meaning of it, they impose the necessity of inquiring whether these bodies ever had a purpose, or whether they are utterly incapable of accomplishing that purpose now. Writers on education are not perhaps bound to seek for an answer to these questions; but if an answer be given to them, and if part of that answer bears directly—the whole indirectly—upon the subject to which they have devoted themselves, they ought surely to know what it is. With this conviction, we have taken up Mr. Selwyn's "Attempt to Investigate the True Principles of Cathedral Reform,"* and propose to give our readers some account of it. We do not ask them to throw off any former opinions, that they may study it impartially. We do not ask them to believe that the members of Chapters have not neglected their duty, or that the instruction of the poor is not more important than general, or even than theological learning; or that it is not wise to reform the Church for the sake of conciliating the Dissenters: they may retain all these convictions; and if they do, we call on them, on the strength, not of Mr. Selwyn's authority, or even of his arguments, but of his facts, to uphold the Chapters.

In a former work, with which some of our readers may be acquainted, Mr. Selwyn endeavoured to show that the Cathedral Chapters are integral parts of our ecclesiastical polity; in the present he inquires into the office and scope of these institutions. The following brief statement respecting their early history, is an important introduction to the argument.

> The existing Cathedral Churches of England had their origin in several different institutions of former times. The first of them was that which still subsists, though with considerable variations of form, in the Cathedrals of the Old Foundation. In these the establishment consisted of a Bishop, the Dean, and a large number of Canons, living together at the Cathedral city, and employed in the various offices of religion in the Church and Diocese. To this class belong the Cathedrals of Lincoln, Salisbury, &c.
>
> The second class of institutions from which our present Cathedrals are derived, was one which is said to have been almost peculiar to the English Church, the Conventual Cathedrals. These consisted of Monks, with a Prior as their chief, who together formed the Chapter, and enjoyed some of the same privileges as the Chapters of the before-mentioned Cathedrals, such

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* By Rev. William Selwyn, M.A., Canon of Ely, and Rector of Branstone. Part ii. Deighton, Cambridge; and Parker, London.

as that of electing the Bishop, &c. There were eight of these Conventual Cathedrals, attached to as many Bishopricks; among them Canterbury, Winchester, Ely, &c.; and these were all formerly constituted as Cathedral Churches, a Dean and Chapter taking the place of the Prior and Convent by King Henry VIII.

Lastly, there were Monasteries unconnected with Bishopricks, which were by the same King formed into Cathedral Churches, and incorporated with the newly-erected Episcopal sees. To this class belong the Cathedrals of Oxford, Peterborough, &c.

Now of all these institutions he affirms that they were designed to be instruments in the propagation and maintenance of the Christian faith. That this was their object, that they fulfilled it, that they were the great means of evangelizing the country; he shows from the early historians of England, supporting their testimony by that of Selden, who can as little be suspected of an ecclesiastical bias as of deficiency in antiquarian learning. Mr. Selwyn's inference from this evidence is thus stated:—

> I conclude therefore, on the whole, that the sphere of the Cathedral is co-extensive with that of the Bishop; that as the Bishop is bound by his office to provide, as far as in him lies, for the spiritual culture of his whole field, so the Cathedral Chapters are his legitimate coadjutors and fellow-labourers in this good work; that they are the instruments by which he may multiply his efforts and extend his influence from the centre to the verge of his Diocese; that, so long as any part remains uncultivated, any sheep without a shepherd, the Bishop and his Cathedral Clergy are the primary agents by whom the wanderers are to be brought into the fold, and the barren waste reclaimed. In a word, that as is the Bishop, so are the Cathedral Chapter, *debtors to the whole Diocese*, until the Church of Christ be planted and established in strength and energy, through all its quarters.
>
> We may then lay aside, as partial and incomplete, those plans of reform which would tend to make Cathedrals merely Colleges for devotion and study; to assimilate them to parish churches; to confine the operations of Cathedral Chapters to the celebration of Divine worship and the maintenance of the fabric. Cathedrals have a higher and nobler office than any of these, an office which includes them all, and many other purposes besides, of essential importance to the welfare and good government of the Church.

A person who read this passage might be tempted to wonder at the strange use of language in our day. Mr. Selwyn, who imposes these vast duties upon himself and upon his brethren—who meditates this extensive plan of practical reformation, is called a supporter of existing abuses. Those who are content (their own life interests being safe) to see their country despoiled of revenues, which the piety of past ages has devoted to its instruction, are called liberal and disinterested lovers of improvement. But we have no time to make such observations as these; which, indeed, are sufficiently obvious without our suggestion. What we have to do is, to show that, if our author has large general views, he is also ready to carry them out into detail.

The first office which he assigns to the Cathedral is that of maintaining a daily public worship. That this was one of the original intentions of their founders, he has of course no great difficulty in proving; and the majority of our readers will perhaps agree with us, that he has as little in maintaining the wisdom and seemliness of such an arrangement. Hence he deduces these two principles of Cathedral reform :—

> First, That the number of Canons in each Cathedral should be sufficient to insure the dignified and solemn celebration of Daily Worship, and to furnish an ample and honourable attendance at all the more solemn services of the Church.
>
> Secondly, That regulations should be adopted to secure, as far as may be, the appointment of such men to Cathedral Canonries as may be fitted, by their intellectual endowments and spiritual character, to set forth the glory of Almighty God, by their ministrations in the Cathedral Church of the Diocese.

But Mr. Selwyn feels most strongly that the existence of the sublime Cathedral worship in the midst of a city which is full of an ignorant and demoralized population, is an anomaly. He affirms, then, that the next office of the Chapter was to provide for the spiritual wants of the Cathedral cities. He quotes the following passage from Bede, in proof that they were intended to perform this duty :—" Ubi datam sibi mansionem intraverunt, cæperunt apostolicam primitivæ ecclesiæ vitam imitari, orationibus videlicet assiduis, vigiliis ac jejuniis serviendo, *verbum vitæ quibus poterant prædicando.*" The Cathedral Clergy were, in short, a body of home missionaries, devoting themselves mainly to the great towns in which they were established, and paying also occasional visits to the surrounding villages. This chapter concludes with this cheering prophecy :—

> Let us hope that we may see the day, when the population of our cities shall be as well and thoroughly cared for, in spiritual concerns, as the smaller parishes of the rural districts; when, in the efficiency of her pastoral ministrations, and in the excellence of all her parochial institutions, her schools, her libraries of religious knowledge, her systems of collecting contribtutions for purposes connected with the Church, for the propagation of the Faith at home and abroad, the Cathedral city shall be a model to all other parts of the Diocese; that she shall be indeed "a city set upon an hill," and be able to say to the Parochial Churches, which, in the language of Hooker, are her "daughters," her "spiritual and heavenly colonies," on all their occasions of doubt and difficulty,
>
> ANTIQVAM EXQVIRITE MATREM.

We now come to a very important part of Mr. Selwyn's book, in which he undertakes to establish these propositions. That the Cathedral Chapter was from the first ages of the Church regarded as the Bishop's council; that it actually fulfilled this office in the early times of the English Church; that it is recognised in this character by the common law of England and by the Canons of the Church. Next, that some of the greatest abuses at present in the Church, connected with ordination, have arisen, from the Chapters not being called in to assist the Bishop in the work of examining the candidates. Finally, that the great complaints which have been made by members of the Church of England, by Presbyterians, and by Dissenters, against the arbitrary and exclusive authority of Bishops, have arisen from the neglect of that part of our ecclesiastical constitution which assigned to the Bishop this council of Presbyters, as at once a check upon the absoluteness of his judgment, and a help in the execution of his duty. On this last point, Mr. Selwyn's evidence is indeed most startling. We would entreat all persons who believe that a high Churchman must necessarily be a bigot, and a supporter of Chapters the most bigoted of high Churchmen, to peruse this part of his pamphlet. They will find him allowing the greatest weight to the objections of the Puritans against the episcopal government in the time of Charles the First; admitting how much we may ourselves have been the cause of the Scotch secession; testifying the greatest eagerness for a re-union, and acknowledging that we must prepare the way for it, by showing that, in our zeal to exalt Bishops, we do not undervalue the authority and office of Presbyters. We have often maintained that those who talk of conciliating Dissenters have no real sympathy with Dissenters, and know nothing of their real wishes and wants. Mr. Selwyn has supplied a new proof of this fact, and has shown besides, that we are about to abandon an institution which, if it had been rightly and efficiently used, might have kept them in our communion. We come next to our own proper subject of education. From Mr. Selwyn's statements on this subject we must make some extracts.

> The first seminaries for the instruction of youth, in this, as in other countries, were instituted by the Church. It was among the earliest cares of the Bishop, when established in his See, to provide for the training up of the young in the ways of godliness and wisdom: in aftertimes we find schools attached to all the Cathedral Churches; Diocesan constitutions enacted to secure, if possible, the establishment of Parochial Schools; and an officer, belonging to the Cathedral, appointed to superintend the conduct of schools, and examine into the qualifications of teachers.
>
> The following extracts are from the constitutions of three different Cathedrals.
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> "Constit. Eccl. Lichefeld. A.C. 1194.

De Officio Cancellarii.

Cancellarii officium est in scholis regendis et libris corrigendis curam impendere, lectiones auscultare et terminare[*]."

" Constit. Eccl. Lincoln. A.C. 1212.

De Officio Cancellarii.

Dignitas ipsius est quod nullus potest legere in civitate Lincolniensi, nisi de licentio ipsius. Et quod omnes scholas in comitatu Lincolniensi pro suo confert arbitrio, exceptis his quæ sunt in præbendis."

" Constit. Ecc Cath. S. Pauli.

De Cancellario.

. . .Is etiam præest literaturæ, non solum Ecclesiæ, sed etiam totius civitatis. Omnes magistri grammatices ei subjiciuntur. Is in Schola Pauli magistrum idoneum, quem ante Decano et Capitulo præsentaverit, præficit: et ædes illius scholæ sumptibus suis reficit. Is etiam libros Ecclesiæ omnes scholasticos custodit, et Magister eruditionis et doctrinæ est; et auditoribus legere oportet sacras literas, ad Dei cognitionem, et ad vitæ et morum institutionem."[†]

Mr. Selwyn proceeds to inquire whether the ancient system, which provided for the superintendence of education by means of the Cathedrals, might not, with certain modifications, be applied to the improvement and maintenance of religious education at the present. Having alluded to various points which have been already discussed in our pages, such as the establishment of an institution for candidates for holy orders, the improvement of the Grammar Schools attached to the Cathedrals, the founding of Training Schools, &c., he remarks—

> But there is still another point, in which the Cathedrals may render most valuable and permanent assistance in the cause of education; viz. the revival of the ancient constitution, which assigned to one member of the Chapter the charge of schools. It is of little moment whether the person filling such an office be called the *Chancellor*[‡] as we have seen above, or in more modern style, the *Diocesan Secretary for Education*; but, by whatever name, it is evident that such an officer will be required, as the responsible organ of the Church, in order to the maintenance of a sound and vigorous system of education. To communicate the state of the Parochial Schools in the Diocese to the Bishop—to point out any particular case requiring attention—to take the chief superintendence of the Diocesan Training School—to arrange and regulate the business of periodical inspection of all schools—to correspond with the National Society (as the central organ for Education)—and to be on the watch for improvements in the various details of school-management and instruction—for all these purposes, and possibly many others, it seems absolutely necessary that there should be an officer of the Church especially charged with the care of education. And none can be so well situated for the discharge of this duty as a member of the Cathedral Chapter.

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[*] Wilkin's Concilia, I. p. 498. The same at Salisbury.

[†] Dugdale's Hist. St. Paul's, p. 245.

[‡] By the account given of Rouen Cathedral, it appears that he was sometimes styled *Escolastre*.

> Besides the obvious advantages of this arrangement, such as the provision of a competent income and house of residence, in the Cathedral city, there would arise this farther benefit, that the care of Parochial Schools would be thus recognised, openly and distinctly, as a part of the duty of the Church. There would be an officer in every Diocese responsible for the state of Education; and there can be little question, I think, that the services of such an officer, assisted by the Rural Deans and other Clergy, would tend materially to improve the character and maintain the efficiency of the Parochial Schools.

In allusion to this subject, Mr. Selwyn takes occasion to express his earnest desire that a reconciliation may be effected between the National Society and the Committee of Privy Council. He frankly states his objection to some of the arguments of the National Society, and expresses his confidence that the Government have not wished to put any slight upon the Church. His statements on this subject are at least manly and conciliatory. He may not be acquainted with all the facts of the case, or have fully considered how necessary it was to avert the threatened danger of a State usurpation, even by resisting measures which, if not connected with that threat, or tending to the ultimate accomplishment of it, would have been harmless. We are as anxious as he can be that no party feelings, no vulgar phrases about Whig or Tory, should enter into the question. We are quite aware that the Government may have been brought into its present position through circumstances, and without any evil will to the Church; and with a real desire, however mistakenly directed, to benefit the country. And we cannot doubt that a strong, efficient Church organization, such as he recommends, would be the true balancing power to the State—would effectually counteract anything that was dangerous in its pretensions, and would work with it for the diffusion of the sound learning and the religious instruction, which are as necessary to the permanence of one body as of the other. In conclusion, we must thank Mr. Selwyn most heartily for the erudition which he has brought to the study of this subject, as well as for the excellent spirit in which he has treated it. His work may not avail to save the institutions which he loves; but, at least, it will be a testimony that there are Churchmen who are labouring, amidst great discouragement, and in defiance of a popular clamour, to promote the highest objects by the wisest and the worthiest methods.

PRINCIPLES OF EDUCATION.

LETTERS ON THE BIBLE.—No. III.

BY A LAYMAN.

My Dear J——,

I fear I expressed myself rather incautiously in the former part of my last letter, and I therefore wish to explain that nothing was farther from my meaning, than to recommend that children should be put upon reasoning about the "origin of the world," "origin of evil," "powers of nature," and such logical abstractions: these abstract studies may be very proper, and even very desirable for the mature intellect, but they are altogether unsuitable and pernicious to the child. Still we must remember, that the child has a human understanding as really as the man has, and that this understanding ought from the first to have a training fitted to its infantine state. Now this appropriate training—which will neither stunt nor precociously excite, but quietly and healthfully develop the mind according to just measure and proportion—consists (as far as books are concerned) in giving the child true stories of actual people who have lived on this earth, but stories which embody and illustrate deep and mysterious truths. His main interest will be, and ought to be, in the facts, in the stories themselves; but he will frequently get glimpses of their hidden meaning, and will then make inquiries about this, which every wise and Christian parent will know how far to satisfy or encourage, how far to leave for the present unsatisfied. Such stories, pregnant with divine truth and life, and divinely selected and recorded for the sake of these, have been provided for our children in the Bible, as they are not, and cannot be in any other book.

Let us now proceed to consider the Bible in reference to *School* Education. In my first letter, I called this the National Stage of Training, and showed the analogy and connexion between the position of the schoolboy and the citizen. It would seem to follow that *History* must be the proper study for school; and accordingly we actually find, that Latin and Greek History is the centre of all the education in our Grammar Schools, while the History of England seems likely to be allotted a corresponding place in the new Middle Schools, which the Church is establishing throughout the country. The boy's studies are all historical; the Latin Grammar teaches him the language which the people of Rome spoke; his Maps show him the seven hills on which the City stood, and the different countries, far and near, which its armies conquered; his Chronology always dates before, or after the building of Rome. In reading Livy, and Virgil, and Cicero, he learns what were the thoughts, and feelings, and actions of the Roman citizen in the camp, in the senate, in his own home, or in the temples of the gods; and I think that every one who looks back on his school-days, will perceive plainly, that all the life and interest of all his studies consisted (though he was not then aware of it) in this historical character with which they were invested. Nor will it be less clear to him, how these studies must have exercised their appropriate influence, in fostering conscience, love of justice, love of social order, submission to authority, admiration for moral and intellectual energy, self-respect, self-control, and all other manly habits. At the same time we must observe, how the exhibition of these virtues is constantly obscured, and, what is worse, confused by all manner of opposing and counteracting vices, in the histories and other literature of every nation, ancient or modern. Thus, the Roman's reverence for a higher Being than man, and his desire to be directed by him continually, made him the victim of superstition and priestcraft; his patriotism and bravery were always leading him into unjustifiable wars for the aggrandizement of his own country; his respect for the dignity of family relationships made him arbitrary to his children, and tyrannical to the common people, who could boast no patrician blood and long line of ancestors; and his utter want of human kindness towards his slaves seems to have been intimately connected with his high estimate of his own rights and privileges as a man and a citizen. In the History of Greece, we find another set of confusions and contradictions between right and wrong, not less important in principle, or in their consequences to the state, and to its individual members; and so too in our own English History, even down to the events of to-day; for what are our party views, party feelings, party proceedings, but so many partial, because confused attempts to maintain the right, before we have succeeded in fully distinguishing and separating it from the wrong? Here then the Bible comes again to our help, with its inspired Laws, Histories, Poetry, and Philosophy of the Jewish Nation. The Jews were real flesh and blood men like any other people: like the Romans, they had a rich and powerful aristocracy, leading the armies in war, and upholding the sacredness of marriage, the dignity of women, and all other rights, duties, and interests of family life; like the Greeks, they had popular legislative assemblies, and national festivals; and they had a race of bold and independent landholders,[*] which I can only compare to our English yeomanry: they had a code of laws, a regular administration of justice, and a constitutional monarchy with a long line of kings, many of whom ruled an empire including almost all the neighbouring states, while their alliance was courted by the rest: they had poets, philosophers, and statesmen, and colleges where these were trained; they had the institution of the sabbath or weekly day of rest, a system of national (I might almost say parochial) education by a permanent learned class set apart for that purpose, and religious ordinances and worship, both public and personal. Here then we have a people possessing all the main political institutions, and exhibiting all the characteristic features of national life, ancient or modern; and these, not established and developed by their own unaided wisdom and strength (as was the case with the Greeks and Romans, who were left to work out the problems of social order by themselves), but under the formal and habitual direction of God himself. And seeing that the records of this divine guidance, and of the growth of the nation under it, are also inspired, we must possess in them, if we will only rightly use them, a complete explanation of all those confusions and contradictions which we have seen that all other histories are full of; and a certain clue to lead us through all the perplexing questions in politics, which are a very practical part of an Englishman's almost daily life, and, in spite of the party heats and prejudices which too often debase it, a very precious part of it. That the records of the sin and misery of the Jews occupy as much space in the Scriptures as those of their righteousness and prosperity, does not make them at all less instructive to us: for what we want, is the clear *distinction* between right and wrong; as the principles from which national happiness and national ruin spring, and the clear tracing out of the hidden ways of Providence, by which the divine counsels are certainly accomplished, whether man obey or rebel; and these, the inspired Book can and does illustrate as much by contrast and warning, as by precept and example. If it seems to us as though common histories, and of other nations, teach us these same truths very plainly, it is because we do not realize what we should have been if we had not been born and educated in a Christian country, nor consider what the insensible and unrecognised influences of the Bible history have been in expanding our hearts and minds.

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[*] There were 600,000 of these small landholders at the first division of the land of Canaan. What order of men they were in after times, we may see in Naboth, when he so resolutely refused to sell his vineyard, the inheritance of his fathers, to Ahab, to make a garden of herbs of.

I will give you a very slight sketch of the successive subjects of the historical books of the Bible, which you may possibly think worth filling up for yourself. Of the book of *Genesis* I have spoken already; but I will farther observe that the accounts of the fall of man, of the state of society in the times immediately following, and of the emigrations by which the earth began to be peopled, exhibit God as the author of moral, no less than physical order; and by a series of examples, explain that man can only be happy or virtuous by obeying and trusting in God, and that all sin consists in departing from his government. And lastly, we have these great truths farther developed in a detailed picture and history of the patriarchal life and manners of Abraham and his descendants during four generations. In *Exodus*, we find this family of Abraham multiplied into twelve numerous tribes, but sunk in bondage to the king of Egypt. Moses is raised up not only to deliver them from their oppressor, but to organize them into a nation; and he does this under the directions of God, according to his Will and Counsels, by his help, and in fulfilment of his Covenant with Abraham. The stages of this great work; the departure out of Egypt, which proved that God was faithful to his covenant, and able to keep it; the guidance of the Cloudy Pillar, which showed that he was actually present with them; the promulgation of the Law, which declared that He was a righteous God, and required them to be righteous; the appointments of the Tabernacle service and sacrifices, which testified that men were capable of entering into communion with God through a mediator and by the sacrifice of their own will and animal nature; the institution of the Sabbath and the order of Levites, by which the fact of the moral and spiritual life of man, and the duty of cultivating these, were practically taught—these things, together with the severe yet parental discipline by which God compelled the Israelites to submit to national orders, and to recognise Him as the actual upholder of it, are related by Moses himself in *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*. The last of these also sets forth the lawgiver's own inspired and illuminated view of the principles of the constitution, and of the certain consequences by which any departure from them in future times would be followed. The book of *Joshua* exhibits the chosen nation as the instruments of God's righteous vengeance, upon the barbarian races of Palestine. The measure of their iniquity was full; they were too deeply sunk in every cruel and sensual vice to be capable of reformation; and if they had been left to continue triumphant in iniquity the moral government of the world would have come to an end; therefore they were destroyed and their land given to the children of Israel. The book of *Judges* carries on the history of God's education of his people during a period of almost democratic independence and turbulence, analogous especially to the early Saxon times of our own history, and which, in spite of all its accompanying evils, seems an indispensable process in the formation of a great and free nation. The same national history, the same divine order, the same method of education of man by God, and revelation of God to man, are still more and more unfolded during the next 600 years, which is about the period embraced by the books of *Samuel*, *Kings*, *Chronicles*, *Ezra*, and *Nehemiah*. The faith of the people in their unseen Lord, and their love for the constitution He had given them, had become dead, when they desired a king; not that he might be the representative and viceroy of that Lord, and the upholder of law and order; but that they might be like the nations round them, dependent on the individual will of some man who might tyrannize over them at home, so that he would but protect them abroad. In all ages and countries, the world affords examples of nations losing their reverence for law and order, then becoming indifferent to their rights as freemen, and lastly learning, by bitter experience, what the evils of arbitrary government are; such was the condition of the Israelites before, and during the time of Saul, whose history explains all the more clearly the essential distinction between tyranny and constitutional monarchy, because he was not naturally a cruel or rapacious man. When they had learnt this lesson, God gave them another king, whose government was truly constitutional in its principles and practice. David knew whose minister he was, and in all things, sought God's honour and glory, while he governed his people in strict accordance with the laws, showed them in his own person what true manhood, righteousness, and piety, were, and excited them to aspire to the possession of the same virtues—seeing that he who possessed them so eminently, was himself a man like themselves. Solomon, by his wise, peaceful, and magnificent reign, is the instrument of developing new views of the nature of God's moral government, and of the dignity of man when subject thereto; while the sins recorded of these two monarchs, as well as of the men of preceding or subsequent times, bring out the same principles by contrast as their virtues by example. After the division of the kingdom, the history of Israel exhibits and explains the nature and practical effects of schism from the true worship of God; for this people did not renounce Jehovah, but chose to worship him in their own way, instead of in that which he had appointed. In Judah, we see exactly what the worth of established and divinely sanctioned laws and institutions is: they could limit the power of princes and people for evil, and they proved mighty instruments of national reformation as often as a wise and good king succeeded; but they could not of themselves prevent the overthrow of the state, when once its heart had been completely eaten out by luxury, false refinement, sensuality, worldliness, and infidelity. How that overthrow worked God's gracious purpose of correction, and was then succeeded by a restoration, the remaining historical records teach us. The rest of the Jewish History, till the times of the Messiah, does not belong to the canon of Scripture, because it is the working out of principles already revealed, not the revelation of new ones. The books of *Ruth* and *Esther* illustrate the rights, duties, and dignity of woman, and the connexion between domestic and national life.

Of the *Proverbs* and *Ecclesiastes*, which correspond with the philosophical writings of other nations, and of the several books which answer to their poetry, I will not now speak, as I propose returning to this part of the subject in another letter; only let me just observe, that it is in these that we must study the thoughts and feelings of the kings and prophets—the rulers and teachers about their nation, and the purposes of God regarding it; and thus procure the materials for filling up the historical outline of events with all the colouring of life.

It still remains for me to consider the connexion between the Bible and the *Church*; but this is ground which it hardly becomes a layman to enter on, except for his own private edification. I shall therefore content myself with transcribing a manuscript of a clerical friend which lies before me, and which is much more to my present purpose than anything I could say of my own. It has two or three sentences defective which I have not filled up.

"Fourth Period. From the Birth of Christ to the Destruction of the Jewish Polity. 1—70, A.D.

This Period connects the old with the new world. It contains the history of the growth of the Christian Kingdom out of the Jewish. First, we have the *Four Gospels*, exhibiting the Person of Him to whom the law and the prophecies had been pointing, Jesus Christ, the Son of David, the Son of Abraham. In this character he is especially presented to us in *St. Matthew's* Gospel. *Mark* announces that his is the Gospel of Jesus Christ, the Son of God. He exhibits to us the living acting man, the image of God in human flesh, rather than the Jewish King. *Luke's* primary object is, to present him as the Light to lighten the Gentiles—the Head of the new dispensation. *John's* is emphatically the Christian Gospel, exhibiting the relation of Christ as the Head of Humanity—to Christ as the Son of God. The *Acts* of the Apostles describe the establishment of the kingdom in the name of the Father, the Son, and the Holy Ghost; its assumption of the character of a universal kingdom by the preaching to the Gentiles; the different forms of opposition it meets with, which are so classified that it serves for a prophecy of the future condition of the Church as well as a history of the past.

The next documents relating to this period are the thirteen Epistles of St. Paul, developing different leading ideas of Christianity in reference to the condition of different Churches. In that to the *Romans*, is developed the idea of God's personal Righteousness, exhibited in Christ as a ground of faith in contrast to the righteousness of mere law, which is a ground of fear and condemnation. In the *First Epistle to the Corinthians*, is developed the idea of Church unity, as resting in the person of Christ, and not in any theories or philosophy concerning him."

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In the Epistle to the *Galatians* is developed the idea of the Christian Covenant as the Covenant of Sonship, in opposition to the Jewish Covenant—the Covenant of servitude. In the Epistle to the *Ephesians*, is developed the idea of the Church as a constitution in Christ before all worlds. In the Epistle to the *Philippians*, is developed the idea of Christian perfection, and of the Christian life, as a continual progress towards the apprehension of it as already existing in Christ. In the Epistle to the *Colossians* is developed the idea of the Headship of Christ, and of the direct connexion of men with Him in his risen glory. In the two Epistles to the *Thessalonians*, is developed the idea of the second coming of Christ. In the Epistles to *Timothy* and *Titus*, is developed the idea of the ministerial and episcopal character. In the Epistle to the *Hebrews*, is developed the idea of the Priesthood of Christ.

The next set of documents are the Catholic Epistles of St. James, St. Peter, St. John, and St. Jude. *St. James's* Epistle develops the idea of the law of liberty of the Christian admitted into the privilege and power of keeping God's commandments. It presents us with the other side of the idea of law from that which St. Paul takes, [of] what St. Paul himself calls the Law of the Spirit of Life, in opposition to the law of the flesh. *St. Peter's* Epistles develop the idea of the Christian life in the opposite form to that which is taken in the Epistle to the Philippians, not as the pursuit of a righteousness above ourselves, but as the submission to a power working upon us and in us. Of course, both ideas are assumed in both Epistles; but in one, the first is made prominent, in the other the second. The Epistle of *St. John* is the reconciliation and completion of the ideas which St. Paul, and St. James, and St. Peter, have been bringing to light, in the exhibition of God's character, and of man as enabled by Christ to enter into communion with him. It is, emphatically, the Sacramental Epistle.

Finally, we have the Book of *Revelation*, developing the complete idea of the Church, and of its relations to the kingdoms of the earth, and exhibiting the history of its triumph over them."

I am, &c.,

E. D. W.

LECTURES TO TEACHERS.

BY DR. BIBER.

We have been favoured with copies of two Lectures, delivered by Dr. Biber, about three years ago, to the Teachers in the Home and Colonial Infant School Institution. We are sorry to find that the author has no intention of publishing them, and that they are too long to insert at full length in our Magazine; but we shall endeavour to give our readers an outline of them, and to extract a few out of the many striking and eloquent passages which they contain. The following is the statement of his plan:—

"The *facts* by which you are to be guided in your labours naturally class themselves under two different heads. We shall have to consider—

1st. The nature of the material you have to deal with; you will have to ask yourselves, *What is the nature of the Infant, the training of which we undertake?* And especially, *What is the nature of those dispositions, and faculties of the mind, to call forth and unfold which, is the business of Infant Education?*

2ndly. We shall have to consider the purpose to which the material you have to deal with is to be converted; you will have to ask yourselves, *What is the purpose of the child's existence—the purpose for which, by the appointment of the Creator, he was endowed with such a mind as we shall have ascertained that he possesses; the end to which the life and action of that mind is to be directed, and to which, consequently, the early development of that mind ought to be made subservient?*

You will at once perceive that, if we can obtain a clear and distinct view of these two—*the nature of the child*, and *the purpose of his exist-*

ence, which are both *matters of fact*, we shall have no difficulty in ascertaining *the principles* by which we are to be guided; for, on every point that may arise in the business of Education, we shall only have to ask ourselves this single question, *What are the means to lead this nature, such as we have ascertained it to be, to that end which we have likewise ascertained to be the true end and object of its being?* Nor will it be very difficult, after we have so traced out the leading principles, to determine the application of those principles to the various branches into which the business of Education divides itself, and to the limits, in point of age and development, within which Infant Education is confined."

Previously to entering upon the first part of his subject, the Lecturer inquires into the sources from which our evidence respecting man's nature is to be derived. He enumerates three sources of evidence; the evidence of *Sense*, the evidence of *Mind*, and the evidence of *Faith*. By the first, we arrive at a knowledge of the physical organs, the tools with which the mind works, and the outward effects which it produces by means of those tools. By the second, we understand what is passing within ourselves, and reason, by analogy, to what is passing in the minds of others. By the last, we arrive at a distinct and clear knowledge of that which is true of ourselves and others; this knowledge being not derived from a comparison of others with ourselves, but from a revelation made to Man by his Creator.

In the following passage, the author attempts, by help of these kinds of evidence, to classify the human powers :—

" In the sublime account which the inspired writer gives of the creation of this visible world, in the first chapter of the book of Genesis, we find the different individual bodies, which were successively called into existence, classified in a manner at once simple and comprehensive; embracing nature, as it were, with a giant grasp, instead of culling, as human science does, a leaf here and there, and presenting at last but an imperfect and laboured aggregate of fragments. The principle of classification there adopted is that of the elements in which the different creatures have their existence; and, accordingly, they are enumerated as those that fly in the air, those that swim in the water, those that walk or creep on the dry land. Now a similar principle may be applied in the classification of those powers, faculties, and organs of human nature which belong to, or are in the service of the mind; and will be found to be the most simple, the most comprehensive, and the most appropriate, on the same grounds on which the Mosaic classification of nature surpasses every other in truth and beauty. The reason why the different creatures cannot be classed more accurately than under the heads of those elements in which they respectively live, and move, and have their being, is simply this—that their existence in those elements requires a certain adaptation of their structure, which, notwithstanding every subordinate diversity of form, must be common to all creatures living in one and the same element. In like manner, then, there is in different clusters (if I may use that term) of the human faculties a common adaptation to the stage on which they are to be employed, and which constitute, in a manner, the element in which they have their life; and it is under this classification that I propose successively to consider them. Accordingly, we shall have to view man under a threefold aspect.

1st. As a creature of this world of sense.

2ndly. As a member of the world of created intelligence.

3rdly. As placed in relationship and communion with God."

Beginning with the first and lowest of these subjects, he finds that the different faculties, and as such constituent parts of human nature which belong to him as a creature of this world, are, "first, his bodily senses, or the channels through which the perceptions of the visible world, with all that it contains, are conveyed to his mind, his eye, his ear, taste, smell, and touch; and, besides these external organs, those nerves which reflect the impressions made upon them back to the common physical centre of intelligence, the brain. Secondly, his limbs, or the instruments of action through which the impulses of his mind are carried forth into the visible world...... with the nerves, which act as conductors from the same common centre, imparting the impulse which originates in the mind to those parts of the physical frame which are best fitted to execute the will of the mind. Thirdly, the faculty of speech, though this is connected more directly with the intelligence of man than the rest, and must, for purposes of Education, be considered as belonging to it. Fourthly, those organs or faculties by which man attains a knowledge of the laws of number, form, colour, sound, &c., and by which he is consequently enabled to reduce to order the impressions which he receives from the outward world, and to regulate his own movements in it." These Dr. Biber considers as the characteristic powers by which man, *as a creature of this world,* is distinguished from the brute creation.

"The same images of things fall upon the retina of an animal's eye as upon our own; the same reflection takes place upon the animal's brain as upon our's—nay, by means of that quality of retention which in a greater or lesser degree belongs to all faculties, animal and human, the impression once produced is retained in the animal brain, and connected with other impressions similarly retained, to such an extent as to produce frequently in animals so well connected an association of ideas, that it assumes the appearance of reason. But in the animal, no crowding together of impressions, however frequent, can ever lead to general and abstract ideas on any of those qualities of matter, by the conjunction of which each individual impression is produced. Each impression stands by itself, or, if connected with other impressions in the animal brain, it is so only by some outward association of circumstance and appearance. No rule which embraces the character of all impressions, of a similar kind, is ever recognised or discovered in the brain of the animal; and no impression, however anomalous, ever strikes upon the animal brain as an exception from such a rule."

This investigation of the first class of faculties concludes with the following remarks:—

"There is but one more point to which I wish to draw your attention before we leave this part of the subject—viz., the character of unbinding necessity which is imprinted upon all those subjects of knowledge which refer to the laws of outward creation, and to which, therefore, the mind is held in subjection. In other departments of knowledge, which have reference either to the world of created intelligence, or to the connexion in which we are placed with God and his holy purposes, there is a latitude and licence allowed to the mind of admitting or denying; and a difference of opinion is thence found to exist among men upon all those subjects: but, in regard to the laws of the material world, in reference to number, form, extent, colour, and other qualities of matter, there is no room left to the human mind for the indulgence of its waywardness; his consent is not asked to the truth of the propositions which the compulsory evidence of the physical world forces upon him. Hence a man may be found to entertain the most extravagant and ridiculous notions respecting the nature of man's mind, or upon matters of taste, or any other matter purely intellectual—nay, he may flatly deny the truths which we hold most sacred; and he will not only be in no danger whatever of forfeiting, on that account, his claim to the name and character of a rational being, but even those who differ from him most widely will often pay the tribute of admiration to his reasoning powers, if he displays a certain degree of acumen in propounding and defending his absurdities or blasphemies. On the contrary, if a man were to maintain that twice two make five, or that the periphery of the circle is equal in length to its diameter, or that white and black are, in fact, the same colour—though such propositions are not a whit more absurd than the doctrines which are daily propounded in philosophy, politics, or theology; yet a man holding them would at once be universally pronounced a madman—the difference in the two cases lying, not in the degree of departure from truth which is involved in his opinions, but in this, that, in regard to one kind of opinions, the human mind is left free to form its conclusions; while, in regard to the other, the same stern necessity which holds the stars in their continual courses, is imposed upon the mind that investigates the laws by which those courses are regulated; and he, therefore, who, by his opinions, would contravene those laws, must be considered by other minds who hold them inviolable, as having lost, not the *right* use of his mind, but his mind itself, which, in application to those subjects, admits but of *one* use."

In treating of the second class of faculties, those which belong to us as members of a world of created intelligence—that is, in other words, those which connect us with our fellow-creatures; Dr. Biber dwells with much force and eloquence upon the perceptions of beauty, truth, and order which exist in man; upon the derangement of these perceptions through the corruption of man, and upon the impossibility of obtaining any clear light respecting their nature and limits, and the objects with which they converse, unless we avail ourselves of the evidence of faith. But we think he has scarcely felt himself quite as much at home in this branch of the subject as in the one upon which he next enters, on the class of faculties which belong to us as creatures intended for communion with God.

This last division of human faculties is the link between the first and second part of Dr. Biber's scheme. He proposed first to investigate the facts of human nature; then the end for which it exists. Now this highest fact respecting man, defines the end of his existence. This end or purpose then, Dr. Biber maintains to be as much a matter of fact, and as little a matter of opinion as any which it is possible for man to take account of. "All things," he says, "*may* be treated as matters of opinion. The existence of a sensible world has been so treated. But there *are* facts, and those deep ground principles of which faith takes account, do really commend themselves to the mind of a man, in the healthiest and truest state; not merely as being equally sure with others, but as being those from which all other principles derive their security." Dr. Biber is well aware how startling these propositions must sound to persons who have never been led to feel the deep need which man has of something certain to rest upon. But he knows also, from experience, that persons actually engaged in education will either be driven to these conclusions by the feeling, that every step they take without them is treacherous and delusive, or else be drawn into them by finding how much every new discovery of the feelings and events of children establishes and confirms them.

"What, then, is this purpose, divinely, eternally fixed, which is to be *viewed* as a matter of *fact*, and *received* as a matter of *faith?* So far as it concerns education, or the development of the faculties of human nature, *the purpose of God is, that in those faculties the perfection of Godhead should be reflected*—reflected not as a ray of light is reflected from the mirror on the surface of which it falls, but as the heart's inmost thought and feeling is reflected in the living eye; as an emanation and exhibition to the world without of the living spirit that dwells and stirs within. With this intent was man first created in the image and likeness of God; to this it is God's purpose of mercy that man should be restored; and to this, therefore, as the main and ultimate end of all human existence, ought our labours to be directed. The whole work of development, as it ought to be conducted, may be summed up in this one great principle, that *every faculty of human nature should be rendered fit to reflect, in its kind and sphere, the Divine life.*

In thus representing to you the work of education as immediately connected with the work of man's restoration, it is right that I should at once guard against a misapprehension which might be induced by an inaccurate view of the part education is called upon to take as a handmaid of religion. The query might be put—as indeed it has been put—'Is it any part of the business of education to restore the human mind to its original state; and if so, how may it best be accomplished?' To this I answer, that it never can be any part of the business of education to restore the human mind to its original state, for the simple reason that it is wholly out of the power of education, or indeed of any other human effort, to accomplish such a restoration. But it *is* the business of education—and not part of it only, but the sum and substance of all right education—to deal with human nature as with a nature restored by the free grace of God, through Christ; and when I call upon you to make your education subservient to this purpose of God, the obvious meaning of this is, not that you should make the children entrusted to your care children of God in Christ (which it is wholly out of your power to do), but that you should deal with them in the character which, not by their natural birth, but by the birth of regeneration in baptism they bear, being made the children of God in Christ. If you receive little children, in the name of Adam, merely as human infants, bearing the image of their earthly parents, and you ask me what you shall or can do with them; I tell you, frankly and plainly, that I know of nought that you can do to benefit them, or to train up their nature in a satisfactory manner, or to a good end. If they are not *Christian* infants, there is no purpose of God revealed concerning them, to guide you in your labours; there is not abiding in them that seed of God, from which alone a harvest can be expected, and without the presence of which all education is as vain as would be the labour of a husbandman tilling for evermore a soil in which no seed has been sown, nor has he any to sow in it himself. Or if they be *Christian* infants, yet if you deal with them not in that character, but in that which they bear by nature; then again, whatever may be the provision made on the part of God for the right developement of their being, it is clear that your efforts can only counteract, and never can assist that work which it is God's intention should be performed in them. As Christians, you are called upon to receive these little ones in the name of Christ, and, recognising in them the seed of that life by which all their faculties are to be quickened, ruled over, and fulfilled, to study and to labour early and late how you may adapt the soil to its growth—how you may cherish and protect the tender shoots which that life puts forth in them, under your fostering care. And while you do this, in humble reliance on that power of God in the heart of a Christian infant, whose servants, as Christ's teachers, you are, you should ever remember that ' neither is he that planteth anything, neither he that watereth, but God that giveth the increase.' "

With this eloquent and admirable passage we will conclude our extracts for the present, reserving for a future occasion the application of Dr. Biber's principles to the actual work of education.

PRACTICAL EDUCATION.

MISCELLANEOUS HINTS ON EDUCATION.

MODEL SCHOOLS.

I DISLIKE the exhibition of any school as a *model*; I have been arguing that point with ——. 1st. Because it pretends to be what it is not, the best possible plan of instruction. 2ndly. Because by that pretension it checks the progress of discovery in education and the efforts of individual genius. 3rdly. Because in consequence of all the appliances and means, to boot, with which it is furnished, it is a bad preparation for the difficulties to be encountered in most village schools, and does not exercise the ingenuity of the young teacher in finding resources.

It strikes me that a Government *Model* Training *School* would be a large concern—a sort of college; where are the governors and dictators to be found capable of exercising authority and keeping up order among adult teachers? Where the teachers who are fit to regenerate and imbue these adult learners with new thoughts, views, and habits? The whole must speedily become a *show* concern, a scene of outward display. Grants afforded by Government to small schools under pastoral superintendence, these schools to be inspected by Government inspectors, to be left unfettered in the plan of instruction, *reports printed*, &c.—this I continue to think the best direct means of forwarding the object; but failures, moderate attempts, party-spirit attempts, all will indirectly and powerfully co-operate; and as you say we can only all work on at our appointed tasks; and it is something to add one grain of sand to the heap.

LANGUAGE.

I have a great notion of the benefit of a higher sort of language than that generally used in education. Metaphorical or something like poetical language judiciously used in the education of the lower orders, would, I think, be useful; there would be no danger of bombast or affectation as there might be in the case of other children.

REWARDS AND PUNISHMENTS.

I most fully agree with you, that no rules can be laid down as to rewards, punishments, &c.; boys, girls, paupers, animals, must all be subjected to different treatment according to the different states of character and circumstances in which they come under our hands; good sense, reflection, and above all experience, must assist us, and accurate observation of the results of our experiments.

FEMALE TEACHERS.

We must in all cases be content to find, not what might possibly be done, but can *actually* be done; and yet we must beware of letting *that* be established *as a system* and *model.* We must always keep a *beau ideal* before us, and approach it as nearly as circumstances admit. Persevering practical educationists are what we need. O that there was some really good female Normal School! I think I could make women good educators much sooner than men. I can train *boys* to become masters, but I think I could make women good mistresses more easily than men. We do not avail ourselves of women as we ought, for boys and girls. *Young men* educated in Normal Schools I shall long distrust; yet the attempt must be made to meet the pressing wants of the time.

QUESTIONS FOR SCHOOLS.

I have endeavoured to prepare a set of questions this morning, and hope it may be found possible to make them of some use. 1. Questions on animals, or parts of animals—suppose a cow, an elephant's tooth, a tiger, a horse's hoof, a bit of raw silk, or cotton, or wool; a dog, a mouse, a beaver, a quill, &c., to be shown. Suppose the master to give a *five minutes'* oral lecture on the subject, then to write the questions on the black board and require written answers; meantime on the other side of the board or at a sufficient distance not to be heard by the writers, he assembles round him a class of non-writers, and writes the answers before them from their dictation. 2. Questions on vegetables—suppose an oak-tree, a rose-bush, an orange, a grain of rice, a coffee berry, a leaf of tea, a potatoe, a bit of sugar-cane, an ear of corn, a blade of grass, and any unmanufactured vegetable you please. Let the teacher give a short, clear, oral lecture—perhaps ask a few *vivâ voce* questions. Then write the questions and proceed as before. 3. Minerals—suppose a bit of coal, a piece of iron, a piece of chalk or flint, &c., the same process. 4. Articles manufactured from animal, vegetable, and mineral substances—a knife, a spade, a ruler, a slate, a pen, a calico shirt, and what you will. The questions will be found to apply; but if I were the teacher, I must spend a little time in priming myself before I could clearly and accurately give and extract from the boys a sufficient stock of exact information in words; when the answers were written they should be audibly read and corrected, and I think afterwards a boy should be desired to express as simply and clearly as he could, in a slow, accurate, connected audible manner, the substance of the lesson whether on chalk or cheese.

DESCRIPTION OF A TRAINING AND COMMERCIAL SCHOOL.

[Much has been said of late years respecting the distinction between instruction and education. But we are not sure that we have as yet attained to a clear comprehension of the difference between these words. It is sometimes said, that instruction means the imparting of information; education, the drawing out or the development of the faculties which receive it. This, no doubt, is one way of looking at the subject, and it is far from being an inaccurate or a wrong one; but instruction, according to its strict derivative meaning, would seem to imply something different from teaching, whether that be looked upon as an end in itself, or as a means to a farther end. The word rather draws our thoughts to the conduct, discipline, or order of a school, than to anything that is taught or learnt in it. To instruct boys is, properly, to put them in rank and file. Now it strikes us, that if we recollected this observation, we should be able to avail ourselves of many hints upon the subject of schools, which come from very opposite quarters, and which seem at variance with each other. The language in which a person speaks who admires, above all things, the discipline and arrangement of an army, is hardly intelligible to a person who has been occupied all his life with considering how to give the individual energies of men their greatest play. Nevertheless we know that discipline is admirable; and men who really task their individual energies, soon find that they do little without it. Our belief is, that the idea of their importance was predominant and exclusive in the minds of Bell and Lancaster; that of late we have discovered something of the mysteries of education, of the spiritual creature with which we have to deal, and of the spiritual faculties which may be called out in it; and that, under the influence of this new feeling, the notion and importance of instruction have been somewhat decried and set at nought. It seems to us, therefore, of importance in a Magazine like ours, to let both instructionists and educationists speak their word. Our readers must not complain of being puzzled with contrary opinions, if one of our correspondents tells them, that Bell's system is wholly mechanical and deadening; and if another says it ought to be carried out, even more completely than it has ever been. These assertions may not really be so far at variance as they seem; and those who are interested in the subject, will not think it lost time seriously to weigh them both, and consider whether they cannot find some middle point of reconciliation between them. With this preface, we shall make no apology for inserting an extract from a communication of a correspondent, respecting the management of Training Schools, which differs very widely indeed from statements which have appeared in former Numbers of our Magazine. We believe it throws out hints which it would be as unsafe to neglect, as it would be to substitute them for those higher doctrines respecting education which we wish at all times to inculcate.—Ed.]

With regard to the mode of discipline and instruction we may say, that it ought to be strictly on the Bell System, but perhaps with that system carried to a greater degree of strictness and perfection than has been usually done, and bordering on the subordination and discipline of our military and naval establishments. At present in the Bell schools, one of the older boys is simply set to hear a junior class its appointed lessons; but he feels no particular interest in their progress, nor is he responsible for their neglect. He has no official authority over them, nor does he hold any rank to which obedience is due. Still much labour is saved to the master, and much progress is made in the school. The effect, however, would be much greater, if he were made answerable for the progress of the class under his care, and punishable for any misconduct it was his duty to correct. He should be vested with a rank, and with some distinction in his dress, to give him a weight and consequence in the school, and in which he himself may feel a pride and pleasure. In the army, the dress of a corporal shows that he is raised above the ranks, and that of a serjeant is distinctive of his superiority above a corporal, as well as over the privates; and, among the officers, similar distinctions of dress prevail. In a school, I would have different degrees of teachers, and each degree distinguished by something peculiar in his personal equipment, which should show at once his rank, and give him importance in the eyes of his fellows. It is absurd to argue on the vanity of such distinctions. They have their use. A desire of superiority is a feeling that prevails universally in a higher or a lower degree in every breast. It has a mighty influence over the mind and conduct, and it is our duty to turn that influence into a right channel, and direct it to a useful purpose. It is needless to fix now what that distinctive mark of rank in the school should be, but it is necessary to show to the other boys, that the authority of the wearer is not self-assumed, but given him by a higher power; and it will produce a readier obedience to it from the consideration, that they themselves may, in the course of time by their good conduct, rise to the same rank, and exercise the same authority over their fellows.

It should be the teacher's business, not only to hear his class their lessons, but to sift and examine them, and see that no idle boy escapes, as often happens in a large school, where all are not put on. He must question them, and observe that they understand what they have learned to read, and give them a clear, accurate, and methodical arrangement of it in their minds. In arithmetic, algebra, geometry, and many other studies, the farther progress of the student is often impeded by his forgetfulness or ignorance of some part of his preceding studies. It will be the part of the teacher continually to examine his class in the rules they have learned by heart, and in their application of them. The head master must, at his first commencement, draw up a set of questions appropriate to every branch and stage of learning in the school for the guidance of every class, from the lowest to the highest; and it must be the business of the teachers to ascertain that the boys can answer these questions, and not merely answer them by rote, but thoroughly understand them. The facility of learning future lessons depends much upon the accurate knowledge of the past ones.

It would be impossible for all the officers of a regiment to teach the men that erect face, and manly bearing, together with that accuracy in performing every motion and manœuvre, which distinguish the military service. It would wear their time and patience out in the vain attempt, and turn their attention from the discharge of their higher duties. It must be left to the slow, progressive, and persevering lessons of the drill-serjeant, who works with the untiring patience of a mere mechanical agent. When the labour of teaching is done, it is then the business of the superior officer to inspect his men, and see that the lessons learnt are perfectly understood and practised. So must it be in a school properly conducted on the Bell System. Twenty masters could not teach as well or as accurately that knowledge, which their subordinate agents, the teachers, are qualified to impart. To these latter belongs the drudgery of going over and over again, with their idle and inattentive class, the same elementary lessons, till they are perfect in the comprehension and retention of them. It is the duty and office of the head master and his assistants, to search out and discover whatever is imperfect, and to send back the dull or careless student for farther discipline and instruction.

In so large a school, the classes learning the same books and lessons must also be very large; but these, again, must be subdivided into divisions of ten or fifteen, and one teacher appointed to each division. Once, however, in the day, the whole class should be brought together under the examination of one of the masters, or, perhaps, under one of the most experienced teachers, that he may see whether the several junior teachers have done their duty, and the boys been sufficiently diligent. The public half-yearly or annual examinations will be a farther test that the whole system works well, from the lowest to the highest member of it.

With regard to the discipline out of school, we may say, that without curbing too tightly the playfulness and happy freedom of early youth, a few short rules may be drawn up by the master to prevent disorder, irregularity, and excess; and these rules may be left to the teachers to enforce, under the higher controlling power of their superior. In all cases the teachers are to be held responsible for the proper exercise of their authority; and where that authority is not submitted to, they are to report immediately to their superiors.

If we may proceed with a reference to military matters, I should say, that there is the same difference between a teacher under the Bell System as at present conducted, and one under the improved system I recommend, as there is between a soldier and one of the modern police. In quelling a disturbance, a soldier is a mere machine, acting under the impulse of his superior, seldom allowed to exercise his judgment when called into action, and feeling no responsibility for any step he takes. A policeman is called upon to exercise every faculty of his mind—caution, vigilance, activity, judgment, and most firm and prompt resolution; and he enters with his whole soul into his duty, and often performs wonders in keeping a lawless and turbulent crowd in subjection. So I should say of teachers under the Bell System properly modified. Let them have discretionary power, but know that they are responsible for the use of it. Show them that a reliance is placed on their exertions for the general benefit, and that they will incur blame, or receive applause, according to the manner of their discharging their duty. Let them feel that they are not mere machines set to do particular things, and then rest from their work; but that the real progress and improvement of their class is the service expected from them, and the test of their efficiency. Place these views before them, and they will perform wonders, which the masters without their help would be unable to accomplish.

It is surprising how little the masters of our great public schools have availed themselves of the advantages of the Bell System. It would seem as if they disdained to take lessons of management from our village schools, or from the example of our swarthy Indian fellow-subjects. Yet that these principles are capable of application to classical schools, and that the adoption of them would be attended with the greatest advantages, no unprejudiced person can doubt. It might, perhaps, seem as if the employment of ten or fifteen boys as teachers, would impede the progress of the education of so many individuals; but this is not the fact; it rather facilitates it, by giving a greater degree of accuracy to their knowledge of first principles. To use the words of an excellent and accurate scholar, "Qui docet, discit." In truth, almost every master knows by his own experience, that he understood nothing perfectly himself, till he began to teach it to others. Let one great school adopt the system in its most perfect form, and other schools will be compelled to follow the example, or be left far behind in the race of competition.

I ought, perhaps, in justice to mention one trifling exception to the general censure I have passed on great schools; but it is a very strong testimony in favour of the Bell System, and of its suitableness to classical instruction. Every year seven or eight boys are elected at Westminster School and placed on the foundation. The number of candidates, however, is much greater, and these are all placed under the tuition and training of other boys, who have passed the same ordeal of a strict examination. Each trainer or help, as he is called, feels his credit at stake in the success of his *elevé,* and the exertions of all parties are great on this interesting occasion. I may add, that the real benefit, as far as relates to improvement, is as great to the trainer as to the boy trained.

V.

The following letter is in quite a different spirit—

MORE WORDS ON THE BELL SYSTEM.

To the Editor of the Educational Magazine.

SIR,

Your correspondent, "J. L.", who thinks that the National School "System" has signally failed, gives a very sound reason for its failure when he asks, "How can one little boy of fourteen be expected to instil right principles into the minds of other children of eleven or twelve?" Under the superintendence of very able Masters, the plan may succeed, as any plan would do. If Masters will be to their schools what Souvoroff was to his army, Drill-sergeant, General, and Father, the plan of Monitorial Instruction may succeed; though I am disposed to think, then only to a certain extent; and that the proper end of a school, namely, education, or the implantation and cultivation of right principles, will be neglected. But when the Master is simply a conscientious man, of moderate attainments, and no extraordinary energy, the Monitorial System will partake of his character; as he is, so are his monitors, and so is his school. Now, when "J. L." takes into account the low salaries hitherto given to schoolmasters, the very moderate qualifications that have in consequence been brought to this most difficult office, can it be a matter of surprise that the system has signally failed? The only wonder is, that children so taught have learned anything.

"J. L." proposes public catechising as one remedy for the present inefficient condition of our National Schools, and no one can doubt the great advantage which would arise from the revival of this part of a Clergyman's duty; and I am very far from undervaluing it when I propose something in addition to it. In reading Cousin's Report of his Inspections of the Schools in Holland, it appears that, generally, no Master has more than seventy children under his care; often fewer. The Monitorial System, or, as he calls it, the System of Mutual Instruction, is discountenanced, and all the instruction that is not given by the Master, or his assistant, to the boys individually, and in classes, is given to the whole school collectively. Cousin, however, relates that, in going into one school, he found monitors engaged in teaching, and on inquiring the reason, the Master said, they were employed only in giving such instruction as was of a more mechanical nature, writing, cyphering, and reading, at the commencement of the children's attempts; but that to the Master alone was their education, or the formation of their minds, entrusted. I quote at this moment from memory, but this was the plan adopted. If to this fact another be added, we shall get at the improvement I propose. In the Glasgow Normal Seminary, the plan of collective instruction is altogether adopted; the use of the gallery is not confined to the infants' school, but is as much in request in the juvenile and adult schools as in the first. The plan is detailed in a small shilling book of Mr. Stow's, from which much useful instruction may be gathered, as to the advantages of the gallery or collective mode of teaching, the manner in which sentences may be analysed, and how, by an extensive use of the ellipsis in questioning the children, they may be taught to give the lesson themselves.

Here I think the Holland System, or rather that deviation from it seen by Cousin, and Mr. Stow's, have some points of agreement, and may teach us many things. Let the monitors be employed only in the mechanical arrangements of the school, and at such instruction as is elementary in reading, writing, and arithmetic; and let the religious instruction from the Bible be given to *all* the school, in a gallery, for the last hour, or three-quarters of an hour, in the morning and afternoon. The boys who can read are required to do so; the younger ones listen, and understand, and answer as well as the older ones, and thus *all* receive that instruction in a quiet solemn manner, which before could only be given to one class in the midst of much distraction.

This plan is pursued in some schools in Liverpool, and in that with which I am more immediately connected, with great success. The Master assures me that the boys take the greatest interest in it, understand far better what is taught, and learn more in a short time than in half-a-year on the other plan. It was also adopted in a night school, with even more gratifying results; seventy or eighty boys, employed at rope-walks and elsewhere during the day, were taught by several persons (gratuitously) for three-quarters of an hour; when the reading and writing were over, they all ranged themselves in the gallery (made by placing forms upon one another against the wall); the most proficient read, and all were questioned and replied. They thus gained an amount of religious knowledge, which it would have been impossible to impart to them in any other way.

"J. L." will perceive that this is a kind of catechising; it admits of application to more parts of instruction than to the communication of religious knowledge, and where judiciously used (the large slate being brought into exercise), writing, accounts, and geography, are best taught by it.

It is obvious that considerable practice will be required before a Master can avoid needless repetition, tediousness, and confusion; but he must not be discouraged by his own want of words, or by the inattention of a few of the children. Real interest in his work, matter well provided, and above all, prayerful watchfulness over his own temper and spirit, will enable him rightly and suitably to feed the lambs of Christ's flock.

I am, Sir,

Your obedient Servant,

Frederick Barker.

NEW EDITION OF THE CLASSICS.

[The name of the writer of this letter entitles it, of course, to the most respectful attention. How far we agree in this proposal, we may state hereafter.—Ed.]

To the Editor of the Educational Magazine.

Sir,

The importance of the object which I have in view in addressing you, is such as to justify me in all the risk I run of incurring not only the ridicule of the thoughtless, but also the grave disapprobation of many a well disposed proficient in the work of classical tuition. I wish to propose an edition of the Latin and Greek classics for school and college use, in which, in the first place, every indecent word and licentious passage shall be omitted; and, in the second place, all moral sentiments of an unchristian character shall be held up to reprobation in annotations written on Christian principles.

The nature of the subject will not allow me to specify in detail all the reasons which weigh with me, in urging the first of these two points on the friends of classical education. I must be content with appealing to the experience, rather let me say to the conscience, of any man who has gone through the usual course of school and college study. Let me ask, is it possible to have free access to the complete works of our Greek and Roman classics, in the years of boyhood and of youth, without having the imagination defiled, or at least without very great risk of it? Is it wise, is it humane, nay, is it not most cruel to lay these snares in the young man's path; to add to those vehement temptations which, in the course of nature are most apt to beset him at the very season of life when these studies are pursued? And is it not particularly objectionable, to present to his notice these images of sensuality in such close connexion with the enchanting refinements of classical literature, which veil the grossness of vicious pleasures, and make them appear the less mean and hateful? I know not what answer most men may be disposed to give to these questions; but I know some who would not hesitate to say that, rather than expose their children to the defiling thoughts, which they remember to have had excited and cherished in their own youthful minds by passages in classical authors, they would forego all the advantages of classical education, inestimable as these are in the refinement of the feelings, and in the cultivation of the intellect.

But if to expose our youthful students to this risk of suffering by the dreadful consequences of a defiled imagination, be unwise and cruel, how much more is it inconsistent with the notion of Christian training, the preparation of immortal beings to lead a holy and religious life to the glory of

God their Saviour! We teach them to pray daily, saying, "Lead us not into temptation;" and we straightway put into their hands books which we know to have been a source of very great temptation to ourselves. We bid them honour, as the word of the most high God, a volume which contains the exhortation following:—"But fornication and all uncleanness, or covetousness, let it not be once named among you as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient." Eph. v. 3, 4. And then, in the course of the same day perhaps when they have been reading this very chapter of Scripture, we exercise them in construing some passage in a Latin or Greek author, in which these things are not only named, but named with levity, or dwelt upon with pleasure; spoken of, not as things of which it is a shame to speak, but as topics of familiar discourse; not as things which are abomination in the sight of God, but which were conceived by the refined heathens as practices befitting their very deities themselves. And what avails it that the teacher may pass over the indecent word or line, as the passage is construed in the class; what avails this, if it has been all the while in the hands of the pupils, and if they know that he is aware of their having it in their hands, to form the topic of their corrupt communication with each other, or of their corrupting meditations by themselves? Surely our wise practice of committing the work of education to the ministers of religion, ought at least to secure our youth from allowed and sanctioned access to the many abominable passages which are to be met with in the writers of classical antiquity. Surely they who have been so solemnly charged, in the person of Timothy, to flee youthful lusts, might be expected to have made almost any sacrifice of intellectual culture, rather than expose the tender and lively imaginations of their pupils to the contagious influence of these pestilental indecencies, rather than let this fuel be ministered to the fire of passions which are apt enough to burn of their own accord.

And what sacrifice after all would be required in order to gain the object which I urge? Literally none worth thinking of. What would be lost of real classical instruction and improvement, if every word, and line, and passage, that are objectionable on the score of licentiousness, could be for ever blotted out of the authors which form the usual study of our classical schools? The loss would be so slight, that it is difficult to account for the fact of such passages being commonly retained even in editions expressly printed for the use of schools. And it is so much the more painful to reflect, that the few expurgated editions which have heretofore been published for this purpose, have met with very little encouragement. But enough on this first of the two points which I have in hand, I will only add a quotation from one who will be allowed to be no mean authority on a point like this:—

"The violence and unseasonableness of these passions are so manifest in the generality of young persons, that one cannot but conclude the general education of youth to be grossly erroneous and perverted; and this will appear very evident in fact upon examination. . . . . . Lastly, the conversation which they hear, and the books which they read, lewd heathen poets, modern plays, romances, &c. are so corrupt in this respect, that it is matter of astonishment how a parent who has any degree of seriousness (I will not say religion) himself, or concern for his child, can avoid seeing the immediate destructive consequences, or think that any considerations relating to this world can be a balance to these." (Hartley on Man, vol. ii. p. 237—8.)

I consider it then clear to demonstration, that expurgated editions of the classics ought to be adopted in all our schools without exception; and I for one should have been glad if such editions had long ago been used in our universities as well as in our schools. I consider the present a very seasonable period for urging this measure, not merely because of the establishment of several proprietary schools pledged to no ancient system—not merely because we are upon the eve of teaching the elements of the learned languages in our diocesan middle schools, and training schools; but also because I am persuaded that the number of those among us has increased, and is increasing, who are prepared, if needful, to make sacrifices much more substantial than those of prejudice at the shrine of religious principle. But while I feel thus confident on this first point, I am not prepared to speak with the same certainty on the second subject of this letter. And yet I am convinced in my own mind, and I trust that many will agree in the conclusion I have come to, that it is desirable to insert in these expurgated school editions of the classics, a few notes drawn up on the universally admitted principles of Christian morality; just saying to the juvenile reader that which every truly Christian teacher would always wish to say to his pupils, whensoever in the course of their lessons there occurs any unchristian sentiment, set forth, as it often is, with all the grace of diction, and with all the interest of heroic character, so attractive in the writings of classical antiquity. Nay, more, I should think it quite within the scope of such an edition of the classics as is here contemplated, if the editor were occasionally to direct attention, not only to the incorrectness of the heathen sentiments, but also to the excellency of those which are to be met with, on the like subjects, in the volume of inspiration. For though I am far from wishing to see a theological comment tacked on to a heathen poet, still I think it would be no more than decent for the pupil to be reminded, as he reads the notes to his authors, edited as they usually are by Christian ministers, that these writers are glad to turn the thoughts of their readers, on due occasions, and by easy transition, from the heights of Parnassus to the hill of Sion; from the morality of those, who at the best did but feel after God if haply they might find him, to doctrines of those whose words were always words of soberness and truth.

In a future communication I hope to elucidate my meaning, by laying before you a specimen of the kind of notes which I wish to recommend. In the meantime, I earnestly invite the attention of your readers to this important subject. The more it is discussed, I am persuaded that the importance of some such measure as that which I propose will be generally acknowledged. And it is to be hoped that ere long some competent person or persons will be found, to prepare a new and unobjectionable edition of school classics. If no one else would do so, I had rather make the attempt myself, than that it should not be made at all. But I feel that under existing prejudices, and still more powerful existing interests, the experiment to have a fair trial must be made by those who are at once eminent in scholarship and practised in tuition. I must therefore be content to be the medium of communication among such as may be disposed to engage in this good work, so as to prevent any clashing of annotators on the same author, and to arrange for a uniform edition. And I shall be happy to receive, either through your Magazine, or privately, any communication on a subject, which I feel to be most closely connected with the great cause you have in hand, the promoting of truly Christian education.

I am, Sir,
Yours respectfully,
CHARLES GIRDLESTONE.

Alderley Rectory, Congleton.

SPECIMEN OF NOTES ON HORACE, B. III. ODE 2.

In this ode the poet endeavours to recal his degenerate countrymen to the severity of the ancient discipline and the stern integrity of the days of Regulus. Could he have foreseen the easy transition from the refinement of Augustus to the cruelty and profligacy of a Domitian or a Commodus, how much louder would have been his complaint, how much more solicitous his patriotism!

1. Pauperiem, "privation," differing from egestas, "need."

3. The death of Crassus and partial defeat of Antony, had at this time rendered the Parthians the most formidable enemies of the Romans. Ferocem. In our sympathy for the triumphs of the Latin name, we must not forget that the patriotism so highly lauded (v. 13) belonged rather to the savage Parthian, than to the lawless auxiliaries who formed a great part of the strength of the Roman armies.

4. Hasta. The long "spear" originally the weapon of the Hastati, but afterwards of the cavalry. Juvenal; Ipse feroci

Bellatore sedens curvatum hastile minatur. Sat. vii. 126.

7. Matrona, in the stricter sense, the "wife."

Tyranni, as in Greek, a "prince."

13. Imitated from Tyrtæus of Aphidnae, the minstrel who encouraged the Lacedæmonians in their aggressions on Messenia. The fragment is preserved.

Τεθνάμεναι γὰρ καλὸν ἐπὶ προμάχοισι πεσόντα
Ἄνδρ' ἀγαθὸν περὶ ῇ πατρεσι μαρνάμενον.

Neither poet could learn from his religion the distinction between the death of a patriot who falls in the defence of his own country (to which indeed as Christians we owe also Christian duties) and the miscalled heroism of the unprovoked invader. Sparta, however, in the time of Tyrtæus, was pressed by a superior force.

17. Repulsa. Properly the rejection of a candidate at a popular election. The poet points out the high and independent majesty of true virtue, and its indifference to the breath of popular applause. Yet we may feel how baseless is this fabric without the sense of our responsibility to God.

19. The secures or axes borne in the midst of the fasces, were the emblems of the consular dignity; the former implying the right of punishing capitally, the latter that of scourging.

21. Immeritis mori. "Undeserving to die."

22. Negata. "Denied to inferior men." The ancients saw scarcely any other path to heaven than that of glory; but the light of Christianity has revealed to us a way denied to none who seek it, though the path be narrowed by difficulties of men's own creation, and few there be who watch so zealously as to find it.

23. Udam. "Murky." So Persius, lucem palustrem. Sat. v. 60.

25. The poet extols the merit of fidelity, by an allusion to the vengeance supposed to follow the man who divulged the mysteries of Ceres. These were celebrated at Eleusis, in Attica, with extraordinary splendour, and none were admitted but the initiated (μυσταὶ.) Death was the punishment imposed by human laws for any violation of this secrecy.

30. Incesto addidit integrum. "Has involved the innocent with the guilty." Æschylus gives us a finer moral, when he represents the just

Amphiaraus as sharing the punishment of the impious Capaneus, because he had voluntarily embarked his fortunes in the same vessel. Sept. c. Theb. 602.

32. Pede claudo. "Halting," i.e., lingering yet uncertain. So Æschylus, ὑστερόποινον Ἐρινὺν. Agam. 58.

Tibullus. Etsi quis primo perjuria celet
Sera, tamen tacitis Pœna venit pedibus. Eleg. ix. 3.

ODE III. 8.

Horace invites Mæcenas to a festive celebration of the first of March, the anniversary of his escape from imminent danger in the falling of a tree, which he has commemorated, Ode ii. 13. We may admire the lively gratitude of the poet, and his repeated acknowledgments of the divine providence which preserved him, while we regret that the plea of religion should be an excuse for drowning all serious reflections in intemperate mirth and festivity.

1. Cœlebs. He anticipates the wonder of Mæcenas that he, a bachelor, should hold a feast on the day of the matronalia, when the married women kept holiday and celebrated the final reconciliation of the Sabines with the Romans. Ovid. Fasti. iii. 170. Tibull. iii.

2. Flores. The usual offering of the matrons to Juno. Ovid,

Ferte Deæ flores; gaudet florentibus herbis
Hæc Dea, de tenero cingite flore caput. Fasti. iii. 253.

3. The raised green sod with the sacred vervain (verbena) strewed over it, formed the simple altar on which the early Sabines were accustomed to worship.

5. Sermones. "Skilled in the lore of the Greek and Latin tongues." Perhaps more particularly in sacred antiquities.

7. This grateful worship is naturally directed to the poet's patron god, Bacchus, though in ii. 17—27, he attributes his deliverance to Faunus, and in iii. 4—27, to the Muses. The goat was an appropriate victim, whether as the dramatic prize in the days of Thespis (Horace carmine qui tragico vilem certavit ob hircum. A. P. 220), or as the enemy of the vine according to Virgil—

Non aliam ob culpam Baccho caper omnibus aris
Cæditur et veteres ineunt proscenia ludi. Georg. ii. 380. Similarly, Ovid. Fasti, i. 359.

It is pleasing to find an acknowledgment of the inefficacy of such sacrifices amid the satiric effusions of Persius.

> Quin damus id superis, de magnâ quod dare lance
> Non possit magni Messalæ lippa propago;
> Compositum jus fasque animo, sanctosque recessus
> Mentis, et incoctum generoso pectus honesto:
> Hæc cedo ut admoveam templis, et farre litabo. Sat. ii. 71.

10. Corticem. "Shall remove from the jar the cork secured with resin," and into which the wine had been poured. The cask or jar (for the Latins used both cadi and amphoræ) was stopped with a bung or cork, and secured from the air by a resinous substance or pitch. It was then placed in the fumarium, an upper chamber of the vault or cellar (apotheca), where the warmth and the action of the smoke might mellow the wine, and be prevented by the resin from impairing its flavour.

12. Consule Tullo. The name of L. Volcatius Tullus occurs in the

Fasti Consulares, A. U. C. 687. Clinton and Tate, following Bentley, assign this book of odes to the years B. C. 24, 23 (A. U. C. 729, 730); but this requires us to refer many circumstances mentioned by the poet to the fiction or anticipation of the courtier. See v. 22. All this difficulty will be obviated if we fix the date of this ode B. C. 20, A. U. C. 733, and the wine would then be forty-six years old.

13. Amici sospitis. "In honour of the preservation of your friend." The genitive of the cause expressing the object as in the customary formula at Greek banquets—τρίτον Διὸς τοῦ Σωτῆρος.

17. Mæcenas held the office of Præfectus Urbis in the absence of Augustus, who was now in the East. Tacitus tells us, Augustus bellis civilibus Cilnium Mæcenatem, equestris ordinis, cunctis apud Romam atque Italiam præposuit. Ann. vi. 11.

18. Cotiso, a king of the Daci or Getæ, who invaded Pannonia, and was defeated by C. Lentulus, the lieutenant of Augustus.

19. Alluding to the contests still carried on between Phraates and the partisans of Tiridates. The former had been dethroned, but had recovered his crown by the aid of the Scythians, see Ode i. 26, 4; ii. 2—17. Terms were this year (see note, v. 12) made with Phraates, by which the Romans gave up the cause of his rival, and recovered the standards lost by Crassus.

22. Agrippa finally subdued the Cantabrians, A. U. C. 733. See Ode ii. 6. 2. Cantabrum indoctum juga ferre nostra, ii. 11. 1.

23. The Geloni had crossed the Danube and ravaged the Roman provinces, but were driven back again by Lentulus with great loss. See Ode ii. 9. 23.

25. "Ceasing your care lest the State meet with mischance anywhere, spare your over anxiety, divesting yourself of public duty."

27. Dona præsentis horæ. According to the Epicurean philosophy, let us eat and drink, for to-morrow we die. Jeremy Taylor citing the axiom, dum vivimus vivamus, remarks upon it;—"The Christian who by a present and constant holiness secures the present and makes it useful to his noblest purposes, turns his condition into the best advantage, by making his unavoidable fate become his necessary religion." Holy Dying, vol. iv. 8vo. p. 348. See a stirring exposition of the folly and self-deceit of such philosophy, 1 Corinth. xv. 32.

CATECHETICAL INSTRUCTION.

To the Editor of the Educational Magazine.

SIR,

Having observed in several Numbers of your excellent Magazine that you insert communications from your readers on subjects of practical education, I take the liberty of transmitting to you the following remarks.

During a period of nine years, in which I have been actively engaged in the business of education, I have frequently found it necessary to make alterations, not exactly in my system, but in its details; and am now pretty well convinced by experience of the following facts:—That the great end which the schoolmaster should keep always in view is, that his pupils may *know* and not *learn* as much as possible; that in order to effect this object, his duty is, not to content himself with *hearing* lessons, to be as it were the passive recipient of whatever flows from their expanding mind; but his business is to teach, to make himself the channel of communicating whatever he deems to be sound and useful knowledge, and to impart that knowledge in such a way that those with whom he has to do may, while receiving it, be taught to think for themselves; and when they have gained anything new and valuable, may be aware of the process by which it was obtained, be able to estimate its value, assign it its proper place in the mind, and to produce it when required. In a word, that the business of the schoolmaster is to carry on the work of instruction and education simultaneously.

If you will allow me to encroach rather largely on your time and space, I will endeavour to illustrate my meaning. A class of three boys, A, B, and C, are desired to prepare as a lesson in the Greek Testament, Matt. x. 21, to the end of the chapter; and are told that they may consult any books they please on history, geography, &c., before they come up (I use common school phrases in order to show what I think should be meant by them). Next morning they do "come up," the master in the meanwhile having carefully looked over the chapter, and from his notes prepared a set of questions. The chapter is translated literally with no more interruption from the master than is necessary; the boys have "said their lesson," and now begins the work of instruction in a catechetical form.

Master. Verse 35. "I am come to set a man at variance against his father." What was the object of our Saviour's coming?

Ans. (A) To save mankind by taking upon himself their sins, and dying in their stead.

Q. Why then does he say, "I am come to set," &c.?

Ans. (B) The words are not to be understood literally.

Q. But is it not dangerous to attempt to explain any text which may appear difficult, by saying that it is not to be understood literally?

C perhaps makes no reply, and the master resumes.

Q. In what language was the New Testament written?

Ans. (C) Greek.

Q. *Pure* Greek?

Ans. (C) No.

Master. No. We must always recollect that the original language of the Jews was the Hebrew, that in Hebrew their law and their prophets were written. During the seventy years captivity indeed—

Q. Whither and by whom were they carried into captivity?

Ans. By Nebuchadnezzar to Babylon.

(During the captivity, indeed, the Hebrew language fell into disuse, and they spoke the language of their conquerors, Chaldee. After their return, it is clear that the priests and learned men among them still retained it, for we find Ezra reading the Mosaic law, the passage is referred to and read. The language now spoken was probably a mixture of Chaldee and Hebrew.)

Q. And why do you think should they not adopt one or other of them exclusively?

Ans. (B) Because being born and having been brought up in Babylon, they had never heard Hebrew spoken; and the reverence which they paid to the Mosaic law would account for the adoption of his idiom and words.

(After the conquest of Asia by Alexander, Greek became the current language, and hence arose the necessity for the translation of the Bible called the Septuagint.)

Q. When, where, and for whom, was the Septuagint version made?

Ans. (C) At Alexandria; for the Egyptian emigrant Jews, in the reign of Ptolemy Lagus, B. C. 286.

(Impure Greek was now the language of Palestine, abounding in Hebraisms, to which we may compare perhaps that of the lower orders in the islands of Guernsey and Jersey; who from their constant intercourse with the French and English, speak a kind of *patois* compounded of the languages of both. The text, therefore, "I am come to set," &c., is a Hebraism for, "The effect of my coming will be such that a man will be set at variance," &c. Parallel passages may then be quoted and explained, and the genuineness of the writings of the New Testament proved from the frequent recurrence of these Hebraisms.)

In this manner all the most important texts are explained and lectured on, the attention of the boys being both constantly fixed by the interest which they naturally and, as I have found, invariably take in a subject which is explained to them in so familiar a way that they must understand it, and aroused by the numerous little questions which incidentally occur to the Master, and which he knows from the instruction which he has previously given that they can answer.

They "go down" not to forget all that they have heard, but are furnished with a copy of questions founded on the subjects which have been just discussed; the answers to these questions are shown up next morning. The Master pronounces which is the best copy, and either A, B, or C, thinks himself highly honoured in being selected to write both questions and answers in a book kept by the Master for that purpose. This system I conceive, may be applied to schools generally, wherever the Bible is adopted as a class-book. Enough of history and geography may be taught to render what he reads intelligible even to the most unlearned; by it the parables may be explained and illustrated, the doctrines of the Church put within reach of the humblest capacity, and the Church Catechism, instead of being what it now frequently is (whether whole or in broken questions), merely a certain set of answers to a certain set of questions, a means of enlightening and instructing in the great truths of Christianity. I have commenced teaching on this system in the Sunday School attached to my Church, and intend, God willing, occasionally to catechise the children publicly in the Church, in the humble hope that not only they may derive benefit, but many of the older members of the congregation as well, who are as yet unable to give a reason of the hope that is in them.

I subjoin a copy of questions and answers as *shown up* by one of my late pupils. I have selected this set from my book, because it contains the question which I chose to illustrate my system.

MATTHEW, x. 21.

Q. Verse 23. What is primarily meant by the coming of the Son of Man? How was the prophecy fulfilled?

Ans. The destruction of Jerusalem, about A. D. 70. The cruelties of the Roman governors induced the Jews to revolt; Vespasian was sent against them, and after laying waste the country round, he besieged Jerusalem itself. But in the meantime he was raised to the empire, and his son Titus continued the siege and totally destroyed the city; and sold those of its inhabitants who survived into slavery, after a vigorous defence on their part for about two years.

Q. In 2 Kings, i. 2, Baal-zebub is mentioned. Meaning of the word? 2. It is supposed that the same was altered by the Jews into Beel-zebub—why?

Ans. God of flies. In the eastern countries flies were a great source of torment: a god who had power over them, therefore, was much adored. 2. To express their contempt for the heathen divinities, Beel-zebub means "god of dung."

Q. In what did the Samaritan worship differ from the Jewish?

Ans. The Samaritans believed only in the Pentateuch, and considered Mount Gerizim as the proper place to worship instead of Mount Zion, where the Jews worshipped. They grounded their belief on Leviticus xxvii. 12, where Moses says, "These shall stand upon Mount Gerizim to bless the people," and in the next verse, "These shall stand upon Mount Ebal to curse."

Q. Meaning of verse 39.

Ans. He that by apostatizing endeavours to save his life, shall lose *eternal* life; and he who is willing to lay down his life for my sake, shall obtain *eternal* life.

Q. How many Christian persecutions are there recorded?

Ans. They are generally reckoned as ten. But if we comprehend all the persecutions of the Church of Christ, that number is far too small; and if only those which are distinguished above others, ten will be too large a number.

Q. How were the eastern houses built? verse 17.

Ans. With flat roofs, on which the inhabitants used to walk in the evenings.

Q. Derivation and meaning of γεέννα?

Ans. Derived from a Hebrew word, and signifying the "valley of Hinnom," or Tophet, where the idolatrous rites to Moloch were celebrated.

Q. By a common Hebraism, "I am come to set a man at variance," &c., stands for what?

Ans. By reason of my coming a man will be set at variance, &c.

Q. Supposing the New Testament to have been written in *pure* Hebrew or *pure* Greek, of what evidence should we be deprived?

Ans. After the Babylonish captivity, the Hebrew language was mixed with Chaldee; and afterwards, by the victories of the Greeks in the East and their constant settling among the Jews, the language of the common people was changed into Greek, still retaining however many Hebraisms. If, then, the New Testament had been written much before the time it professes to have been, it would have been in pure Hebrew; if much after, in pure Greek, in imitation of the Greek historians.

(Signed, Y. Z., March —, 18—.)

Objections may be made against the style of expression in some of the above answers; but I have preferred, for obvious reasons, to allow them to remain as they were *shown up.*

M. L.

CLERICAL EDUCATION.

To the Editor of the Educational Magazine.

SIR,

In a late Number of your publication I observed an excellent letter on "Clerical Education." Assenting to every word of that letter, I yet felt inclined to wish the writer had pursued the subject a little farther. He adverted to the importance of a Clergyman's knowing more of ecclesiastical history, more of the history of the Prayer-book, and of the ordinances of his Church; but I wished he had also particularly pointed out the desirableness of making the Prayer-book more interesting to congregations, by establishing a closer connexion between the desk and the pulpit. I do not mean a mere doctrinal connexion, but one founded upon the relations which Churchmen, as such, bear to their Head, their Ministers, and each other. Here is a book developing in a very interesting manner these relations: sit is framed to meet the wants of Ministers and people; but though such parts of its contents as are of weekly use are so well known, it may be thought, as to require no comment, I believe it to be true that comparatively few of those who call themselves members of the Church and attend on her Services, know much of the internal or external history of the Prayer-book itself, or the method and order pursued in its arrangement.

No doubt the Scriptures themselves are THE record entrusted to the Church's keeping. In making THEM known to the people, her ministers perform their principal office; but still is it not a strange thing if those Ministers do not prefer to be helped, where they can be so, by the arrangements of the Church itself? It may well be asked by any one accustomed to listen with affection and reverence to her prayers and exhortations, whether it is not something more than probable that, for the order and method of presenting the record, we may gain valuable hints from this wise teacher? Should we not, to say the least, be *as* likely to be useful if we followed (often pretty closely) the order of her ministrations—if every sermon brought some reference to the appropriate subjects of the day—if our Lesson-book were never wholly put out of sight, but there were always something to remind us of it? I do not need to be told that, in consequence of irregular habits of attendance on the part of the congregation, a course of sermons dependent one upon another for their interest would not be suitable for many persons; and although I think the regular instruction of steady attendants should never be sacrificed to efforts at procuring chance converts, I do not admire the consecutive style of preaching, under which many a good subject is worn threadbare. But the weekly and appropriate ecclesiastical changes of parts of the Service really do bring before a Minister and his people an immense variety of topic. At one time the Lessons or Psalms, at another the Epistle or Gospel; sometimes the season itself, sometimes scriptural instruction in connexion with the Collects for the day; sometimes again the ordinances. Surely from such materials a harvest of good might be gathered. Then there are various collateral topics; the connexion between times past and present; the identity of objects of vital interest between ourselves and those who have been and are to come, contrasted with the different circumstances under which we are to manifest our love for the same truth. The ease too, with which local topics might occasionally be interwoven, not disarranging, but on the contrary giving force to the practical instructions—surely all these might enable our Ministers to carry out a system of orderly instruction at once popular and pleasing. One great beauty which would pervade such a course, if the Preacher's mind were imbued with a true

Catholic spirit, would be, that we should get out of the round of our too frequent individuality less by direct lecturing on the matter, than by the habits engendered by viewing ourselves as members of one great body of which Christ is the king: congregations would be taught to think less of their own frames of mind, and more of what has been done and is doing for them.

There is another advantage also to be drawn from this method of illustrating Scripture by the Prayer-book; it would have a tendency to uproot that common notion, much entertained among the vulgar, that this book was *compiled merely to save Clergymen trouble;* hence they are apt to regard its contents as less *their* concern than that of their Minister. Were it more frequently explained to them, the people would see that the Clergy have well weighed reasons for valuing it; without abuse of Dissenters, a hearty and joyful witness might be borne to the comfort of admission into the Catholic Church. The privileges of membership from youth to age, the welcome she gives to the infant at the font, the education to youth, her prayers in sickness, her thanksgivings on recovery, her encouraging voice to the communicant, her peaceful dismissal of the dead—all, in short, from the cradle to the grave; if all these matters were suitably, cheeringly, and in the simple earnestness of a feeling heart dwelt upon till the people gradually came to catch some portion of the spirit of the Prayer-book, how differently might they learn to look, not on that only, but on their Ministers also! "No longer *servants* but sons," they would behold in them not merely the retailers of a printed formula. They might not be able to put the feeling into so many words, but would not they in fact regard the Clergyman's dealings with the book as somewhat akin to that man's part, who out of the simplest objects of nature brings forth things that awe us by their sublimity, and enchant by their beauty.

In "Bishop Heber's Hymns," as well as whatever else remains to speak to us, of the general track in which his devotional feelings moved, we see an apt exemplification of the TONE of Church preaching to which I am pointing. The unity of her administrations, it is very easy to see, may be loved and practically observed by many whose genius would carry them, if unrestrained, into many a fanciful digression.

A few words on a topic not in immediate connexion with that of preaching. I have been led exceedingly to wish that another means of personally attaching congregations to the Services of the Church were earlier and more habitually adopted. The same hopeful and confiding spirit which leads a Minister willingly to receive children at the font, which induces him to treat them afterwards as having really been received by Christ and adopted into the Christian fold, should it not, in consistency, lead him to consider it as desirable to bring them, in thought and spirit, often to the communion table, as one of the objects which they may hope to be privileged to attain as soon as is permitted? Confirmation must indeed precede the *reception* of the sacrament; but I doubt whether anything should precede acquaintance with the rite as a positive injunction of our Lord, as a mark of gratitude for that love of which baptism is the proof and witness, as a means of showing forth his death till he come. There is an unaccountable shyness on the part of many Ministers on this point; Clergymen who will rather eagerly press confirmation, seem to stop there and think they have done enough. Yet it would be difficult to show why every doubt and fear which is brought forward in vindication of unwillingness to press reception of the communion on young people, should not operate with equal force against confirmation. If the two acts were coupled together in the mind of the child, if to take upon itself its responsibilities were immediately associated with an act of obedience, the same effort, the same examination, would accomplish a double end; otherwise time passes, the impression is lost, the world has fastened on its victim; new hopes and cares will have taken hold on the mind, and the Minister will have to lament for years to come, perhaps for ever, the loss of that favourable moment which he had no right to throw away: for it was a marked and determinate epoch in the Christian life of a young person, and great is the loss of him who allows it to escape.

Surely, too, one need not point out the enlarged interest which a Clergyman must feel in that portion of his flock who are communicants! How far more affectionately can he address them! With what familiar feelings can he go among them in health and sickness! How much more mighty is he to reprove, comfort, and exhort! Every young person thus placed under the eye of the Minister and the elders of the people, is under a guardianship which materially supports the spirit when right, recals it when wrong; and however painful it may be to witness such derelections from the path of Christian duty as may occasionally occur among these communicants, a Clergyman has at least the comfort of reflecting that not one aid, not one means of grace has been withheld from them; that he has dealt out as a steward of God's household the gifts committed to his charge liberally—has not taken upon himself the needless peril of rejecting those whom Christ has not rejected—that his unavoidable mistakes will never be charged upon him as sins, but that amid some disappointments, he has brought into a safe and sure resting-place many a weary and tired spirit.

I am, Sir,

Yours respectfully,

Z.

FEMALE COLLEGES.

[The writer of the following letter might perhaps be glad to read the Prospectus of St. Mary Hall Institution, by Dr. Doane, Bishop of New Jersey. We shall be glad to hear again from our correspondent on the subject.]

To the Editor of the Educational Magazine.

Sir,

Among the various topics which have occupied your attention connected with Education, there is one which, I am inclined to think, has hitherto been overlooked, and I am anxious to bring it before you, that you may, on some future occasion, take it up, and give your readers your thoughts and advice upon it. I refer to the subject of Female Education, and especially to that of those higher classes in our land on whom will devolve the training of their own families, or the families of others.

Girls are in general translated from the schoolroom to the drawing-room, precisely at the time when, if they have any minds at all, they are anxious to go forward with a kind of reading and study, which they have hitherto been unable to pursue, and of which, for want of regular plans and occupations at home, and in many instances from want of any one to direct their studies there, they are likely for ever to remain in ignorance. Now it is at this point that I want the education of young women to be taken up; and I would submit it to your consideration whether it would not be possible to form such institutions in different parts of our land as would meet the deficiency, without in any degree creating that most disgusting and anomalous race of creatures, professedly learned ladies. I would also make these institutions meet the mental wants of that isolated and often much-oppressed race of females, private governesses; and those mothers who would appreciate real sound knowledge in those to whom they commit their children, would thus have a way opened to them of securing the aid they demand, and of receiving ample testimonials to their fitness.

The institutions might be formed at first on a small scale, the inmates to be as much under the direction of a superintending superior, to whom the domestic charge should belong, as in a private school. The ages of admission fixed to sixteen or seventeen, and the time of remaining optional, from one to three years. The courses of study to be pursued to be entirely under the direction, either of the superior, or a committee, privately or publicly composed, according to the nature of the Institution.

Reading, in various branches of Modern and Ancient History, Church History, General Literature, Poetry, &c., to form part of the daily occupation, together with English Composition and Grammatical Studies. In addition to these, courses of lectures on the different branches of science, suited for female study, to be given by gentlemen appointed for the office, abstracts of these lectures being prepared by the class attending them. The subject of Education should also form one branch of study; and it would be well to add to this the principles of domestic economy and management. Nor would I exclude the attendance of masters for the modern languages and literature, and those for drawing and music; only that I would have the nature of their instructions such as to combine the principle with the practice of the fine arts.

Should such institutions as I have proposed be formed in the metropolis, or at any moderate distance from it, the lecturers at the public institutions might be willing to give their aid to the work. It would then also be easy to combine advantages similar to those afforded by the public schools, with this Institution; I mean that those, not resident within its walls, might be permitted to share the benefits; and thus large classes might easily be formed, which would reduce the expenses which would necessarily be incurred, should the plan be adopted on a small scale. I should propose that all such schools should be in close communion with the National Society, and act in a great degree under its direction.

Hoping that the few crude ideas which I have thrown out may lead those more qualified to consider and perhaps to act out the plan suggested,

I subscribe myself, Sir,

YOUR CONSTANT READER.

ON THE SEPARATION OF SCHOOL TEACHING FROM DOMESTIC MANAGEMENT.

[The following observations, by a correspondent, on this subject, seem to us of considerable importance, though his introductory remarks on an existing Grammar School require some correction.]

In the reign of Edward VI. and of course others of our earlier monarchs, a great number of endowed Schools were established, partly out of the spoils of the monastic establishments, partly out of the revenues of those princes, or of the state. By those ancient endowments, a schoolroom was provided for the boys, and a house, with a small salary, for the master. The schools were intended principally, if not exclusively, for the benefit of the particular towns in which they were established, and to the inhabitants of those towns, only they were free. The masters, however, were not restricted from admitting into their houses a few scholars from the immediate neighbourhood. These boys were not free: they paid both for their instruction and for their boarding, and thus formed an additional source of profit to the master. By degrees, the accommodation for boarders was increased, till at length these boys became far the most numerous party in the school, and the principal source of the master's emoluments. The day-boys soon came to be considered by the boarders, and sometimes by the masters also, as of an inferior grade, and were scarcely admitted into terms of fellowship and equality with the other scholars. The townspeople, whose benefit was the first object with the original founders of the school, became of very secondary importance with the master, and were placed in a degraded position. It is fit that wealth should provide for its possessors better clothing, better food, and better accommodations, in every respect; but within the walls of a school, talents, application, and good conduct, should be the sole causes of distinction.

Let us examine next the effect of uniting the office of teaching with the business of a boarding-house upon the mind of the master. If any person deserves to be well paid for his services to the public and to individuals, it is the master of a great school, who ably and faithfully discharges the duties of his office. Few persons are qualified by their talents for the situation; still fewer can join learning and accomplishments to those talents; and fewest of all are those who, to the above-mentioned qualifications, can add the sound judgment and knowledge of the human heart, which can enable them to command the affections and esteem of their scholars, and excite at their will the most laborious and persevering exertions. The attention of boys is fixed exclusively upon their master, and they watch with very scrutinizing eyes his most trifling actions. If they cannot reach to the depth of his attainments, they can at least discover quickly any deficiency in his acquirements. To fill, therefore, properly the office of schoolmaster, requires a man of very superior mind and accomplishments; and when we consider the laborious duties he discharges, and the important services he performs, we must agree, that he cannot well be paid too liberally. The petty salary of an endowed school is perfectly inadequate to the purpose. His remuneration, therefore, is generally derived from the profits of his boarding establishment. How injurious this is to the best interests of his scholars we may well conceive. With all the aid of a suitable wife, there must be a multitude of things in so large and numerous a household, that must continually require his attention, and divert his mind from the proper business of his school. This latter great object is sufficient of itself, without such petty interruptions, to absorb every faculty of his mind. How degrading then must it be to his feelings, and how deadening to his exertion, the consideration, that it is not to his talents, his learning, or to his faithful discharge of his duty, that he owes his chief emoluments, but to the vulgar office of the keeper of a boarding house. How seductive must it be to a neglect of his first and most important duties, and to an exclusive attention to his interests, to find that the path of duty is unprofitable, and that a sordid attention to gain will produce the richest reward of his labours.

Let us consider, also, the effect of this system upon the public. What is it that makes education so expensive, that a man with a large family and moderate income is unable to bear the burden? It is the unreasonable expense of board, with the numerous extra charges attached to it, which prevails in schools of established reputation. Where £50 a-year are charged for boarders, under the thrifty management and the inferior diet too frequently adopted, more than half is gain to the master. In King's College, in the Metropolis, the charge for dinners is on a very liberal system, and for boys of many noble and wealthy families is only £12 a-year. Here, in the country, and in a school for the less wealthy classes, and where a large number are collected together, every article of the diet, lodging, and other necessary expenses of boys, might be contracted for at a very moderate sum. The numbers assembled together might reduce the expense of each to a cost very little exceeding that which would be incurred by his maintenance at his own home.

The dieting and lodging department of the school should be conducted by a sort of house steward, under the control of a committee to prevent abuses. Every person in the establishment should be paid wages according to the services assigned them. There should be no jobbing, no perquisites or per-centage on the bills, no indirect profits allowed; but everything calculated at the price, at which the fair tradesman can afford to supply it in such large quantities.

To enter into more particular details of the arrangements to be made would at present be out of place. I would simply lay down the principles—1st, that the master should be left at liberty to give his undivided attention to the proper business of the School; that he should engage in no other employment; that no private pupils, no private sources of profit should withdraw his thought from his public duties; he should be *totus in illis*. And 2ndly, that the boarding department should be conducted on the simplest and most economical arrangements, consistent with the proper comforts of the boys. Both departments cannot be in the hands of the master, without injury to the business of the school, and enhancing the expenses of education. The master of a National School should be paid out of the National Funds an adequate and liberal salary, to place him above the necessity of seeking his remuneration from other sources.

LETTER TO A SUNDAY SCHOOL TEACHER.

My Dear Sir,

As I am not quite sure whether I gave you a copy of all the various Rules belonging to the schools, I hope you will allow me now to hand them to you; and to explain, at the same time, the principle upon which we mark the class papers, some little alteration having been made since your last Rules were printed.

* * * * * *

The repeating of the Collect should on no account be dispensed with. If they come unprepared, it is better to detain them in the afternoon till they have learnt it; you will not have occasion to do this more than once or twice. At first they will probably endeavour to take a little advantage of you, and shirk their tasks; but you must be firm with them, and let them see that you *will* have them learnt.

I think all your lads are disposed to do the best they can, and I hope I shall always see your class full, both morning and afternoon, before singing. You will have very little difficulty in insisting upon this, as you are so regular yourself. I am sorry to say many of the teachers do not seem as fully aware as they ought to be of the importance of coming with strict regularity at the time appointed. If the teachers themselves do not come, nothing they may say to their lads will prevent most of them from taking the same liberty they see them do.

One or two of them are now lads who have never yet learnt their Catechism. Perhaps you will be kind enough, next Sunday, to examine them all thoroughly in the Catechism; and make a memorandum how far each boy is able to repeat it *perfectly*. I am particularly anxious to have it thoroughly known by the whole school. It has been too much neglected of late years.

I think I should scarcely be doing right if I did not warn you that you must not expect to find Sunday-school teaching all play work, particularly at first, you will find it difficult to keep the attention of your lads fixed upon what you are doing. It generally requires a little time to acquire the art of doing this; but you must not be discouraged if you find you do not succeed, just at first, quite as well as you would wish.

I have generally found it a good plan to read over to myself, on Saturday, that portion of the Bible which I thought of their reading on Sunday; endeavouring to make myself fully master of it, and to think of such explanations or questions as may be most useful to them.

The difficulty at first, with every Sunday-school teacher, is to be *simple* enough. You will be surprised to find how little notion the lads often have of the meaning of what they have been reading, even when it appears to you so simple that everybody must understand it. When they have read over any portion of the Bible—say the Parable of the Talents for instance—(Matthew, xxv. 14, 30), let them then begin again, and question them upon *each* verse as they go on, to be sure that they understand it—for instance,

Fourteenth verse—Who spoke this parable?
Who was Jesus Christ?
What did he say the kingdom of Heaven was like?
Like a man going to make a *short* journey? (No! a long one.)
How long would he be before he came back? (A long time.)
Why? (Because he was going into a far country.)
Who did he call to him before he set off?
What did he give to them?
Did he give them his goods out and out, or only lend them to them to make use of till he came back again?

Fifteenth verse—Did he give them all alike?
What is Talent? (A sum of money—£187 10.)
How many talents did he give to the first?
To the second?
To the third?
Were all his servants equally clever?
Then we may suppose that he gave the five talents to the ——? (cleverest.)
And the one who only got one talent, we may suppose was the ——? (least clever.)

Then, after he had given them all their different talents, he ——— ? (set off on his journey.)
Sixteenth verse—Now the one that had got five talents, what did he do with them ?
Did he make any more of them ?
Was he doing right to trade with them ?
Because they were given him to ——— ?
(make the best use he could of them.)
Did he make a good use of them ?
Nineteenth verse—Did the Lord of these servants ever come back again ?
Did he come back soon ?
When he came back, what did he do ?
What do you mean by *reckoning* with them ?

And so on ; after having thus gone through the Parable, or whatever you are reading, in this manner, so that you are satisfied they understand the actual meaning of the sentences, (understand the *story*, if I may use the expression) you can then return to the beginning, and endeavour to make them comprehend the application of it. This will of course be more difficult, but I think the lads of your class will at once be able to give you proper answers to such a Parable as this. For instance, you would ask them—

Fourteenth—Whom does our Saviour mean by the man who was going into a far country ? (Himself.)

This they may not understand at first, but you can ask them such questions as these—

Where was the man before he set off ? in the same country with his servants ?
Did he leave them behind ?
Was our Saviour ever in the same country with his servants ?
(Yes, while he was upon earth.)
Did he leave them ?
When did he leave them ? (At his ascension.)
Where did he go to ? (Into Heaven.)
Was this man ever to come back again ?
Will our Saviour ever come back again ?
Who are meant by his servants ?
&c., &c.

You will see how many more ideas the boys will receive by being questioned in this manner, and how much more good it will do them to read ten verses thus, then ten chapters without questioning. You may easily convince yourself of this by letting them read a chapter, and then telling them to shut their Bibles and tell you what they have been reading about. You will be surprised to find how little they will have remembered. In fact, simple as the questions are which I have here written, you will probably find you must frequently ask half-a-dozen between them, before you will have made them thoroughly understand every part.

As to the routine of the school duty, the first thing the boys have to do after opening the school is to repeat the Collect for the day, and *at least* six verses of the Scriptures, which you had better set them the Sunday before. Perhaps the Gospel for the day, as a regular rule, is the best thing they can learn. As, however, you have two or three new boys in your class, I think I would not require anything of them but the Collect, till they have learnt the Catechism and school Prayers. But you must insist upon a considerable portion of this being brought each Sunday morning, till they are perfect.

After repeating their tasks, you can mark the class papers ; but perhaps before doing this it is very desirable you should catechise them upon what they have repeated, that you may be sure they understand it.

Then you can let them read anything you may have prepared, till it is time to go into Church. I shall feel greatly obliged by your taking a little pains with the new boys, to see that they get into the way of finding the places in their Prayer-books before going into Church.

In the afternoon, you can mark the class-paper immediately after opening the school; and after that, my general plan has been to set them the tasks for the next Sunday. Let them all stand up round you, for instance, and *in a very low tone*, repeat the Collect after you, paragraph by paragraph—and then question them upon it, that you see they understand it. They will learn it far more easily by this means than if they were merely told which Collect it was, and left to learn it by wrote.

After this they can read anything you think proper, till three o'clock, when we sing; and after singing you had better devote the remaining part of the afternoon to the Catechism, till they all have it up perfectly.

You will find it a very great advantage if you can think of any little anecdote that will apply to the subject upon which you are reading; the boys enjoy this exceedingly, and it will keep their attention to the subject better than almost anything else. Anecdotes may frequently occur to you when you are reading over the intended lesson to yourself previously.

For instance—suppose you were reading the account of the murder of Abel; you ask the lads,

Was anybody with Cain when he murdered his brother?
Did any one see him do it?
Did God see it?
Can we do anything that God does not see? &c.

You might then mention any anecdote that may occur to you, of the providential discovery of murders long after they had taken place, and when no one was present at the time; showing that, though the murderer thought he was alone, God has still seen him, and, in his own time, had brought the murder to light.

If you find their interest in what they are reading begin to flag, and they yawn and look about them, the best way is to change the subject. Turn to a Psalm for instance, and let them read it standing up—this will be a change both of position and thought—taking care that all these manœuvres are performed without noise, which may easily be done.

Now, my dear sir, I am really trespassing most strangely upon your patience; but I know that a few hints, as to the *method* of teaching, are often so useful, that I am confident you will excuse me. You must not, however, think that all that can be done for the boys is to be done in school-hours; far from it. The *most influence* that a kind but *strict* teacher has over his boys, is more valuable than the mere knowledge which he may impart to them. You will find it very useful to visit their homes; talk to the parents; notice the lads kindly whenever you chance to meet them; endeavour to feel that while they remain in your class, they are committed to your charge, and that you are responsible to a certain, and to no small extent, too, for their behaviour and conduct; and endeavour to let them feel that they have a *friend* in you. Lads are very susceptible of affectionate feelings, and I am sure you will find yourself well repaid for any trouble you may bestow upon them (even if you had no higher motive) by the attachment they will return to you.

I am sure I need not remind you, however, that after all *we* can but "plant and water"—that God alone can "give the increase," and that you will consider it as much your duty and privilege to pray for your scholars to the Almighty, as you do to pray for the Church, for your Queen, or for your parents and family.

Do not think that you are engaging upon an *unimportant* office. It is a most important one—a most responsible one. Next to the profession of a

Clergyman, I know none so honourable—none so important, as that of a teacher of youth; and especially of a Sunday-school teacher. The souls of these poor children are, perhaps, more entrusted to us, by the Lord our Master, than those of any other class; for how often does it not happen that the only religious instruction they receive for years is from us—that we are the only examples they have before them of persons endeavouring to live as though there was a world to come, and as though they had souls to save or lose. At home they have too often bad examples set them—at their work, for six days in the week, they are perhaps associating with Socialists and blasphemers, and seeing and hearing every species of impurity and profanity. Surely, then, our office is no unimportant one; and we had need omit no means that may be within our reach, of strengthening ourselves to perform it faithfully.

Will you be offended, my dear sir, if I venture to add one more suggestion? Can we expect a full blessing upon our labours—can we expect that Christ our master will assist us as he otherwise would do, if we neglect to seek his blessing and his grace, in that most important means of grace, his *last* command—and may I not say *entreaty*—to us before He suffered; I mean the blessed sacrament of His body and blood? The *command* to "*do this*" is as positive as any other which He delivered. The blessing attendant upon the fulfilment of the command is such as, surely, no good Christian would deprive himself of, even if it were left to our own option, which it is not.

May I beg your acceptance of the accompanying little work on the Holy Communion, with my kind regards, and prayers that you may find it useful, especially during the approaching season of Lent; which, in the earliest and best ages of the Church, was considered specially appropriate for self-examination and preparation before Easter Sunday, when new converts frequently received their first Communion.

Once more apologising for the length of this note,

Believe me, my dear Sir,

Yours, very faithfully.

Leeds, Tuesday, March 3, 1840.

POETRY.

THE MYSTERY OF NATURE.

WHY roam'st thou, sad and downward eyed,
Pale pilgrim sable clad,
While earth bedecks her like a bride,
In vernal sunshine glad—

The snowdrop's reign is almost gone,
And gayer flowers unfold,
Narcissus with its clusters fair,
And crocus gleaming gold.

But thou the while dost paler grow,
More sadness hangs o'er thee,
As if this pomp of loveliness
It sickened thee to see.

There was a time when I drank in
  The sunshine of the spring,
Which now upon my faded brow
  Doth baneful shadows fling.

But nature's face is changed to me,
  In funeral trappings clad,
The more all other hearts are gay,
  The more my heart is sad—

Earth, in her winter dress of gloom,
  Is welcome to my eye,
But spare me all her pomp and glare
  Of vernal pageantry.

Oh say not so, thou pilgrim pale,
  But muse and pray awhile;
And so shall nature's darkened face
  Resume its morning smile.

Look on her with the eye of faith,
  And so thy heart shall learn,
Of her mysterious loveliness
  The meaning to discern.

We may not turn in gloom away,
  For one her ground hath trod,
And left a glory round his path,
  Our master and our God;

And since that hour this wondrous world,
  Is but the outer shell,
Which wraps a world more wondrous still,
  Wherein his chosen dwell.

And He who framed that inner world,
  With his creative breath,
Has rent in twain the barrier stern,
  That parted life from death.

Alike on either side the tomb
  That unseen realm is spread,
It knows no severing line between
  The living and the dead.

The saints we see not, gathered there,
  Blend with the saints we see,
One hidden life pervading all
  In mystic unity.

And in the fulness of the time
  This outer world of sin,
Shall burst, and shrivel, and disclose
  The glorious world within.

Then shall the sons of God no more
  Seem like to sons of clay,
Their hidden sacramental life
  Made manifest that day.

And all the beauty that we see
Clothing this outer earth,
Is but the type, perchance the germ,
Of her immortal birth.

Then shrink not from the gorgeous spring,
For all her flowers are born,
Blest harbingers, to herald forth
The resurrection morn.

And dream of dreariness no more,
But rouse thee, toil and pray ;
So thou in thine own lot mayst stand,
Safe on that awful day.

LATIN HYMNS.

O FONS amoris, Spiritus,
O sancte donorum parens,
Tuas refusas intimis
Accende flammas cordibus.

Qui caritatis vinculo,
Cum Patre nectis Filium,
Et nos amoris mutui
Arctis coapta nexibus.

Deo Patri sit gloria,
Ejusque soli Filio,
Sancto simul cum Spiritu,
Nunc et per omne seculum.

TRANSLATION.

O Spirit, fount of love, of all good gifts,
Thou holiest sire !
Deep in our inmost bosom shed abroad,
Kindle thy fire.

Who in the bond of charity dost knit
Father and Son,
Us too, in closest knot of mutual love,
Weave into one.

Glory to God the Father, glory be
To God the Son,
And glory be to God the Holy Ghost,
Till time be done.

JAM lucis orto sidere,
Deum precemur supplices,
Nostras ut ipse dirigat,
Lux increata, semitas.

Nil lingua, nil peccet manus,
Nil mens inane cogitet ;
In ore simplex veritas,
In corde regnet caritas.

Incœpta dum fluet dies,
O Christe, custos pervigil,
Quas sævus hostis obsidet,
Portas tuere sensuum.

Præsta diurnus ut tuæ
Subserviat laudi labor ;
Auctore quæ te cœpimus,
Da, te favente, prosequi.

Superba ne nimis caro
Menti licenter imperet ;
Carnis domet superbiam
Potus cibique parcitas.

Deo Patri sit gloria,
Ejusque soli Filio,
Sancto simul cum Spiritu,
Nunc et per omne seculum.

Translation.

Risen is now the star of day,
Let us then in meekness pray ;
Make thou to-day our pathway straight,
God—thyself Light uncreate !

Keep hand from stain and lip from guile,
No idle thought our minds defile ;
Our speech be simple verity,
Our heart the throne of charity.

Throughout the day just dawning now,
O Christ, our sleepless watch be thou ;
Beleaguer'd by the hosts of hell,
Our senses' portals guard thou well.

Grant that our daily toil may be,
A labour consecrate to thee ;
May all our works in Thee begun,
In Thee, and through thy grace, be done.

And lest the pride of flesh control
With evil mastery the soul,
By rigid rule and measured food,
Be all the pride of flesh subdued.

Praise the Father, praise the Son,
Christ, the sole begotten one,
Praise to the Spirit be,
Now and everlastingly.

DIARY OF THE MONTH.

EDUCATION MEETING AT EXETER HALL.

June 3rd.—A meeting has been held at Exeter Hall to protest against the Ministerial scheme of Education. From some who attended the meeting, we understand that the speeches were, many of them, able and impressive; the motives of those who summoned it are above all suspicion. Nevertheless, we own we were pleased to find, that neither the heads of the Church generally, nor many of those persons who have been most active in the movements of the National Society, took part in the proceedings. It has been insinuated again and again, even by persons who certainly do not mean to be unfair, that the late movement on behalf of education in the Church, has been a party movement All the vehement words which were spoken against the Government when the first plan was broached, have been diligently registered and imputed to men who had no more share in uttering them than those who bring the charge. It cannot be denied, that there was a strong feeling in the country, that there was something of plot and contrivance in the Ministerial scheme. We do not ourselves see the ground for that suspicion, but certainly some of the acts of Government tended rather to encourage than allay them; hence many strong words were used about Popery and Infidelity which were no doubt very painful to men who were not conscious of any dishonest intentions, and which those who really disliked the Church were easily able to represent as proofs of its intolerance and unfairness. We believe that on no one occasion when the Church had really an opportunity of expressing its own feelings, did any such temper display itself. At the meeting last May twelvemonth, for instance, in Willis's Rooms, over which the Archbishop of Canterbury presided, held at a time of great excitement on this subject, scarcely an expression was used by any speaker which could have caused offence to the strongest partisan of the Government. Several of the speakers were its avowed and habitual supporters. The object avowed at that meeting, and kept steadily in view by the members of the National Society since, was to provide an education which should really satisfy the wishes and wants of the people of England, not to denounce the attempts which others might make to provide them. If the measures of Government served to interfere with this object, those who were promoting them were bound to resist them. But this was merely a secondary and accidental labour, which they would have been very glad to avoid. The true state of the case is this, certain persons have a very strong feeling that the measures of the Government generally are tending to the promotion of certain evil objects; their measures about education, among the rest, as having this tendency. There are other persons whose great desire is, to promote education upon what they believe to be Church principles; their aim is positive, not negative; to do a work which must be done, and so far as they can, to fight their way through all obstacles to the accomplishment of it. We do not say that the promoters of one of these purposes may not be as honest and as useful in their own way, as the promoters of the other. We do not say that the same persons may not often have both objects; but we do say that the objects are distinct, that men may be zealous for the one who care nothing for the other, and that it is important that this distinction should be felt and understood. We hope it will be duly noticed, especially by such men as Mr. Slaney, whose speech at the National Society last month on the duty of avoiding all appearance of party spirit, was received with so much respectful attention by the members of it. And we are glad for this reason that the meeting at Exeter Hall, though most respectably attended, was not chiefly composed of those who are the most prominent in their labours for Church education.

COPYRIGHT BILL.

June 10th.—The Copyright Bill makes no progress in the House of Commons—much, we hope, in the feelings of the country. For the latter effect very great gratitude is due to Mr. Wakley, Mr. Warburton, and Mr. Tegg, the Bookseller. The style and spirit of their opposition have convinced thoughtful men that the measure must be useful and important; a few choice *exceptions* from their speeches and pamphlets would be, perhaps, the most powerful defence of the Bill that could be put forward. Still we must not undervalue the influence of those who have written directly in defence of it. One pamphlet is lying before us, published by Moxon, entitled *Areopagitica; or a Plea for the Copyright Bill, by the Shade of John Milton*, which is full of true and noble eloquence. We must extract a few passages in confirmation of the opinions we have expressed upon this subject:—

> What then shall be said? If it is the *character* of an object which makes it the peculiar property of him who creates it, if it is mine, in fact, because I am the inventer thereof; if so, lo! of all artists that ever were, we alone have acquired the name of Inventers. We Poets are the only true *makers*, as all the most polite tongues do plainly testify. If, again, it is the *manner* of creation, and the *instruments* employed by me therein, which make an object to be virtually, essentially, and inseparably mine; then I would fain inquire why that which I create by means of an instrument which is the *very essence of myself*, in which my own identity resides, to which I retreat and cling as the very central hearth and altar of my whole earthly

tenement, and on which the flame of my intellectual being will burn *for ever*—why, I say, is that which I forge in this furnace less my own than what is moulded in the short-lived fires of the smith, or melted in the crucible of the chemist? They may possess some mysterious secret in their art, by which they may produce *material* forms of peculiar symmetry, copies of which they may multiply for ever, and the arcanum of their combination they may hand down to their children's children, and no law will wrest it from them. Not that this their privilege is to be condemned: no, applauded rather let it be as the grant of a wise and generous people; but let not this be praised at the same time as just, that an invention worked by the hand and ending in the produce of material forms, and one barren of fruit, being locked up in the mind of the inventers or of their descendants, should remain the property of their heirs for ever, while the *intellectual* fruits which grow from the heart and soul of man, and which cast their prolific seed far and wide into other minds, and which never cease to live and to give life, should, when hardly ripe, be rudely plucked from the parent tree, and thrown into the lap of those who have never toiled to produce them.

And here we arrive at a point, on which we forcibly insist. We lay this down as an axiom—that the readiest way to *degrade* the literature of a nation is, to induce your authors to write for *immediate profit alone*, and to exclude them or their descendants from reaping a *distant advantage* from their works: and of both these faults the present law is guilty.

Literature, we believe, is intended to be the teacher of the public mind. It is its privilege to instruct; and it is also the *privilege of the public* to be instructed by it. But now this law reverses the order. It has corrupted your teachers: and thus it wrongs you. This enactment does all in its power to *produce* the baneful effect—that literature may be swayed and influenced by the capricious fluctuations of the public taste; and to *prevent* this other result—that the public taste may be steadied and ruled by the solid support and guidance of literature. It has done all in its power to make literature the abject and fawning slave, instead of the wise and thoughtful master of the public. The severe senate of a prudent Republic expelled the minstrel Timotheus from their city, because he had added to his lyre a soft and effeminate chord, by the voluptuous tones of which he beguiled and corrupted the minds and passions of the younger sort; but this law attracts and encourages no other minstrels than those which have only such strings as these.

Consider, also, I implore you, that the more corrupt an age is, the more surely it requires emendation. But as surely, from its own nature and habit, the more it will resent and *resist* any attempts to amend it, in the very same ratio as it *requires* those attempts to be made. It therefore follows, that in such an age, the *better* a book is, the *worse* will its reception be: the *more* it *deserves* success, from its intrinsic merits, the *less* will it obtain it. It was well devised by Pythagoras, that those who resorted to his schools should for five years keep silence. But to such an age as we have supposed how many lustra of silence will be necessary, before they will even listen to the voice of their instructer? Does not this law, in such a case, rather impose silence on him who ought to *speak*, than on those who ought to *hear*? Does it not clearly appear, that to such wise and moral books, be they in prose or verse, the *least* encouragement would be given, according to the present law, in precisely such an age as would require them *most*? Wherewithal, then, shall such an age be salted? The curative and restorative power of letters, which is the greatest of their public benefits, and the most noble and glorious of their divine prerogatives, are both, by its influence, as far as human power can go, paralysed and annihilated.

JOURNAL OF BOOKS.

Books on Education in General.

This month the majority of the books which came under our review, have some reference to the principles of Education itself. On these we shall in this department of our Magazine be very short; because so much of it is devoted to the examination of principles and schemes, and we are anxious to reserve at least one corner for the books written to assist the teacher in the details of his duty.

It is therefore in compliment to the authors, and not with any intention of analysing and criticising those writers, that we mention "Gall's Practical Inquiry into the Philosophy of Education;"* and "Wilderspin's System of Education for the Young, applied to both Faculties, founded in immense Experience on many thousands of Children in most parts of the kingdom. With Appendix and Plates."†

Mr. Gall's book is divided into four parts, bearing the following titles:— "On the preliminary objects necessary for the establishment and improvement of education. On the great design of Nature's teaching, and the methods she employs in carrying it on. On the methods by which the educational processes of Nature may be successfully imitated. On the selection of proper truths and subjects when taught in schools and families." We shall be happy hereafter to profit by Mr. Gall's reflections upon these subjects; to learn what we can from him, and to state wherein his method seems to us defective. At present we shall content ourselves with commending his book, which his many admirers will no doubt be very glad to obtain and to study.

Mr. Wilderspin's book is larger, and enters more into detail. The first chapter contains general remarks; the second treats of Infant Schools; the third of female education (generally); the fourth of religious education for girls; the fifth of playground management for girls; the sixth of the boys' department; the seventh of reading, writing, and arithmetic; the eighth of gallery lessons; the ninth of playground management for boys; the tenth of religious, or Bible education for boys. There are also several plates. Mr. Wilderspin has, no doubt, something to communicate on these matters. When we are able to take a complete view of the state and prospects of infant education in England, we shall be bound to notice his exertions; but that subject is far too large and important a one for our Journal of Books.

Religious Books.

Pastoral Letters addressed to the Younger Members of the Scottish Episcopal Church. By the Rev. C. H. Terrot, Minister of St. Paul's Chapel, Edinburgh.‡

These letters, by an accomplished and excellent member of a venerable branch of the Catholic Church, are upon these five subjects:—On the

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* Edinburgh: James Gall. London: Houlston and Co. 1840.

† London: James T. Hodson. 1840.

‡ London: Robert Grant and Co., Princes Street.

Church; on Baptism; on Confirmation; on the Lord's Supper; on Practical Religion. They are written in a simple earnest style, without any of the vulgar affectations which are so common in religious books. Perhaps we might complain here and there of a tendency to which the members of the Scotch nation are particularly prone, and from which therefore the members of the Scotch Church can hardly be exempt—though they should be the great witnesses against it, and the great counteracters of it—not to look straightly and simply enough at the symbols through which spiritual truth is made known to us, and spiritual life conveyed to us. The desire to find an intellectual link between the spiritual principle and the outward sign, when the highest philosophy as well as the simplest faith, would lead us to believe that the connexion between them is immediate, is probably the great disease of our day; in attempting to escape from which men run into superstitions which had really their origin in this same restless effort. We are far, however, from meaning to hint that Mr. Terrol is particularly remarkable for this failing. His principles followed out would set him entirely free from it, and we only allude to it because we are anxious that the Episcopal Church in Scotland, in many respects so much purer than our own, should be free from all our evils, and should assist us in entering more deeply into the principles which it has maintained amidst so much of difficulty and opposition.

An Introduction to the Study of the Holy Scriptures. By the Rev. EDWARD BUSHBY, Fellow and Tutor of St. John's College, Cambridge. Fourth Edition.*

We are sorry that Mr. Bushby should announce this work as intended for the use of students at the University; no student at Oxford or Cambridge ought to require the kind of information which is contained in these pages. They ought to have been introduced to the study of the Holy Scriptures long before they came there, in the school and in the nursery. It will be one way, we think, of raising the standard of thought and knowledge even among the less studious, that the fellows and tutors of colleges should only furnish books of real solidity and scientific value. They ought to sympathise with the most ignorant, and in conversation to help them with all kinds of suggestions; but we do not think they are bound to lower the character of the University by merely teaching the lowest elements in their books. We do not say that Mr. Bushby has taught them ill; his book seems written with simplicity and accuracy, but a bachelor of divinity and the tutor and fellow of a college, has surely other and better tasks to perform than these.

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* Cambridge: Deighton and Stevenson. London: Whittaker.

City Press, 1, Long Lane, Aldersgate Street: D. A. Doudney.

THE

EDUCATIONAL MAGAZINE.

AUGUST, 1840.

ON THE LATE PROCEEDINGS IN PARLIAMENT.

Since the publication of our last Number, an event has occurred of the deepest interest to English Churchmen, the outlines of which, we presume, are known to most of our readers. Convinced that it could not lead to any good result, we feel no disposition to agitate the question, which adverse parties have raised, as to whether the Government or the Heads of the Church, have surrendered, in the agreement which has recently been effected. It is plain that they have now come to understand each other on some of the most important points of their former difference; and we are grateful for what has been done, as far as it goes. For the present, we are chiefly anxious that Churchmen should estimate rightly the position in which the measure has placed them, and we earnestly call the attention of our readers to the following letters which we have received on the subject. In the absence of Mr. Maurice, we are glad to put them in the place of an article in the usual editorial form.

Sir,

I have no doubt that the recent arrangement between the Heads of the Church and the Committee of Council, will be ably and fully treated in your Magazine. Still I think it probable, that however clearly its principles may be explained, suspicion will lurk in some minds, that there is something behind, that all is not settled—an impression very likely to result from the studied and unaccountable endeavour of some able periodical writers to misrepresent the facts.

I have watched the public arguments on the question with some interest, and I offer a few remarks on the state of the question as it stood last year, and as it stands now, mainly with a view of showing, that the strong feeling manifested last year, so far from being fictitious at the time, and fruitless now (as some would have us believe), has produced solid results, proportioned to its earnest intensity; and so far, at least, satisfactory, that the Church may rest from its painful state of controversy, and apply itself in security, for a time at least, to the more happy labours of peace.

I will, therefore, recapitulate the arguments used in the Parliamentary discussion against the Government plan, and then state how far, in my opinion, they have been removed by subsequent events.

In the House of Commons, Lord Stanley took the very decided step of moving to rescind the order in Council, appointing the Committee of Council on Education. The speech delivered by him on that occasion can never be obliterated from the memory of any one who heard the tones of solemn earnestness, which awed even the House of Commons into breathless stillness, while the statesman spoke of the great "mysteries of the Christian faith, the great scheme of redemption, the doctrine of justification by faith, the efficacy of infant baptism, the solemn mystery of the holy Eucharist,—one and all of which must be frittered away—one and all of which must be put aside as matter not to be treated of in public education, if the Government scheme of instruction were adopted." Deep was the conviction, anxious were the forebodings, which led a man like Lord Stanley so to speak in the arena of public debate. But he spoke not for himself alone: the country shared his feelings and alarms. It has hardly yet recovered the shock given by the announcement of the scheme in question; that shock was given, as the expressions above quoted were elicited, chiefly by the notable scheme of "general and special religious instruction." It is true the scheme was quickly abandoned, but it was taken as a symbol of the whole conception of the Government plan, and so was felt rather than reasoned upon.

My present purpose is, to recal attention to the broad constitutional objections urged to the establishment, functions, and powers of the Committee of Council, in order to ascertain how far they still hold good.

Lord Stanley urged, that the plan of the Government gave "direct control over religious and moral education to a Board or Committee essentially political, fluctuating in its composition; a body from which those who, by the laws, are entitled to superintend education and spiritual instruction, were all excluded." He said that, "So long as the Board existed, so long as its object was undefined, its powers unlimited, and the exercise of those powers not checked, not fettered, not restrained by Parliament—so long it would remain a fertile source of new plans, following each other in rapid succession; each as objectionable as the first, yet each evading some of the details which insured the condemnation of its predecessor. If the proceedings of the Board were purely Ministerial and executive, he would not have objected to the transfer of that authority from the Treasury to the Committee of Council." But as this body was to *regulate* and *control* education, he objected to it, "because it was fluctuating and political; secondly, because it had not even the recommendation of possessing the confidence of the various denominations; and, thirdly, still more as a Churchman, because it gave the education of the people to a body exclusively lay, altogether excluding the Clergy."

Sir Robert Peel supported Lord Stanley's motion, giving four distinct reasons for doing so:—

1st. "He objected to lay the foundation of a system of national education, by a single vote of the House of Commons." 2ndly. "If such a Board or Committee were to be established, it ought not to be constituted exclusively of the Ministers of the Crown." 3rdly. He objected "with especial reference to the education of children of Churchmen, to the exclusion of the ecclesiastical authorities, who are properly placed in charge of the religious education of the community." 4thly. "Because the scheme had met with unexampled opposition from all quarters of the community, and promised to commence a religious struggle of the very worst nature." Sir Robert Peel here alluded, probably, to an earlier part of his speech, in which he had pointed out distinctly the consequence of the ground taken by some supporters of the Government—namely, "that we are bound to educate the children of Dissenters, because we fight with Roman Catholic sinews, and support our system with Unitarian gold;" a ground wholly inconsistent with a religious establishment, and which leads demonstratively (as Mr. Gladstone showed more forcibly than any other speaker) to the endowment of Roman Catholic and Dissenting Chapels, as well as to the payment of their schools.

The clearest statement of the grounds on which the members of the Church, lay as well as clerical, resisted the plan of the Government, is to be derived from the well-considered and carefully-drawn resolutions moved by the Archbishop of Canterbury in the House of Lords on the 5th of July, 1839.

The resolutions notice the following points:—

1. The appointment of a Board to "consider all matters affecting the education of the people." (This extensive commission was stated to

be intended in Lord John Russell's letter to Lord Lansdowne, but was withheld in drawing the formal order of Council.)

2. Its consisting exclusively of members of her Majesty's Government. (This objection still remains.)

3. The intention of the Committee to establish a normal school on questionable principles, as regards the religious instruction and versions of Holy Scripture. (This intention is abandoned for the present, and will not easily be renewed.)

4. The power to make grants to schools irrespectively of the irreligious doctrines inculcated in such schools;—it might be added—irrespectively of the sums raised on the part of the applicants by voluntary subscription. (This power has been greatly curtailed by subsequent minutes of the Committee of Council, especially by the recent provision, that the reason of every special case shall be reported to Parliament.)

5. The right of inspection, "in order to secure conformity to the improvements suggested by the Committee of Council."

To this there were three grounds of objection:—

i. To any interference at all with the *management* of the school.

ii. To any *inquiry* into the religious instruction (even without intending to influence it) conducted by a body of laymen.

iii. To the recognition of any official system of inspection (even though limited to inquiry alone, and though not extending to the religious instruction) "not derived from, nor connected with the authorities of the Church."

The two first points were abandoned by the Committee of Council, in Regulation A, during the correspondence with the National Society. The difference on the third point has been adjusted between the President of the Council and the Primate of the Church, and has been since definitively laid down in the minute of the 15th of July, 1840.

6. Lastly—The broad ground taken by the House of Lords, on a review of all these points, was, that the above powers were "so important in their bearing upon the moral and religious Education of the people of this country, and upon the proper duties and functions of the Established Church, and at the same time so capable of progressive and indefinite extension, that they ought not to be committed to any public authority, without the consent of the Parliament."

They, therefore, prayed that, "in the establishment or foundation of any plan for the general Education of the people," the House of Lords, "as one branch of the Legislature, might have an opportunity of fully considering the measure."

Such were the grounds stated in Parliament last year, in opposition to the plan of Government. Let us see, then, how matters stand now; what reason there is for gratitude, as regards the past, that matters are no worse; what grounds of watchful anxiety, and what grounds of cheerful hope, for the future.

A Committee of Council still exists—by a single vote of the House of Commons—consisting of Members of the Government only—consequently a fluctuating body—and excluding the Ecclesiastical authorities of the Established Church.

All this is true in form, but what, in substance, are its powers? what are now its "capabilities of progressive and indefinite extension?" It is no longer "to consider all matters relating to Education." It does not intend (and if it did, it would not dare) to set up the Normal School, which caused the great alarm of last year. In the disposal of money-grants to Schools, unconnected with the Church, it has, to a certain extent, defined its own powers, and has not yet ventured to give one grant to a Roman Catholic School.

As regards the only remaining point, the Inspection is limited to an inquiry, conducted under the sanction and with the concurrence of the Archbishops of each Province, who are recognised in their Metropolitan character, and not as mere members of a Society; therefore no other Inspectors can occupy the same constitutional position in the eye of the State.

I do not propose to discuss the details of this arrangement, which are most important; I merely wish to draw the attention of your readers to these facts. First—that the grounds of objection taken last year to the Committee of Council, related not so much to its form, taken simply, as to its powers. Secondly, that the real danger arises not so much from the nominal and potential discretion vested in the Board, as from their actual power to exercise this discretion. Thirdly, that the controversy on the actual exercise of these powers had virtually narrowed itself to a single point, that of Inspection; and that an arrangement has been come to on this point, which (whether good or bad is not my present question) rests solely on the concurrence of the two Archbishops; and that they have the power to withdraw this concurrence, and thereby to place any Government, which should drive them to take so decided a step, in very serious difficulty.

Such, it appears to me, is the present state of affairs; I began by saying, that I would leave to others to lay before your readers the precise effect of the arrangement made by the Heads of the Church on the point of Inspection. I will only add, that I believe it to be the best which the circumstances admitted. It appears not to be a hollow compromise, but to result from an enlightened consideration of the relative position of the Authorities in Church and State. It involves the admission, on the part of the Church, of no principle, which is likely to prove more inconvenient hereafter, than was the arrangement for dividing the funds between the National Society and the British and Foreign Society; and, if it should work ill, may be easily altered.

It is, therefore, my sincere hope, that the intelligent Clergy of England will do their best to make it work well, and, as they fully understand the grounds on which they persisted in refusing to share the Grants last year, under the conditions then imposed; so I am sure they will care little for the insulting remarks of writers in London, who ought to have better information before they write on subjects so deeply affecting national prosperity as Public Education.

Still it must not be forgotten, either by Members of Parliament or by the Clergy, that the Committee of Council, though its powers be now limited, and though its present members may understand their duty better than they did, and honestly intend (as I believe they now do) to deserve the concurrence of the Church, is an engine which requires watching; and if, in an evil hour, it show any disposition to give direct encouragement to Sectarian Education; or to steal a march on the principle of a Church Establishment by endowing religious dissent, as such, however indirectly; or, if again, it revive the attempt to make experiments on the spiritual and moral being of the people, by experimental Normal Schools, or by using inspection as a means of influence; so surely at that moment will revive all the difficulties, all the suspicion, all the misunderstandings, which are now allayed; and that with twofold force, inasmuch as a violated truce is worse than an open fight, or as the explosion of a steam-engine is more fatal than the momentary stoppage of the machinery.

Meanwhile, it must be no little satisfaction to those Clergymen and laymen, whose privilege it has been to assist their respective Bishops in the Diocesan Boards, or to act with and under the combined Episcopate in the National Society, to see one great object of their endeavours realized in the homage paid to Church principles by the recent arrangement.

It is remarkable and somewhat diverting to observe, that—while these persons, by their zealous but quiet exertions, have secured the co-operation of the whole country in an effective Church organization,—while the tactics of adverse politicians have enabled them to claim f the Primate and the Heads of the Church an explicit recognition of the constitutional functions in Popular Education, which those distinguished prelates might have been loth to demand for themselves; — while they are enabled to inform some hundreds of applicants for school grants that, by means of the confidence reposed by these applicants themselves in the united body of the Bishops, a successful termination has been put to the negotiations with the Government; that, while the seal is being put to these results, political opponents are obliged to affect contempt, and speak of the event as a defeat of the Church; and the advocates of a commercial and conservative expediency can ill disguise their vexation, that the Apostolical Church in these realms has secured a position which may be inconvenient in party movements, and which does not belong to religious establishments which are content to be creatures of the State.

Your obedient servant,

A.

Mr. Editor,

Your readers will already have been informed, through the proceedings in Parliament, that a concordat has been come to between the Government and the Heads of the Church, by means of which the Education Vote has been passed without opposition on the part of the Church; and all Church schools, it is confidently hoped, will accede to the terms on which the grants of the ensuing year are to be offered to them. For convenience of reference, I will begin by copying down this concordat, as expressed in the following—

Extract from the Minutes of the Committee of Council on Education, July 15th, 1840.

The Lord President having called the attention of the Committee to their previous Minutes, relating to the appointment of Inspectors of Schools in connexion with the Church of England, their Lordships deliberated thereon, and resolved that a Report be presented to Her Majesty, embodying the following recommendations:—

1. That before any person is recommended to the Queen in Council to be appointed to inspect schools receiving aid from the public, the promoters of which state themselves to be in connexion with the National Society or the Church of England, the Archbishops of Canterbury or York be consulted by the Committee of Privy Council, each with regard to his own province, and that they be at liberty to suggest any person or persons for the office of Inspector, and that no person be appointed without their concurrence.

2. That the inspectors of such schools shall be appointed during pleasure, and that it shall be in the power of each Archbishop, at all times, with regard to his own province, to withdraw his concurrence in such appointment; whereupon the authority of the inspector shall cease, and a fresh appointment take place.

3. That the instructions of the inspectors, with regard to religious instruction, shall be framed by the Archbishops, and form part of the general instructions to the inspectors of such schools; and that the general instructions shall be communicated to the Archbishop before they are finally sanctioned.

That each inspector, at the same time that he presents any report relating to the said schools to the Committee of the Privy Council, shall transmit a duplicate thereof to the Archbishop, and shall also send a copy to the Bishop of the diocese in which the school is situate, for his information.

4. That the grants of money be in proportion to the number of children educated, and the amount of money raised by private contribution, with the power of making exceptions in certain cases, the grounds of which will be stated in the annual returns to Parliament.

Here, then, are the terms of the compact. Is it a hollow compromise, or is it an honourable arrangement? Has either side abandoned its principles, or was it no principle, but some unsubstantial factious object, for which they were contending? These are questions which people are apt to ask, when they see the belligerents, after an obstinate battle, shaking hands and parting in peace. They are questions, too, which people are very apt to answer for themselves offhand; ignorant newspaper writers, for instance, have lately assumed that the whole dispute was a vexatious one, and began to call the National Society "petulant," and the Clergy "weak-headed," just at the very moment when those, under whose direction both the Society and the Clergy have been acting, were patiently and wisely labouring to bring matters (as they have done) to a peaceful and statesmanlike issue.

But the readers of this Magazine, in the Editorial pages of which the principle that a spiritual body is alone competent to carry on the spiritual work of educating the people, has been asserted with all the force and earnestness which deep moral conviction and lofty intellectual power can give—they, at least, will not suspect that the contest which involved this great principle was a trivial or factious one. More likely will they be to apprehend that, in consenting to co-operate with the State in the matter of Education, the Church has, by the tide and pressure of external circumstances, been drifted away from the safe anchorage she had taken up. My own full conviction is, that this is not the case; that she has maintained her principles inviolate; and not only so, but that she has obtained from the civil Government a most important recognition of them.

And here, in the outset, let me disclaim any intention of claiming a triumph over the Committee of Council. It does not follow that what we have gained they have lost. They have not sacrificed their views, but have been led, to a certain extent, to admit ours; they have not so much relinquished their former objects, as enlarged them. For the fault of their object—I mean after the abandonment of the highly-objectionable Normal School—was its *narrowness;* extending little farther than to the introduction of improved methods of school-keeping, and a wider range of subjects in the schools which are to be subject to their inspection. And this object they were pursuing by measures not intentionally hostile to the Church, but regardless of their clashing with the principles and feelings of Churchmen. They have since learnt, that it is impossible for them, without the co-operation of the Clergy, to introduce their improvements at all; let us hope they will also learn to value that co-operation for its own sake.

But to return to my immediate subject. What are the terms, and what is the meaning of the concordat contained in the above Minute?

In order rightly to understand this, we must recal to our minds the state of the question a few months ago.

In the last Session of Parliament, the House of Lords had carried to the foot of the Throne a formal protest against the constitution and measures of that Committee; one of these objections being to the mode in which it proposed to exercise inspection. In spite of this protest, the Committee proceeded, during the Recess, to nominate their inspectors, and to furnish them with instructions. Nothing could be more unexceptionable than the personal character of the inspectors; nothing more harmless than the nature of the instructions. Why, then, was not the Church satisfied; why were not her suspicions quieted? So doubtless the Committee thought; and this perhaps it was which induced them to persevere in their original course; they hoped that they had merely been misunderstood, and that, by acting, misconception would be removed. But here they failed to perceive that the Church's objection all along had been, not to the *personal*, but to the *official* qualifications of the inspector. She objected to his receiving his authority *exclusively* from secular functionaries, totally pretermitting any recognition of herself. They failed to perceive, too, that, owing to the same pretermission of the Church, the instructions laboured under an equally fatal defect. They *could* not embrace the religious department, emanating as they did from a purely secular source. They were radically wrong, therefore: not intentionally, but inevitably; not positively, but privatively.

But the Committee of Council not perceiving this, adhered to their State inspection and their secular instructions. The Church, on the other hand, could not consent to be conciliated into a scheme which violated all her principles. The consequences to the progress of education were most unfortunate. The annual public grant, instead of three-fourths of it being employed, as heretofore, in stimulating the voluntary exertions of members of the Church, has, for the most part, been diverted into other channels. Less than 5000*l.* out of 30,000*l.* has been accepted by managers of Church schools, and even this sum has not called forth a due proportion of local contributions. Meanwhile the office of the National Society was besieged with applications for aid towards school-building, which its funds were wholly inadequate to meet; and the attention of its Committee was drawn off from plans of general improvement, to provide for the temporary embarrassment into which applicants had been thrown by the new conditions of the Committee of Council. Here, then, were Church schools waiting to be built for want of funds; Government inspectors sitting at home for want of schools to visit; both sides irritated against each other by the paper war in which they had been engaged; a Session of Parliament passing away, and no forward movement made on either side. Who must not have grieved over such a state of things? Who would not have attempted anything short of a compromise of principle in order to remedy it? Happily, the Lord President of the Council and the Archbishop of Canterbury were actuated by this feeling, and were led to enter into a negotiation which has terminated in the new arrangement.

We shall now be better able to estimate what the Church has conceded, and what she has gained by it. And, first, what has she *conceded?*

She has conceded to the State a joint power of inspecting schools, aided by Parliamentary grants; or it would be more correct to say, she has agreed with the Committee of Council, upon a new mode in which this inspection shall be conducted. The principle of the thing she never disputed. In every one of the 847 cases to which such grants have been made, the managers agreed to furnish to the *Lords of the Treasury* "such periodical reports respecting the state of their schools, and the number of scholars educated, as may be called for." In 1838, the National Society itself undertook arrangements for inspecting and reporting to their Lordships on the state of publicly-aided schools. The late difference has entirely turned on the *modus operandi*, on the terms and conditions on which this inspection was to be conducted—a point which the *Times* newspaper has strangely forgotten, quoting these very facts, which every one was familiar with, as a new and wondrous eureka of its own, at once conclusive against the late protest of the National Society. True, indeed, it is, that when the right of the Sovereign to visit schools has been asserted in its broadest form, to cover some hostile and arbitrary use of it, Churchmen have stood upon ancient constitutional usages; and have required that the crown, where and when it had a visitatorial power, should exercise it by its Chancellor, according to known rules of equitable jurisdiction, and not according to the will and fiat of a modern Committee. It is true, also, that when they have heard certain persons founding their theories of State interference on some vague and mysterious notion of the Queen's power as temporal head of the Church, they have not implicitly acquiesced in the allegation. Such arguments come with a peculiarly ill grace from the mouths of such persons. Whenever we hear them use the phrase "Head of the Church," we may be sure it is for some scheme of oppression—never for one of protection. If some ancient bishopric is to be suppressed, some unworthy pastor forced into a see on pain of præmunire against the reluctant chapter, forthwith the precedents of Royal prerogative are ransacked and blazoned forth. But of this *ne verbum quidem* for any good purpose. If it is sought to plant a branch of the Church in our colonies, or to extend her means of instruction at home, the peculiar relation in which she was supposed to stand with the Sovereign, is called an absolute and exploded dream. Now this is not fair play. If our contemporaries *will* explode the notion, let them do so thoroughly, the evil as well as the good of it, and then we shall not be sure that they are far wrong, either constitutionally or in matter of fact. Constitutionally, if such a series of Acts as the Toleration, Test and Corporation, and Emancipation Acts, consented to by the Sovereign, have not released the Church from any obligation she may have laid herself under, it is hard to say what would have done so. And we should like to see an attempt seriously made to re-assert for the Queen the same kind of unlimited power over the Church, which was once claimed for her. Such a cry would not be popular. It would be hard, indeed, if the poor nineteenth century concentrated in itself all the vices of former days together with its own. If we have lost the deference to authority, and some other good qualities of the sixteenth century, we have lost also its servility and Erastianism. To be sure the Queen is no longer the nursing mother of the Church; but, then, neither do Bishops call her "the breath of their nostrils."

But to the principle of the thing—to the right and duty of the crown to care for and superintend the education of its subjects, no objection has been made; and a mode of performing this duty compatibly with Church principles is what has now been conceded, or rather agreed upon.

The Church has likewise conceded, that the instructions to the inspector, so far as relates to secular subjects, shall proceed from the Committee of Council. This, of course, implies an admission that it will, to a considerable extent, be their province to judge of the mechanical arrangements of the school, of the methods of teaching, and discipline employed therein. And guarded as this concession is, by the provisions which shall be noticed presently, it really seems a great boon to the Clergy, who are already overburdened with more important duties, and who, as a body, have by no means shown any peculiar aptitude or disposition to direct the details of education, to relieve them from the responsibility of choosing for themselves the Bell or the Stow system, the platform or the gallery, the slate pencil or the bit of chalk. If no dereliction of Church principles is implied by the admittance of such an officer, and against this the Archbishop's concurrence in the appointment will be a sufficient guarantee, I doubt not that his visits and friendly suggestions will be thankfully received—not merely by those who have accepted grants on this condition, but by many other schools heretofore aided by public bounty. Such a spontaneous acceptance on their part, of the recent arrangement between Church and State, would be a good omen for its continuance and success.

These, then, are the points which the Committee of Council have obtained from the Church—that she shall recognise an inspection emanating from the Committee jointly with herself, and that she shall likewise refer to it as an authority on points of school keeping and school instruction.

In the next place, what has the Church *obtained* from the Committee of Council? That body, be it remembered, who had been led by circumstances into the false position of appointing inspectors and of issuing instructions, both of them purely secular.

With regard to the appointment of these persons, the two Archbishops, as the heads of the two provinces which compose the Church, are now to be "consulted," are to be "at liberty to suggest" proper persons for the office, and are to "concur" in their final appointment. Thus, not only are the inspectors to receive authority from the Church co-ordinately with the State, which is all which in principle can be required; but from first to last, from the first consultation and suggestion to the final approval, they are to be consenting parties to the nomination.

But although the due appointment of the inspector is thus secured, his sole masters, it may be said, will be the Committee of Council; to them he will be accountable, and their views, therefore, rather than those of the Archbishops, should they happen to differ, he will be interested to promote. This is carefully guarded against by the following provision :—"That it shall be in the power of each Archbishop, at all times, with regard to his own province, to withdraw his concurrence in such appointment, whereupon the authority of the inspector shall cease, and a fresh appointment take place."

Lastly, as a concluding evidence that he is to be the officer of the Archbishop as well as of the Church, his Report is to be made in duplicate, and one is to be furnished to the Committee of Council, the other to the Archbishop. The Bishop of the diocese also receives a copy; but the inspector not being accountable to him in the same manner as he is to the Committee of Council and to the Archbishops, it is sent to him only "*for his information.*"

I now come to what has been gained with reference to the instructions—a gain which I am sure will be appreciated at the Council Office, as well as among ourselves. Owing to the happy concurrence of the Ecclesiastical authorities, they are no longer to be confined, as before they necessarily were, to one department. They are to extend to the whole matter of instruction, religious as well as secular, and to be drawn up, as regards the religious part, by the Archbishops. No one who has any practical experience of the intimate manner in which the religious or intellectual department are worked in parish schools; how the Bible is the master-key, the centre, the associating link of all the children's attainments; of their knowledge of history, geography, &c., will estimate lightly the embarrassments by which the merely secular inspection would have been surrounded. The other evils which would have attended it have been ably discussed elsewhere, and I need not recapitulate them.

But over and above the facilities given by the present arrangement to the act of inspection itself, there is another most important advantage arising from the concurrence of the ecclesiastical authority. Supposing that all antecedent obstacles to the State inspector's inquiring into the religious instruction had been removed, and that he, so inquiring, had found the work done negligently, or not in accordance with the discipline and formularies of the Church, to whom must he have reported this abuse and sought its redress? Must he have referred it to this Committee, consisting of right honourable laymen, or to that convenient arena for theological discussion, the Commons House of Parliament? Now, however, we have an authority, not only competent to institute the inquiry, but competent also to avail itself of the inquiry when made, for the purposes of correction and amendment.

So far then each party prepares that portion of the instructions peculiarly within its own province. A third provision remains behind, destined perhaps, should the system work well and be permanent, to much future importance. Considering the advantages which the executive Government possesses over other bodies in its greater power of engaging practical talent in its service, and also by the greater regularity and vigour with which its functions are performed; it seems pretty plain that it will eventually engross the direction of any department into the management of which it is admitted. This will probably be the case with regard to the secular branch of education, nor does there seem to me any likelihood of the same evil results accruing from this in England which have occurred in foreign countries—the same arbitrary domineering measures. Englishmen have a wholesome jealousy of being unduly interfered with by the civil Government; the Church of England, too, is awakened to a consciousness of her self-subsisting spiritual powers, and she is fast-rooted in the affections of the most influential classes of the community. Still there doubtless is a danger that our executive, however well watched by public opinion, however cautiously abstaining from any direct interference with religious teaching, should nevertheless indirectly affect the tone and character of our education considered as a whole. Statesmen, without reference to their politics, are one and all but too likely to undervalue the quiet, thoughtful, unostentatious spirit which belongs to Church teaching; to consider it dull and plodding, to be impatient for more immediate display, more obvious utility.

Against this tendency it was the special duty of the Heads of the Church to guard, and it will be found that they have done so by the wise provision that the whole body of the instructions, religious or secular, are to be "communicated to the Archbishops before they are finally sanctioned." Looking at these instructions to inspectors as a very powerful mode of influencing and controlling the course of instruction in a yearly-increasing circle of Church schools, it is of the greatest importance that the tenor of them from first to last should be harmonized with the temper of Church teaching; and this the Archbishops will have an opportunity of doing. They will be able to consider whether the secular matter is likely to be so overbearing, so exciting as to leave too little scope for sacred things—whether it is proposed to be conveyed in a manner too productive of emulation and display; and they will suggest modifications accordingly.

Other topics present themselves on this interesting subject, but I must conclude. If the preceding remarks have availed in any degree to show the beneficial tendency of the present arrangement, and its immense superiority over the position taken up by the Committee of Council last autumn, let us remember to whom our thanks are due. Not forgetting our obligations, either to Lord Lansdowne and his colleagues, for the conciliatory and considerate spirit they have lately shown, or to the Archbishop of Canterbury, for his vigilant and unwearied management of the negotiation; let us remember that it is by the uncompromising resistance which the National Society, under much public obloquy, and which the applicants for grants, under much personal inconvenience, made to the late proposals, that the present advantage has been gained to the Church. What the remonstrance of the House of Lords could not effect, their resistance, together with the practical experience that in the teeth of it everything must remain stationary, has effected. It has effected this—that the attempt to carry on the education of the people, independently of the Church, has failed; that her rightful position is again recognised. The bickerings and heartburnings—the interruptions and anxieties of the past year, are the price which we have had to pay for the re-assertion and re-establishment of this principle. What Churchman will say that the price we have paid for it was too dear? Even those who are not at present alive to the value of this principle as such, when they see its practical results issuing, as no doubt they will, in the far more rapid and solid extension of the cause they have at heart, may be disposed to think that late events have not been altogether vanity and vexation of spirit. At present, however, they have done their work, and the sooner they are forgotten, and the more heartily the two parties co-operate, the better.

I remain, Mr. Editor,
Your faithful servant,
W.

REMARKS ON A PASSAGE IN M. GUIZOT'S COURS D'HISTOIRE.

THERE is a passage in M. Guizot's Cours d'Histoire Moderne, p. 49, on which we wish to make a few remarks, as it seems to us closely connected with some of the questions in which the friends of Education in England at this time are most interested. In the first part of his lecture, M. Guizot had been tracing the effect of the municipal institutions of Rome upon modern civilization. He goes on to say—

> But, gentlemen, at the same time an institution had formed itself in the bosom of Roman society, of a different kind, founded upon quite other principles, animated with quite other sentiments, and which was to introduce into

modern European civilization, elements of an entirely different nature—I mean *the Christian Church*. I say the Christian Church, and not Christianity. At the end of the fourth, and at the beginning of the fifth century, Christianity was no longer merely an individual belief; it was an institution. It had its government, a body of Clergy, a hierarchy, determined according to the different functions of the Clergy; revenues, independent methods of action, points of union such as belong to a great society, councils, provincial, national, general; the habit of treating in common of the affairs of the society. In one word, at this time Christianity was not merely a religion, it was a Church. If it had not been a Church, gentlemen, I know not what would have become of it in the midst of the ruin of the Roman empire. I confine myself to considerations purely human; I put aside every element which is foreign to the natural consequence of natural facts. If Christianity had been as in the early times, a mere belief, sentiment, individual conviction, we must believe that it would have sunk in the midst of the dissolution of the empire, and the invasion of the barbarians. It did sink at a later time in Asia and in all the north of Africa, under an invasion of the same nature, under the invasion of Mussulman barbarians; it fell then, though it was in the state of an institution of a constituted Church. Far more likelihood was there of the same fact happening at the moment of the fall of the Roman empire. There did not then exist any of the means by which in this day moral influences may establish themselves or resist opposing forces independently of institutions, even of the means whereby a pure truth, a pure idea acquires a great empire over minds, governs actions, determines events. [Nothing of this kind existed in the fourth century, to give any similar weight to ideas, to personal sentiments.] It is clear that there was wanting a society strongly organized, strongly governed, to contend against such a disaster, to issue victorious out of such a tempest. I think I am not saying too much, when I affirm that at the end of the fourth or the beginning of the fifth century, it is the Christian Church which has saved Christianity; it is the Church with its institutions, its magistrates, its power, which has defended itself vigorously against the internal dissolution of the empire, as well as against barbarism, which has conquered the barbarians, which has become the bond, the instrument, the principle of civilization between the Roman world and the barbarian world.

A few pages farther on in this lecture, M. Guizot hints at the kind of influence which the Church exercised in Europe, (p. 58).

First of all, there was an immense advantage in the presence of a moral influence, a moral force—of a force which rested solely upon conviction, belief, and moral sentiments—in the midst of the deluge of material force which broke in at that time upon society. If the Christian Church had not existed, the whole world would have been given up to pure material force. It alone exercised a moral power. It did more; it kept up, it diffused the idea of a Ruler—of a law superior to all human laws; it professed that faith which is the foundation of all happiness for humanity, that there is a law called, according to the difference of times and manners—sometimes reason, sometimes Divine right; but which always and everywhere is the same law under different names. Moreover, the Church prepared the way for a mighty *fact*, the separation of the spiritual power and the temporal power. This separation, gentlemen, is the source of liberty of conscience; it rests on no other ground than that which is the foundation of a liberty of conscience—the most vigorous and the most extended. The separation of temporal and spiritual power is founded on the idea, that material force has neither right nor hold on minds, on conviction, on truth. It turns upon the distinction between the world of thought and the world of action; the world of interior and of exterior facts. It has come to pass, then, that the principle of liberty of conscience, for which Europe has fought so much, suffered so much—which has prevailed so late, and often in despite of the Clergy—this principle was deposited in the cradle of European institutions; and it was the Christian Church which, by the necessity of its institution, in order to defend itself against barbarism, has introduced it and maintained it there.

After this statement M. Guizot shows how the good influence of the Church upon society was in part counteracted by the usurpation of the Clergy on the laity, and by their ill-treatment of the secular power. It is not because we differ from him on these points, or consider his views of it unimportant, that we pass over these passages. Possibly we agree in them more thoroughly than in those which we have already quoted; but it is to these that we wish at present to call our reader's attention.

It is scarcely necessary to remark, that M. Guizot's doctrine respecting the necessity of a Church to the preservation of Christianity, has nothing in common with that of some writers among ourselves, who say that Christianity can only be supported when the Governments of the earth are pleased to give it their encouragement. We should be almost ashamed to point out a difference so obvious and striking, if the ambiguity in the phrase *Established* Church, which is so current among us, might not lead to some confusion. M. Guizot is speaking of a time when the nations could give the Church no encouragement; when it would be more correct to say, that there were no nations to encourage it. He is showing how the Church, by its own peculiar organization and peculiar powers, helped to create these nations; to deliver them out of chaos and barbarism, and to give them a real position and existence.

Premising this point, let us consider what M. Guizot's testimony is, and what it is worth. He has told us, that in the early ages Christianity was merely an individual belief or sentiment; that in the middle ages it assumed by degrees the form of a Church; and that if it had not assumed that form, it must, in all human probability, have perished. Now, be it remembered, that M. Guizot has not studied the early ages of Christianity; that on them his opinions are just as good as those of any other respectable and intelligent French Protestant, and no better. Secondly, that he has studied profoundly the history of the middle ages; that on them his witness, taking one thing with another, is as valuable as that of any man now living. With reference, then, to the one, he asserts what any liberal French Protestant would, as a matter of course, assert; what are just the commonplaces of his childhood; of his traditional faith, as well as of his acquired liberalism. With respect to the other, he maintains a doctrine contrary to all his natural prepossessions, entirely at variance either with the opinions which were likely to have been infused into his mind by education, or to have been willingly adopted by it from the influence of society. He believes the apostles and first teachers of Christianity merely taught a particular doctrine; he knows that, in the middle ages, all influence (not, be it observed, material influence, but expressly, distinctly, formally, *moral* influence) was preserved by the fact of there existing a constituted body called a Church. The first opinion, be it right or wrong, is, at all events, not the most natural inference from admitted facts; it has to struggle against some very startling evidence on the other side; it has to encounter the assertions of Christ, that he came to found, not a doctrine, but a *kingdom*. The alleged commands to the apostles, that they should go and preach his *kingdom* and admit men into it;—the proofs that it was in this form and no other that they delivered their message;—that all their letters are addressed to men as members of his kingdom—members of a body;—the undoubted fact that it was such, and on no other ground that they became objects of persecution;—the notion of the first ages having merely *croyance individuelle ou sentiment personel;*—has, we say, these most startling difficulties to encounter—supposing all the evidence of ecclesiastical antiquity as to the institutions of this Church to be as nothing. On the other hand, M. Guizot's second opinion is obviously no theory; it rests upon evidence the most satisfactory to his own mind, and to all other minds which are capable of exercising thought upon the subject; and yet, let us again repeat it, M. Guizot must have abandoned many favourite prejudices before he could have embraced it.

M. Guizot then, is determined, by "considerations *purement humaines,*" to believe that Christianity could not have subsisted under the shock which the fall of the Roman empire produced, if it had not been embodied in a Church. He is convinced, also, that in no other form could it have done anything for the civilization and education of the human race. We have arrived at the same conclusions from "considerations *purement divines*;" that is to say, from the conviction taught us by Scripture, confirmed by all reason and history, that it was God's purpose to establish a Church in the world, and not to send a naked idea into it; that to this Church the work of civilizing and educating mankind is committed; and that the work never has been, and never will be performed by any other hands. But while we hold this opinion upon grounds not derived from mere experience, we are quite certain, that if it be true, all experience must confirm it; and, therefore, it is most satisfactory to get this experience in each case from the persons who are best able to give it. The difficulty to us Protestants has been, to believe that in the middle ages, when the Church was so much crushed down by its own corruptions, it could do any good work for the world. We have been in the habit of saying that it was an incubus upon society—a mere check upon civilization. But this notion has been scattered to the winds, by all the thought and inquiry of later times; in spite of all its evils, all its corruptions, the Church is felt and owned, by deeply-thinking Protestants like M. Guizot, to have conferred upon society some of those very blessings of which it was supposed to have deprived us—the victory of what is moral over what is material, of liberty of conscience over secular tyranny. We want but the evidence of different persons skilled in some one department of history, though incapable, perhaps, of throwing light upon the rest; and the principle for which we are contending will be established, without any aid from ecclesiastical witnesses whatever. Some of the deepest minds in Germany, starting from the grounds of the Evangelical Church, are showing how, in the earliest ages, Christianity was introduced in the form of an Episcopal Church; French Protestantism, in the person of M. Guizot, brings in its quota of evidence respecting the next ages. Let the thoughtful men of England meditate upon their own. Let them ask themselves what there is in the signs of our times, to warrant the conviction that a mere idea—continually resolving itself, by different distillations, more easily into a vapour—is to break down strongholds, to resist the material tendencies of the age, to overcome the grossness of wealth and luxury? Does not everything among us point to combinations, to systems, to organized confederacies, maxims, parallelograms, Owenisms, St. Simonianisms? Is it not warring with God? Is it not mocking Man to talk of a Notion prevailing against these? The first ages needed a Church to teach them; the middle ages needed a Church to teach them. Show us how or why we need it less. Every change that has taken place in our circumstances, every new event in our history demonstrates that we need it more. Wise men talk of literature being a substitute for a Church. Be it so; but where will you get your literature? Take away that which has given literature its moral meaning and impulse, and it sinks into another name for *journalism*. The writers of newspapers become the priests, confessors, seraphic doctors of the age—a tyranny more cruel, savage, and degrading, than was ever exerted over the human spirit. As the Church delivered the middle ages from "the deluge of material forces," may it have power to deliver us from these *sham* intellectual forces, before which the world trembles and crouches. We want education to set us free from them; but it must be an education of which they are not themselves the authors and contrivers. It must be one which does not merely cast *croyances individuelles, sentimens personels*, into the great river of society, to be drifted whithersoever they may; but one which deals with men in that capacity in which they feel themselves to be as members of a body, of a community, and which provides that the sense of social wants shall not be the means of enslaving men to the earth, but of raising them to heaven.

THE EXPERIMENTAL SCHOOL OF INDUSTRY,

TUFTON STREET, WESTMINSTER.

THE name of Mrs. C. Hippisley Tuckfield is familiar to all those who take interest in the improvement of Education, and especially, it is hoped, to the readers of this Magazine. Ever intent on advancing the cause which she has at heart, this lady has employed herself, during the fashionable season in London, in an occupation somewhat different from that which engages the time of many others of her station; and her kind permission enables us to give our readers an account, drawn up by herself, of an experiment which she has been making in connexion with the National Society. Her former work, "Education for the People," contains some account of a Normal School, established on Mr. Tuckfield's property among the hills of Devonshire. The following address relates to a school of a very different character, planted in one of the worst portions of our London population, to which this benevolent lady has devoted her time and talents for six weeks or two months, day by day, beginning at half-past eight in the morning, and continuing till five in the afternoon.

Mrs. Tuckfield appears to consider, that among the prominent faults in our present school arrangements are to be reckoned the following.—that many children are admitted into National Schools at too early an age, and are, consequently, incapable of the continued attention, and unsuited to the discipline requisite for the Monitorial system; on the other hand, that many of the children in Infant Schools are too old, and are, consequently, suffered to go on too long in playful habits, while they are liable to be morally injured by being exhibited as prodigies in the gallery lessons. Another evil seems to have especially attracted her notice, that a very ill-qualified master is often employed, at a cost which would secure the services of more than one excellent female teacher.

Mrs. Tuckfield's object is to supply a remedy to these evils, by bringing into practice a plan of Education for the intermediate class of children, between the ages of five and ten, retaining only a few older girls as helpers or teachers; and she has a farther and most important end in view, which is, to show experimentally that it is practicable, with slender means, to render Education much more an individual concern, and less a mere matter of machinery, than it is wont to be in Monitorial Schools. The chief features of her plan appear to be the following:—

1st. That boys and girls, between five and ten, be educated together.

2nd. That all be habituated to manual labour, as knitting, &c. That chalk-writing on an upright surface, as a wall, black board, &c., from dictation, from memory, and from copies, form an element in the manual occupation.

3rd. That the whole be conducted by females; monitors being used as little as need be; and solely in superintending the mechanical operations of the School.

These three points, *joint Education of boys and girls* between certain ages, *Education by females* (and those females adults as far as possible), *manual or industrial employment* (and under this head chalk-writing particularly), appear to constitute the main elements of the *system*, as far as it is a *system*.

The personal energy and intelligence which Mrs. Tuckfield brings to bear upon any School which she endeavours to improve are, of course, peculiar to no system; some systems may impede their exercise, but none can supply them where they were not before, nor atone for their absence. It may, however, be said of Mrs. Tuckfield's plans, that, by throwing aside the adminicula of regular systems, she would oblige her teacher to trust more to her own personal exertions, or those of competent agents; and, in doing so, to look chiefly to the influence to be gained over the individual tendencies of each particular child, rather than to the ultimate end to be produced by a pervading atmosphere and general tone of discipline. Of the result of the experiment, it is impossible yet to speak; but it is satisfactory to see the National Society ready to interest itself in every attempt to restore the maternal influence which ought to characterise the teaching of the Church, in dealing with the living souls of baptized children.

We are not, however, sanguine enough to hope that it will be possible to break up all the large Bell Schools in the country into little families, such as Mrs. Tuckfield would wish all schools to be. She will, no doubt, teach that much *can* be done, if proper agents can be found or trained up;

but the experiment may also have another result, which, perhaps, was not so clearly within the view of its promoter—namely, to show what *cannot* be done with the limited resources, and imperfect agents, within the reach of the majority of school-managers. Much, however, will have been gained if the main result shall be, to establish the imperfection of ordinary teaching by monitors, and the urgent necessity for introducing as much individual teaching as possible; and farther, and above all, to point out to those benevolent ladies who interest themselves in schools, the value of their own personal exertions in the details of teaching.

Incidentally, it is to be hoped that in many large towns the convenience of a School between the Infant and National School may approve itself to the managers. But Mrs. Tuckfield's plan seems particularly suited to the wants of rural parishes, as furnishing a simple and cheap means of educating the boys with the girls till ten years old, at which age, under the working of the New Poor Law, they will generally go out to work; while a Nursery or Baby School may be attached to the School under the same roof and general superintendence—the older girls being instruments in the hands of the mistress for taking care of the infants.

With these brief remarks, and the expression of our hearty good wishes for the success of the experiment, which we understand the National Society has now taken into its own hands, we beg our readers' attention to the following

ADDRESS TO THE COMMITTEE OF THE NATIONAL SOCIETY.

June 25th, 1840.

The experimental School of Industry was opened three months ago, with a view of educating boys and girls together, between the ages of five and ten, and of receiving only girls above that age.

The probable advantages of the plan pursued in this school had long ago occurred to me in theory; but it is only through the kindness and liberality of the Central School Committee that I have been enabled to attempt to put it in practice. I was unfortunately prevented from attending personally to the charge I had undertaken during nearly one-half of the three months the school has been in action, and, during the last six weeks, I have been engaged in endeavouring to surmount some of the difficulties which must be expected to occur in every untried scheme. The very unruly, disorderly, and perfectly ignorant state of the greatest number of the eighty children admitted into this school, presented difficulties and obstacles at every step; and the very irregular attendance of the children has much impeded the progress which might otherwise have been hoped for. Unfortunately I was not aware, till within the last two days, of Mr. Moody's excellent plan for enforcing attendance; and, should the experimental School of Industry be carried on, the same plan ought to be adopted, and would, I feel confident, be attended with the best results.

My object, during the short time I have superintended this school, has been to tranquillize and humanize the character, and to introduce some degree of order and silence by means of manual employment (i. e. chalk-writing, working, and knitting), and also by means of singing. In other branches of instruction I have been contented to proceed very gradually, endeavouring to adapt the nature of the instruction to the age and capacity of the children, so as to secure their attention, and to interest them without producing any excitement. Tranquillity, freedom from excitement, and, above all, a ready cheerful obedience, have been what I have endeavoured to establish. It has been my chief desire to humanize and soften the dispositions of these poor children, to endeavour to raise the tone of their feelings and their manners, to introduce new motives of action, and to lay the foundation of a real improvement in the separate character of each child.

The attainment of such objects must of necessity be very gradual; a few weeks can give but a slight idea of the effects which might be hoped for, by a patient continuance of indefatigable endeavours on the part of teachers and visiters. However little has been apparently gained, I hope that, during the last six weeks, a foundation of future improvement has been laid. I feel encouraged to believe that the plan, if carried out in the spirit in which it has been begun, and if gradually improved upon as experience may suggest, will be productive of much good. It may relieve very beneficially the Infant Schools from the elder, and the National Schools from the younger children.

A great comparative degree of order and silence has already been introduced, and, in the course of a month, I hope that an habitual silence, the first and most essential point, might be entirely gained, and that without the least severity. The children would all be perfectly silent, because it was the law of the school, and because it was their duty to obey cheerfully those laws which were established for their good and happiness. This silence, however, would not be the result of any slavish fear; it would be accompanied with a state of perfect ease and cheerfulness, a readiness to converse freely and without reserve, whenever the children were encouraged and invited to do so, and all lessons would give occasion to questions, or voluntary remarks on the part of the children—thereby leading them to exercise the thinking powers of their minds, and accustoming them to express their ideas in simple but accurate language.

In order to obtain this moral power over so many disorderly children, it is necessary, however, until the right tone of mind can be established—until the laws and habits of the school are firmly fixed, to employ a sufficient number of agents co-operating in the same spirit. Fifty or sixty little idle, mischievous beings cannot be taught to sew, nor even to knit, without much patient attention to each individual; and hitherto, of course, the work has been neither neat nor good. Really good writing must occupy an important part in the future working of the school; it is, therefore, desirable that this exercise should be achieved by as many children as possible at the earliest period. But, as it cannot be introduced unless much pains are taken with each child, as to the right method of holding the pen, the proper position of the figure, and carefulness in closely imitating the copy, great attention to all these details must be firmly insisted on.

Chalk-writing also requires constant superintendence at first, but only at first. If, out of fifty or sixty children, twenty or thirty learn to work very neatly, and to write very well, the habit of pains-taking, accurate exact manual occupation will be introduced, and the number of agents employed on the establishment of the school may be gradually lessened. Besides, the elder girls, in six or eight months, might be made excellent assistants; but, if they are employed in that office before their characters are broken in, before their feelings have been regulated, and the right motives of action inspired, you will have nothing but little, vain, petulant, giddy monitors; you will ruin their characters, and only have to undo all which those you have employed have ill done. For this reason, then, it does appear very essential that, for the first year, an extra sum should be expended in paying assistant teachers, in order to lay a sure foundation of this School, which, it might be hoped, would become the training school of future mistresses of those mixed village schools for boys and girls, so much in request in all parts of the kingdom. For want of this precaution, all the preliminary steps which have hitherto been gained might be entirely lost.

What I would suggest is, that a mistress, whose services would be required on Sunday as well as during the week, be retained on a fair remunerating salary. For some time to come, she would certainly require a competent assistant. I would also recommend that for about three months—i. e. till the elder girls have become more neat and steady—a working assistant may be retained.

The Committee will determine on the sum to be expended on occasional instruction in writing and singing, and will decide whether the drill-sergeant should continue to be retained.

In a National establishment, I think that it must be our object to give an example of efficient, rather than of cheap Education.

Educate forty—nay, twenty children well—exemplify the effects of working on sound principles, and you will have done more to enlighten and improve the nation, and to diffuse an educational spirit, than you would have effected by giving inferior mechanical nominal education to 1500.

But it may be said, How is such a school to be a model for country villages, where there are no funds for the establishment of such Institutions as these? Certainly, in such situations the same advantages are not to be expected as in a National Institution in London; but it may be hoped, that ladies wishing to establish such schools, and teachers sent to be instructed in London, will, if they imbibe the true principles on which to act, be enabled to work efficiently as far as their means will allow them.

I have alluded to chalk-writing, which, though not perhaps strictly novel, yet still, as it may be considered in most schools an unusual exercise, seems to demand an especial notice on my part. The Committee are aware that the school has been supplied with black boards for this purpose; and I would earnestly suggest, that the use of them should be by no means discontinued. The great advantage of this exercise can only be appreciated by those who have adopted it. Whether we consider it as the best method of teaching writing, as it certainly is the most conducive to the health of the children, from the attitude in which it places them; whether we regard it as a manual employment, requiring a pains-taking, careful frame of mind; whether we look to the exercise of memory, and of the higher mental powers to which it gives rise when attained; or to the facility which it affords the master of illustrating his lessons, and writing reading-lessons from the dictation of the children; or whether we value it merely as furnishing employment to children in alternate sections, and thus leaving the teacher at liberty to give his exclusive attention to other classes — in all and each of these points of view, chalk-writing is of such primary importance, that I cannot consider any school to be at all perfect into which it is not introduced. I think that, with a little management, twenty-five or thirty children may be employed at this exercise, at the same time, in the present schoolroom. I would suggest, that the lower row of hat-pins should be removed, and the wall plastered and painted of a grey colour. By this means, the elder children, who would write upon the walls, would be removed out of the way of the others who remain in the classes, and a general superintendence would more easily be given by the mistress. The present black boards I would recommend to be retained for the use of the younger children, of whom about six may be writing at each board, under the direction at first, perhaps, of an assistant—but, I hope, soon of one of the elder children.

I may appear, perhaps, to the Committee to attach too much importance to this branch of instruction; but, when I assure them that my remarks are the result, not only of much careful reflection, but also of actual practical experience of its great utility, I trust that they will give to the subject that consideration which I feel it deserves.

I cannot conclude without expressing my thanks to the Committee, who have so liberally supplied me with the means of attempting to make an experiment which I had at heart, and which, whether it is carried out or discontinued, will have increased my own experience, and afforded me the advantage of receiving advice and much kind encouragement from those who have visited the school.

C. Hippisley Tuckfield.

LETTERS ON THE BIBLE.—No. IV.

BY A LAYMAN.

My Dear J——,

I propose in this Letter, first, to consider what was the office of *Prophet* in the Jewish nation; secondly, to examine the particular instance of the prophet Isaiah; and thirdly, to make a few remarks upon the connexion of Hebrew *Poetry* and *Philosophy* with Prophecy, and upon the characteristic features of these as we find them exhibited in the Bible.

I. You know that *the Clergy* of a nation means, according to its derivation (from κληρος), the Lord's inheritance in that nation—an order whose proper and immediate office is spiritual, and who are appointed to watch over the spiritual interests of all the other classes of the nation whose employments, as statesmen, soldiers, farmers, tradesmen, or whatever else, have direct reference to this temporal life: to consecrate all states of national, family, and personal life, delivering the crown and sceptre to the Queen, in trust from the King of kings; joining the hands of man and wife in the name of God, and enrolling as a citizen* the babe who has just before been received into the congregation of Christ's flock: to educate every member of the nation to apprehend his privileges and obligations not only as a citizen, but as a man, teaching him that his greatest dignity and happiness, and his truest and deepest communion with his fellow-men and with God, belong to him as a man, and will be his in proportion as this his proper humanity is renewed in him: to rescue one day in each week from worldly employments, devoting it to public worship and holy rest, and thus providing the opportunity and means for keeping up that consecration of the nation, and for carrying on that education of the people—these are some of the characteristic functions of a Clergy wherever they may be, and certainly recognised and asserted by our English Clergy to be among the duties for which they are responsible. Now the Levites in the Land of Israel corresponded to such a Clergy, inasmuch as their office was to perform the sacrifices and other services of the Tabernacle or Temple; to assist in, and give a religious sanction to, all the main proceedings of the kings and the nation; to instruct the people in the law, for which end they had the tithes allotted to them that they might reside in every part of the country when their turn was past for attending at the Temple; and lastly, to keep the genealogies and other records of the State. Perhaps I might say that, as far as was possible in the embryo state of the Church (which lay included in the Nation, and was not yet manifested as having a distinct being of its own), they were a Clergy for all purposes but that of preaching. Yet this last function is quite as necessary as the highest of the others; for without it (or if it degenerate into a mere form) they all speedily lose their life, and become a mechanism which conveys no meaning to the heart, and exercises no influence upon the conduct. Accordingly it was provided for in God's chosen nation by the institution of the order of *Prophets.*

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* The late Registration Acts have not destroyed the validity of the Church Registers as civil documents, though they have established another State Registry which is of equal force in law. To inquire and understand how far such acts are in accordance with, or contrary to the spirit of the British Constitution, is as much the right of a good subject as to obey them without complaint is his duty.

The spirit of prophecy had not been wanting in any previous age of the nation; but it is in the days of Samuel, when several of the other institutions begin to take a more definite and settled form under the administration of the kings, that we first find the Prophets spoken of as that numerous, recognised, and influential Body, which they continued to be in all subsequent periods of Jewish history. They were educated for the office in Colleges or *Schools of the Prophets.* These we find existing at Ramah,* Bethel,† Jericho,‡ Gilgal,§ and Jerusalem;‖ there was a President or Father, in which office we find Samuel, and Elisha;[*] and his disciples and associates, who bore the name of Sons of the Prophets, dwelt with him in a common habitation, and shared a common table. We have no farther account of the character of their training than that they prophesied with the psaltery, tabret, pipe, and harp;[†] but if we will only consider that, in the Book of Psalms, in the Prophets, nay, in all the Old Testament Scriptures after the Pentateuch, we have the fruits of this training, we shall not feel the need of any other or more detailed information. Not that all the Prophets, and other inspired writers, were necessarily educated in these schools; the prophet Amos expressly says to Amaziah, the Priest of Bethel—"I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit; and the LORD took me as I was following the flock, and the LORD said unto me, go and prophecy unto my people Israel." It is a common remark, that the settled institutions of a country always exercise a powerful influence in forming the character even of those individuals who do not come into immediate contact with them; and while we may suppose this to have been the case with prophets called as Amos was, we must observe that it was one of the characteristic features of the Prophetical Body that they should not belong exclusively to any one tribe, or rank, or civil profession. This was a sign—very necessary under the Law, though now superseded by the higher Order and Law of Liberty embodied in the Catholic Church—that they 'spake as they were moved by the Holy Ghost.' "The Prophet, as such, was neither a legislator, nor a civil officer, nor a minister of the Tabernacle, though he might by accident be any one of the three. He interpreted the movements of Society, set forth the meaning and spirit of the Divine Law; showed how the ignorance and transgressions of rulers, priests, and people, lead to national ruin. He instructed his countrymen in the fact, that there is a great moral order in the world, which men may violate, but violate to their own ruin. Thus he carried men into a region above positive law; into the deep and inward principles of law; into their connexion with the heart of man; into their effect upon his actions. That society is not a machine, moving by an impulse communicated to it at creation, or receiving its direction from the chance impulses of human will, but that its primary order was devised, its continual progress superintended by a Living Person, from whom all law had proceeded; in whose character the truth of all law is embodied; who rules over all the operations of nature, but communicates to men a knowledge of his character, that they may become conformed to it; and of his purposes, that they may be his vicegerents in executing them—these were the grand foundation of the prophet's light and teaching. But this high form of personal and political morality would have been worth nothing, if it had not been grounded upon a revelation distinct from all that had preceded, though harmonious with them, and rising out of them. The belief of a Divine Word dwelling with man, and teaching him the ground of his life; in knowing whom only he could rise to the height intended for him, and become properly a man; the ideal of that wisdom and goodness of which the Jew had seen the indications in the fatherly discipline of the God of Abraham, of which he had heard the announcement in the awful name spoken to Moses in the burning bush, and repeated in the thunders of Sinai, was that which raised Samuel to the dignity of a prophet, and which constituted all his successors the living examples, as well as the formal teachers of the people."* Thus the proper calling of the prophet was to be the channel of communicating life—that life which is light—to his nation; and thus contemplating it, we enter into the meaning of those words—"I believe in the Holy Ghost, the Lord and Giver of life—who spake by the Prophets."

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* 1 Sam. xix. 19, 20.
† 2 Kings, ii. 3.
‡ 2 Kings, ii. 5.
§ 2 Kings, iv. 38.
‖ 2 Kings, xxii. 14.

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[*] 2 Kings, vi. 1.

[†] 1 Sam. x. 5.

If I might venture to pursue my parallel between the Jewish and English Ecclesiastical Institutions, I would say that perhaps the Cathedral Chapters bear something of the same relation to the Parish Clergy as the Schools of the Prophets did to the Levites; but remember, that this is only an illustration, and therefore no arguments must be built on it. On that much-investigated question of the special character of the prophetic Inspiration I will venture to say a word or two, when I come to speak of the Hebrew Poetry.

II. Let us now consider the prophet Isaiah, and the manner in which he filled the office. It was 238 years after the accession of David when Uzziah, King of Judah, ascended the throne of his fathers. Notwithstanding the great defection of the Ten Tribes—the punishment of Solomon's sin, and the consequence of his oppressive government when he ceased to conform himself to the will of the righteous Lord—and the other national calamities which invariably followed each successive departure from the Covenant of David, the nation had been, on the whole, prosperous and progressing during this interval. And now all that had been thus attained was secured by the vigorous foreign and domestic policy of Uzziah. He effectually humbled that old and troublesome enemy of Judah, the Philistines, dismantling their fortified cities, and establishing his own garrisons in their territory. On the opposite side, he reduced the Ammonites to their proper condition of tributaries, from which they had never lost any opportunity of revolting since David conquered them. He recovered the port of Elath, rebuilt it, and thus restored the commerce of Judah, which seems to have been lost about eighty years before. And he strongly fortified Jerusalem, and organized a well-armed and disciplined militia, 'that went out to war by bands,' that so the people might not be taken from the cultivation of the land, and other peaceful occupations, except in regular turns. And while by these means 'his name spread abroad, even to the entering in of Egypt, for he strengthened himself exceedingly,' he was no less active in availing himself of the profound peace he had secured abroad to encourage commerce and agriculture at home; he himself setting an example in the latter, which his nobles were not slow to follow. 'He built towers' for the protection of his flocks 'in the desert' or commons, where they pastured, 'and digged many wells; for he had much cattle, both in the low country and in the plains; husbandmen also, and vinedressers in the mountains, and in Carmel; for he loved husbandry.' Judæa became a mart of nations; the gaily-ornamented 'ships of Tarshish' made the land 'full of silver and gold; neither was there any end of their treasures;' and Egypt supplied them with horses and chariots. And this accumulation of wealth was followed by a general state of selfishness, sensuality, rapacity, and infidelity, throughout the land; both sexes, among the higher orders, quite abandoned all duties for the most luxurious gratification of the senses; 'the ancients of the people and the elders thereof' 'ground the faces of the poor,' that the means of their own revelry might be more abundant; that they might 'join house to house, and lay field to field, till there was no place, that they might be placed alone in the midst of the earth;' that they might 'lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall, chanting to the sound of the viol, and inventing to themselves instruments of music like David; drinking wine in bowls, and anointing themselves with the chief ointments;' 'rising up early, that they might follow strong drink; and continuing until night, till wine inflamed them:' while 'the daughters of Zion,' no less haughty and luxurious, were to be seen 'walking, with stretched forth necks and wanton eyes, walking and mincing as they went,' with every false refinement of a selfish and sensual delicacy. The administration of justice was perverted; in the Courts of Jerusalem, which once 'was full of judgment and righteousness,' were now only to be found advocates who 'justified the wicked for reward, and took away the righteousness of the righteous from him;' rich and grasping clients pressing for their extreme legal rights against 'the fatherless and the widow,' or even claiming their property without any right at all; and judges who 'loved gifts, and followed after rewards;' and who, for a bribe, were always ready to be 'companions of thieves,' and even 'murderers.' The services of the Temple, indeed, 'the burnt-offerings of rams,' 'the new moons and Sabbaths, the calling of assemblies,' were all regularly kept up; but both king and people gradually ceased to believe that the Constitution in Church and State was anything more than a convenient machinery, which man was quite competent to carry on for himself; the statesmen and princes were 'wise and prudent in their own eyes, and prudent in their own sight;' but they scoffed at the notion that their national polity was founded on, and upheld by 'the counsels of the Holy One of Israel;' and 'they regarded not the work of the Lord, neither considered the operation of his hands.' Meanwhile, this infidelity was accompanied by general superstition; though the people would not listen to Amos, or Hosea, or Micah, or Isaiah, or any other prophet of the Lord, 'they were replenished from the east' with Chaldean magic, and were 'soothsayers, like the Philistines.' Private idolatry encreased as the public religion ceased to influence the heart; and the land was full of 'idols of silver and idols of gold, which each man had made for himself to worship,' having lost all faith in his God, and all feeling of fellowship with his nation. That King Uzziah himself had completely sunk under the materialistic and mechanical spirit of his age, was proved incontestably when 'he went into the temple of the Lord to burn incense upon the altar of incense.' The co-ordinate offices of Priest and King, and their exercise by separate persons, is a standing witness for the Majesty of a present, though invisible Lord, greater* than both, and actually directing both, according to one divine Law. Wherefore, this double authority is felt and understood to be according to reason by every nation which realizes its relation to its Divine Head; but it always appears an anomaly which interferes greatly with the smooth working of the State machine, and which it would be well to get rid of, whenever that relation is forgotten in the absorbing care for the mere worldly prosperity of the people.

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* *Encyclopedia Metropolitana*, Art. *Moral and Metaphysical Philosophy.*

I take this opportunity of saying, that I did not write the half-contemptuous expressions in my Second Letter respecting this article, and that they do not at all speak my opinion of it.—E. D. W.

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* *Majesty*, if you consider it, means *greaterness*.

This spirit of the age must have been long at work in the country of Judæa, before it was thus embodied in this act of Uzziah. It was a deed at which we can believe that 'the hills did tremble,' though we are not expressly told that the earthquake, which happened in Uzziah's reign, was connected with this event: certainly it was a crisis in which God's moral government of the world could only be vindicated and upheld by His 'arising to shake terribly' the whole Jewish Polity, and through which the nation could hope to pass without utter destruction only through His great mercy.

And now, as in so many previous and subsequent ages, God raised up men to declare His will and unfold His Counsels, to denounce the sins of the nation, and foretel the punishment of them, and thus to speak not only to the Jews, but through them to the whole world in all times. The chief of these was Isaiah, the son of Amos. The mention of his father's name is said to indicate that he was of noble birth, and tradition relates that he was of the royal family, being the nephew of King Amaziah. Be this as it may, we see from his writings that his education and cultivation of mind were of no ordinary degree. He is learned in the history, laws, and institutions of his own country, and conversant with the thoughts, feelings, and habits of life of all ranks and professions: he knows equally the king, and the vine-dresser and the ploughman, the judge, and the miserable widow petitioning for justice, the rich and luxurious noble, and the starving beggar; the business of cities, the intrigues of court, and the occupations and enjoyments of country life. He is intimately acquainted with foreign lands, knows the aspect of their scenery, the customs of the people, and their forms of government. His knowledge of the world is yet surpassed by his profound insight into the principles on which that world is governed; his patriotism (which is most intense) leads him to devote his life to setting forth these principles, in full faith that they will triumph, in spite of the most determined neglect and opposition; and his philanthropy teaches him to believe, that his own nation is a store-house of blessings for all mankind. He is a man of fervent piety, sanctity of life, and constant trust in an unseen but ever-present Lord; of simple, and even austere manners, though full of reverence for the dignity of woman, and of sympathy with all who suffer. He is bold in denouncing the vices of Ahaz and his profligate nobles, modest in retiring from the Court of Hezekiah. He is a poet of the highest order, having the deepest feeling of beauty, love of nature, and sympathy with men and institutions, united with a most powerful imagination; while all these are commanded by his will and reason, regulated by his judgment, and employed not merely on his own personal thoughts and feelings, but on all the subjects of most interest and importance to his whole nation and to mankind. Of the special connexion between these moral and intellectual endowments and the Spirit of prophecy which rested on him, I shall have occasion to speak by and by; at present I will only observe that such was the man who, 'in the year that King Uzziah died,' was formally appointed and consecrated by the 'King, the LORD of Hosts' to the office of prophet, with the mission which I have mentioned above.

During the quiet reign of Jotham the people had ample time and warnings to repent and reform, but 'they did yet corruptly;' for 'their heart was fat and their ears heavy, and their eyes were shut.' Towards the end of this reign, the 'Lord began to send against Judah, Rezin, the King of Syria, and Pekah, the son of Remaliah;' and when Ahaz ascended the throne of his fathers and began openly and in his kingly capacity to 'make molten images to Baalim,' and to 'burn his children in the fire' to Moloch, and to 'sacrifice also and burn incense in the high places, and on the hills, and under every green tree;' then 'the LORD his God delivered him into the hand of' these two kings, who 'smote him with a great slaughter,' and 'carried away a great multitude' of the people captives, 'and took also much spoil away from them.' 'The country was desolate, the cities burned with fire; the land, strangers devoured it in the presence of the inhabitants,' and Jerusalem itself was nearly taken after a severe siege. Nor was the condition of the people among themselves at all more healthy: all belief in family or national bonds as anything more than a useful selfish arrangement had been long lost, and consequently, though they had held together under the peaceful and prosperous reigns of Uzziah and Jotham, things could not stand the shock of adversity; but, 'as the fire devoureth the stubble, and the flame consumeth the chaff, so their root was as rottenness, and their blossom went up as dust.' Ahaz, as weak as wicked, instead of upholding law and order became the slave of court intrigues, 'children and women ruled over the people;' and the consequence was, that society was dissolved, 'the people were oppressed every one by another, and every one by his neighbour, the child behaving himself proudly against the ancient, and the base against the honourable.' 'Again, the Edomites came and smote Judah, and carried away captives; the Philistines also invaded the cities of the low country;' yet would neither king nor people listen to the gracious remonstrances, entreaties, and promises, with which the Lord accompanied all these judgments. Instead of seeking deliverance of God, 'Ahaz sent unto the Kings of Assyria to help him;' introduced the worship of the Assyrian gods into the Temple itself, saying, 'Because the gods of the kings of Syria [i.e. Assyria] help them, therefore will I sacrifice to them that they may help me;' and at last carried his blasphemous defiance of the Lord of Israel to such a height that 'he gathered together the vessels of the house of God (having already taken its other treasures to pay tribute to Assyria) and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord.' Thus he 'transgressed the laws, changed the ordinances, broke the everlasting covenant' between the nation and its Lord, and therefore 'the curse devoured the land, and they that dwelt therein were desolate:' 'Tiglath-Pileser, King of Assyria, came unto him' and delivered him from some of his invaders; yet he himself proved a far worse enemy than they, for he 'distressed him but strengthened him not,' taking large tribute and yet allowing his troops to overrun and plunder the whole country till it was 'made waste and turned upside down, utterly emptied and utterly spoiled, and the inhabitants thereof scattered abroad,' flying in the vain hope of protection to Egypt and Moab, and the other neighbouring states, or sold as slaves (even by those to whom they had fled) and carried to Babylon and Greece. 'This was that King Ahaz.'

Yet, during these sixteen years of sin and misery, the Lord of Israel had preserved to himself 'a remnant,' to whom his word had not been sent in vain, who had listened to his prophets, entered into the meaning of those counsels which he was pleased to reveal to them, and 'waited for him in the way of his judgments,' fully assured that 'the Lord of hosts would reign in Mount Zion and in Jerusalem' again, and would 'swallow up death in victory, and wipe away tears from off all faces.' Among these was the heir to the throne, Hezekiah himself. 'He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.' The whole 'service of the house of the Lord was set in order,' and 'all Israel and Judah' summoned to 'come to the house of the Lord and Jerusalem, to keep the Passover unto the Lord God of Israel.' 'And they kept the feast with great gladness,' 'offering peace offerings, and making confession to the Lord God of their fathers.' 'And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers [i. e. proselytes] that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon, the son of David, King of Israel, there was not the like in Jerusalem,' because now first since the separation of the ten tribes had they turned again to the right worship of the God of their fathers, and while the schismatic kingdom had just reached its final dissolution, the unity of the whole Hebrew race was restored in the person of Hezekiah. 'Then the priests and the Levites arose and blessed the people; and their voice was heard, and their prayer came up to His holy dwelling-place, even unto heaven.' Thus did Hezekiah lay the only real foundation of national restoration and reform. He proceeded to extirpate all false worships; re-established the due administration of justice, which he dispensed in person, 'sitting on the throne in the tabernacle of David, judging and seeking judgment [i. e. just decisions], and hasting righteousness:' promoted education 'in the good knowledge of the Lord;' and 'devised liberal things' in the whole government of his people. 'And the Lord was with him, and he prospered whithersoever he went forth:' he reduced the Philistines and other hostile neighbours, and threw off the yoke of Assyria, which Ahaz had submitted the kingdom to.

Thus the nation increased and prospered till the fourteenth year of Hezekiah's reign. Yet all was not so right as it seemed. From a few most significant hints in the prophecies of Isaiah, we learn that the old domination of the great nobles which had been felt by Ahaz, and which we find in the times of Jeremiah quite paramount, was now greatly controlling and hindering the counsels of Hezekiah. Though the reforms had been planned and carried into effect with the advice and co-operation of 'the princes' and 'the rulers of the city' we seem to discern a strong party of the nobles who were now much as we saw them to be in the last reign: their head and representative was Shebna, 'the treasurer which was over the house,' who was too powerful for Hezekiah to depose from the office of chief minister. He was one of those men who are always to be found among the rich aristocracy in a selfish, sceptical, unpatriotic age, who say, 'The country is lost, but things will last my time, and I am very comfortable;' and to punish anew the spirit which was embodied in Shebna and his faction, and which was doubtless still diffused widely through the country; to eradicate, if possible, by new judgments, the still remaining worldliness, infidelity, and superstition, was the invasion of Sennacherib permitted. This invasion, with the subsequent overthrow of the great army when all human help was unavailing, marks another crisis of this era, and, accordingly, is made the centre of a large part of Isaiah's prophecies. The Assyrians again came like an overflowing river through the land of Judah, the vintage and the harvest were destroyed, and 'the highways lay waste,' and no traveller, no traffic, passed through them.

Hezekiah sent his submission to Sennacherib, and 'gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house, this he probably did under the influence of Shebna's faction, who also doubtless insisted 'on going down to Egypt for help, without asking at the mouth of the Lord.' But the Egyptians 'could not profit them;' and no sooner had Sennacherib taken the bribe then 'he broke the covenant,' laid siege in person to Lachish and Libnah, which were among the chief bulwarks of Judah, and filled the valleys about Jerusalem with 'chariots and horsemen' under his generals, preparatory to striking a final blow upon the metropolis in which the terrified people were now collected from all parts of the country. The Jews have a tradition that just at this time Shebna made a conspiracy for delivering up the city, and that being discovered he fled to the Assyrians, and that thus he was 'driven from his station' and 'carried away, with a mighty captivity' according to the prophecy which Isaiah had delivered to him: and certainly we find that the other part of that prophecy was now fulfilled, by the succession of the pious Eliakim to his office. But before Sennacherib could proceed any farther, 'the angel of the LORD went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose in the morning, behold they were all dead corpses. So he returned with shame of face to his own land. Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the King of Assyria, and from all others, and guided them on every side.' Henceforth there was peace and prosperity throughout the land. Hezekiah reigned in righteousness, as the viceroy and representative of Him whose minister he was: 'wisdom and knowledge were the stability of his times, and the fear of the LORD his treasure.' The people went up 'with gladness of heart and with a pipe' (as their manner was) 'to the holy solemnities;' there was no longer any fear of that 'fierce people whose speech they could not understand,' but when 'the great trumpet sounded' to gather the congregation of the Lord, the liberated captives from Babylon, and Egypt, and Greece, were seen returning to 'look upon Zion,' accompanied by numerous proselytes who 'brought gifts unto the LORD, to Jerusalem, and presents to Hezekiah, King of Judah.'

But then came the sin of Hezekiah 'in the business of the ambassadors of the princes of Babylon,' who having taken advantage of Sennacherib's overthrow to revolt from his authority, were now anxious to ally themselves with the mighty King Hezekiah. The Hebrew nation (as indeed every other) could only stand by faith in its unseen yet ever-present King. They had quite forgotten this (not for the first time) during the prosperous reign of Uzziah, and had ceased to trust in anything but their own power and wealth and the settledness of their institutions. The long years of Assyrian supremacy during the reign of Ahaz, and the invasion in that of Hezekiah, were to teach them how vain was their trust in these things; yet so superficially was the lesson learnt, that they returned immediately to their wonted sin when they were delivered. The sin of Hezekiah is said to have been the consequence of God 'leaving him in order to show him what was in his heart'—that is, not only as a man, but as a king; to show him how deeply diseased the heart of the nation was, and how little it had really turned to the LORD. The history in the Second Book of Chronicles makes 'Jerusalem and Judah' participators in the guilt. Probably in all ages and nations, evidently in this, the state of the king and that of the people act and re-act upon each other. Hezekiah sank under the influence of the national demoralization, and really shared in it; and then by expressing it in act he confirmed it in the people. If he could have risen entirely above that influence, he would have done much more (though we must not forget how very much he actually did) in delivering the whole nation from it. This event is the key (as the Commentators have seen) to the connexion between the earlier and latter prophecies contained in the Book of Isaiah.

During the latter years of the reign of Hezekiah, all was accomplished that could be accomplished in a single reign, and by a less mighty prince than Messiah himself, of the prophecies previous to the fortieth chapter. Probably a period of some years may have then elapsed before the delivery of the remaining prophecies: and what must have been the direction which Isaiah's thoughts and feelings were taking during that time? He had grieved over the selfishness of his nation during the sixteen years of Jotham's reign; he had shared, during a like period, the punishment which came upon them during that of Ahaz; and again for fifteen years he had participated (doubtless more largely than any other man) in the hopes and fears of his countrymen, while Hezekiah was labouring to restore the true worship and laws of God. And when all was prosperously concluded in the final deliverance of the country, yet he could not even then say, 'Lord, now lettest thou thy servant depart, for mine eyes have seen thy salvation:' that sin of Hezekiah proved too clearly that after all the chastisements and mercies of the Lord there was a canker in the flower even while it was expanding in all its beauty, and that the wound of his people was but slightly healed and must break out again before long. Isaiah had been commissioned to declare formally (ch. xxxix.), what the inevitable punishment of that sin, what the only effectual cure for that disease would be—that it would be the carrying away to Babylon, not merely of numerous individuals (which had taken place already, and was now shown to be an insufficient judgment), but of the nation itself, with its royal family, and treasures. Yet even this punishment was to be remedial: the promises of restoration from their sin and misery were all founded upon the good-will of God towards His chosen people, and not upon their merits—upon His faithfulness in keeping the covenant he had made with them however they might break it: and this purpose of goodness, of *Free Grace*, must remain still, and could as little be overcome by any new sins as by the old ones. Yet how should this grace, this purpose, take effect in so great a spiritual unfitness of the nation for it? The most righteous king since the days of David and (in his latter years) the most prosperous and magnificent since those of Solomon, had utterly failed of effecting more than a temporary restoration, which was to be followed by a darker depression than ever: the most endowed and illuminated of all the prophets, and perhaps, the one who had endured most through the sins of the nation, had failed of effectually dispersing the darkness of superstition and selfishness from the people's hearts by the light of the knowledge of God; and what then could be hoped for the future? Then the prophet would, with increased diligence, inquire into the deepest meaning of those things which he had already prophesied, 'searching what, or what manner of time the spirit of Christ which was in him, did signify,' when it moved him to predict the perfect restoration and re-establishment of the kingdom under that Child that was to be born of the House of David, and whose name was to be 'called Wonderful, the Prince of Peace, the mighty God.' Meditating upon these things, the prophet would gradually become prepared to receive and declare a still more glorious revelation of God's counsels than had yet been made to him, by which it should be shown that the invisible King would at last come in his own person, to effect that deliverance which his most pious representatives were unable to accomplish—by bearing the sins of the nation, as they could not be borne by any other prophet or king, however devoted to do and to suffer all things for its sake. Lastly, in the first part of his Prophecies, Isaiah is always seeking for, and setting forth the Counsels of God as illustrated in the events of his own times; and in the second is contemplating and declaring them *in idea*, as they are in themselves.

If I have succeeded, by this long sketch of the times of Isaiah, in illustrating the nature of his Prophecies, and showing the necessary connexion and perfect unity of design between the first and second parts into which the introduction of the historical chapters naturally divides them, I shall have finished the second point on which I proposed to speak in this letter. The third I must leave for my next. Let me just observe, that it is not by way of ornament that I have interspersed so many quotations from the Prophecies of Isaiah, in my attempt at a picture of his times, but because I think it can be shown that Isaiah actually referred, in these words, to the very events and circumstances I have ventured to connect them with.

I am, &c.
E. D. W.

FEMALE COLLEGES.

To the Editor of the Educational Magazine.

Sir,

The letter which I addressed to you, and which you have kindly inserted in your last Number, was designed principally to call forth some observations from yourself or your correspondents on the subject of Female Education; but as you have directed my attention to an "Appeal to Parents for Female Education on Christian Principles," published at Burlington in 1837, I think I cannot do better, as that pamphlet may not be in the hands of all your readers, than give some extracts from it in confirmation of the suggestions I have made. There appears, however, to be this difference between the plans of the Institution at St. Mary's Hall and that which I have proposed, i.e. that there is no precise limit fixed as to the ages of the pupils who are to be received for instruction. The first twelve pages of this Appeal consist chiefly of remarks on the importance of Female Education in general conducted on Christian principles, a subject which in this country, I trust, needs no argument in proof of its necessity; but there is a point which has been overlooked among us which is strongly advocated in this pamphlet, and it is one to which we cannot too much direct our attention—I mean that of the increased usefulness which seminaries would derive, from being more immediately connected with the Church, and under its direct superintendence. "I consider Female Seminaries," says the Right Rev. Dr. Brownall, Bishop of Connecticut, "under the auspices of the Church, hardly less important than chartered colleges;" and the secretary of the American Association for the supply of Teachers says, "if our bishops would so far imitate those of the Church of Rome as to have seminaries under their care, how much greater would be their influence! And such is the confidence felt in our bishops, that any schools under their supervision will be filled to overflowing.[*] And again, Dr. Ives, the Bishop of North Carolina, writes, "your plan of a Female School meets my views exactly, and has my earnest prayers for its success. Go on, my brother, God will bless such efforts if made in reliance on His good Spirit."[†] [*]

The new Seminary at Green Bank, Burlington, for the education of young ladies, is "to be under the patronage and immediate supervision of the Bishop of the Diocese of New Jersey." "It is an enterprise altogether worthy of the best talents of the Church, and which deserves and will doubtless receive the attention of all who desire to subserve, by the powerful agency of female education, the best hopes of the country and the dearest interests of man."[‡] The superintendence of the Burlington Institution is committed to the Rev. Dr. Eaton and his wife, thus securing, by the appointment of an efficient Clergyman at its head, a sound scriptural education for those who are admitted as pupils. "Last of all places to be left without the cure of souls, is a seat of female education; fullest of promise in its present influence, and in future permanent results, will be the exercise in such a fold of the pastoral relation. The father of the family will therefore also be the shepherd of the lambs; the priestly and the patriarchal office will be again combined. Every morning will be consecrated and every evening blessed with prayer. The word of God will be daily read, and its sacred truths enforced in the hearing of all. The careful study of the sacred text will be furthered by encouragement and assistance in every proper form. The habit of private devotion will be encouraged and cherished to the utmost; and pastoral care knit with parental love, will wait, and pray, and watch, to warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all. Upon our Christian household for its growth in grace and in the knowledge and love of God, it is our purpose to bring to bear in its fullest extent the institutions, the ordinances, and the influences of the Church. It will enjoy the benefit of constant and immediate episcopal supervision." *

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[*] Page 11. I am aware that the Adult Orphan Institution in the Regent's Park is constituted on this principle, and enjoys the advantage of being under the immediate patronage of the Bishop of London; but both the class of pupils and the numbers admitted being limited, the benefit derived from the plan is partaken of by comparatively few. It would be interesting to know more particulars of the system adopted in that seminary—if some of your readers could furnish them—as they would, doubtless, be more adapted for general imitation in England than the plans of the American College.

[†] Page 13.

[‡] Page 13.

The foundation being thus laid, the writer then proceeds, "For the daughters of this Christian household, securing *first*, so far as in us lies, that they shall be brought up in the nurture and admonition of the Lord, the best teachers in every department of science, literature, and the fine arts, proper to such an Institution shall be procured, and every possible facility shall be afforded, that its pupils duly improving their opportunities, may become well instructed and accomplished Christian ladies. As soon as may be after the organization is complete, a plan of study suited to this end, to occupy at least three years after the necessary elements are acquired, will be marked out and adopted as the regular course of the Institution; and though scholars will be received for shorter periods, not less than a year, and entered according to their proficiency, the preference will always be given to such as will comply with its full requirements. In directing the education of young ladies it is a nice matter to distribute in their just proportion the *useful* and the *ornamental*. It will be our aim to make the useful ornamental, and the ornamental useful. The hardest woods receive the highest polish; the elegant accomplishments of the sex are never seen to such advantage, as when they crown and grace a well-cultivated, a well-stored, and a well-balanced mind.——Suffice it to say for the general subject, that *development rather than mere acquirement* is regarded as the end—that to be *thorough and accurate* will always be required in every undertaking, and that in all departments the chief reference will always be to *the practical purposes of life*. The administration of the business of instruction will be committed to a principal teacher, a well-educated, experienced, and accomplished Christian lady; with assistant teachers in the several branches. All the teachers and officers will be constantly responsible to the Bishop of the diocese as patron and principal of the establishment."†

Under the minor details of the plan we find, that "the cultivation of sacred music, both vocal and instrumental, will be rendered as nearly as may be universal. A choir for the chapel will be selected of those most competent, and it will be an object to qualify as many of the pupils as may be to preside at the organ, and to take part in the psalmody of the Church. As an important means of improving the literary taste, and confirming the moral and religious principles of the scholars, a library of suitable books in the various departments will be formed, to which additions will from time to time be made under the direction of the Bishop, and no other books besides the school-books and books of devotion will be allowed within the walls of the Institution."[*]

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* Page 16.

† Page 17, 18.

In addition to the pupils to be admitted on the usual terms of the college, a very important principle is recognised in a plan for the education of the daughters of necessitous Clergymen; "As a proper recognition of the Christian duty of benevolence, and as a grateful acknowledgment to Him who put it into the hearts of men to project and to establish this Institution for the Christian education of females, provision is made and will be continued for *the entirely gratuitous support and instruction of one scholar in every ten,* making application, as *the daughter of a Clergyman* of the Church, deceased; or, if living, in necessitous circumstances, such application to be made known only to the head of the family and to the Bishop, on whose approval it shall be granted."[†]

It would be interesting to know how far this college, which in its constitution appears to be so excellent, has fulfilled the expectations of its founders. Three years it has now been in operation, and some of your readers may be able to furnish the desired information. Should these extracts be the means of stirring up the minds of any concerned for the best interests of the females of our land, and lead them to devise some plan for raising the tone of their education, it will be a cause for extreme thankfulness. Who can have had much insight into the school systems for training English ladies, and not feel that trifling accomplishments and useless acquirements, are in a great measure taking the place of those solid studies which are calculated to strengthen the mind, and to fit it for the various duties which it will hereafter be called upon to fulfil?

I am, Sir, yours,
A CONSTANT READER.

THE NATIONAL SOCIETY AND THE GOVERNMENT.

To the Editor of the Educational Magazine.

SIR,

I see that an arrangement has been entered into between the Committee of Privy Council and the National Society, in reference to the Government Inspection; and I hope your next Number may enable me to understand, better than I do at present, what its exact nature is; and whether it so recognises the authority of the Bishops as to admit, if not assert the principle for which the National Society have been contending at so serious a sacrifice of pecuniary interest; meanwhile, as the Society's conduct in refusing the grant burdened with condition of Government inspection, is still so much censured by many whom I would not pass sentence on as bad Churchmen or bad citizens, perhaps you will allow me to make a few observations upon this question, much and ably as it has been already discussed in your pages.

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[*] Page 19.

[†] Page 19.

I am not going to meddle with the *expediency* of the refusal, farther than by observing, that the Society took precisely the course which everyone would have taken who distinguished accurately the limits of expediency and principle, undervaluing neither, and substituting neither in the proper place of the other: for expediency is that which an individual sees to be best in the actual circumstances of his particular case, when no general rule applies, and no one else can judge for him; and accordingly, the Society left all Clergymen and others concerned in the building of schools, free to decide for themselves whether they would apply for the Treasury grant; and neither interfered nor avowed its own determination till they had each so decided. This is clearly stated in papers circulated by the Society; some of which I think you have printed in your Magazine. Neither am I going to inquire whether any immediate practically bad results would follow, from submitting to the Government inspection; in these days of practical skill, the strange thing to me would be, if it were not possible to shave the thin end of the wedge so thin as that it should not be felt till it was a good way in—too far to be got out again. For this is the great point to be again and again urged upon every one, *that there is a* PRINCIPLE *involved* in the question, and that this principle (like every other principle since the world began) must, sooner or later, produce its proper fruits; and not less certainly because they do not appear at once. I said to a friend of mine, who had drawn up a petition against the Government Scheme of Education, last year, "Why, you have founded your prayer upon certain objectionable *details* which might be abandoned quite easily, and yet the real evil remain just as great as ever;" and accordingly it proved, in a day or two, that there was no intention of pressing those particular points. And then comes the danger of men giving up their *principles*, when they find that the particular evils they had dreaded do not fall out; the principles have been influencing their minds hitherto, but they have fixed so much the largest part of their attention on the consequences to be expected, that when these do not occur they are confounded, and likely to lose their footing altogether. Therefore, I say, let us hold fast by *principles* for their own sake; and, in order that we may be able to do this, let us study them—get a clear understanding of them.

The National Society is incorporated for promoting Education "in the PRINCIPLES of the Established Church," and by these it has been taking its stand in all its proceedings. Yet the Government had apparently a strong case, which is worthy of consideration. They said, "Our business is to take care of the temporal well-being of the people, to protect person and property, and to prevent Birmingham and Newport riots; and this we cannot do by mere gaols and halters, but must call in Education to our aid;—if the Church thinks it can connect other and higher ends with Education than the making orderly citizens, that we can have no objection to—but this is *our* end, as properly and rightfully as it is the business of the baker to make bread; and we are bound, by our duty to our Queen and country, to carry it into effect." This was what the Government said, and what I am charitable enough to believe they meant; and the result of their determination was, the Committee of Privy Council with its State inspectors, and so on. And was not this a very reasonable, and even patriotic determination, that henceforth every citizen should have opportunity for learning the duties and privileges of citizenship? Surely it was. And the means to carry that determination into effect? Nay, they were as un-English, as unconstitutional, as much needing to be resisted to the utmost by a free people, as were the attempts of Charles I. to levy taxes without the consent of the Commons.

England has, from time immemorial, had an Institution of which it is as much the proper business to educate the people, as it is of the Commons to vote the taxes; the Church was not created, nor can she be destroyed, by the nation;—but the nation has *established* her—endowed her with civil rights and privileges, in order that she may fulfil civil duties, and chiefly that of educating its citizens. The English Constitution calls the Church "the Spiritual Estate of the Realm:"[*] and to stultify it by the erection of a "Committee of Council on Education," is not less unconstitutional, though more easily tolerated, than it would be to set aside the Lords or the Commons, by like committees, appointed to do their work. I shall be reminded of the grand practical difficulty that the very numerous body of Dissenters refuses to be educated by the Church; but exactly the same kind of embarrassment exists in every department of the country, and according to this reasoning the Government ought to appoint a Committee of Council to pass a Church-rate Abolition Act, or an Irish Appropriation Act, seeing that neither Lords nor Commons will do it; and so of every other measure on which there is a difference of opinion. What they should have done in this matter of Education was, what the House of Lords and all but half the Commons advised: to hold to the old English Constitution, and recognise the office which it had allotted to the Church, to call on the Church to do its duty (which indeed it was beginning to do without any farther urging) and to provide it with the necessary funds; and for the rest to believe that the Constitution never fails those who do not desert it, but that its principles and its life would carry the country through all the practical difficulties (most serious as they are) arising from the religious sects; yet at the same time to acknowledge freely that almost all those sects are desirous of some education; and that though they will not accept the best, they are willing and able to provide themselves with what is better than none, and that they therefore should be liberally assisted by the State in so doing. This distinct recognition, then, of the Church as an Estate of the Realm, and of its consequent civil rights and duties, is the *principle* which appears to me to throw most light upon this question of Government Inspection.

I hope I need hardly add that I have said nothing which the least interferes with the full belief of "the one Catholic and Apostolic Church;"—when I say that the nation (by its king) raised the house of Wellesley to the civil privileges, and required of it the civil duties of the dukedom, I do not deny its independent human existence and character as a family.

I am, &c.

Clifton.

E. D. W.

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[*] It is often said that Queen, Lords, and Commons, are the three estates of the realm; but this is a mere vulgar error. The Queen is the head of each and all the estates.

ON SPONSORS.

To the Editor of the Educational Magazine.

SIR,

Your correspondents who address you so well on the subject of catechetical instruction, have not touched upon a great interposing difficulty to be met with, more or less, in all existing schools. We everywhere find children who have been baptized in infancy, whose parents are perhaps respectable members of the Church, who wish their children to be so also; but have passed over *the sponsorship* from some difficulty in persuading individuals whom they esteem, to stand for their children, and from a conscientious scruple of substituting those who, though willing, were not satisfactory—no case can be more common than this. Clergymen even by no means overdone with personal scruples, find themselves necessitated to urge upon their parishioners as a duty what they feel repugnant to, from an idea that it is wrong to apply to any but the very few in whose religious characters they can confide; and on the other hand those individuals often do not like to undertake the office when the parents are thoroughly unprincipled and unpromising. In vain the good Clergyman argues that the worse the earthly parent, the more necessary for the Church to undertake the guardian's part; the parishioner still points to the matter of fact. "How can *I*," he says, "see and provide that this child shall be taught his duties and the doctrines of salvation? What rational hope have *I* of being allowed to help in bringing him up virtuously? *The Church*, indeed," he may add, "might do so—*the Church* might promise by her minister that these things shall be attended to, but how can *I* be answerable for it?"

I am stating a well-known difficulty; the result often is, that the child is baptized, but without sponsors. By and by come the school-days—the catechism is to be learned; but how can a conscientious teacher oblige a child to speak of its godfathers and godmothers, when it has never had them? Yet he does not like to give it up; the child, though not admitted through the solemn verbally expressed promise of another, *is* still admitted. It has been baptized with water in the name of the Father, Son. and Holy Ghost; it may surely be said by this means to have been made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The mere fact of its not having had a sponsor, cannot have rendered the baptismal promise nugatory on the part of the great Head of the Church; at least I have never heard such a doctrine as this promulgated, and the language of the Prayer-book is strong on the point.* But if the child be in the possession of baptismal privileges, every Christian teacher will wish that it should be made fully aware of them; and the Catechism is therefore far too valuable to be given up. In such cases I am anxious to know how your catechetical friends would act; for myself, having no power over baptisms, but some influence in the religious education of the children in my village, I have been for some time uneasy on the subject; and have long forborne to use the Catechism at all, from a dislike to mutilate it, and a dread of using it unfairly with respect to children who have not had sponsors. Latterly, however, I have been led to think that it would be better to use it with a variation suitable to these particular cases, than to give it up, and accordingly the questions have been framed as follows:—

Q. Who gave you this name?

A. It was given me by my minister and my parents at my baptism, &c.

Q. What was then done for you?

A. Three things were then promised in my name, &c.

Q. Dost thou not think thou art bound to believe and to do thus?

A. Yes, verily, &c.

Before the Commandments, occurs in like manner the following question:—

Q. You said that the promise of your baptism was that you should keep all God's Commandments; tell me how many there be.

I should be extremely obliged to any one of your contributors who would make any suggestion with reference to the above-stated alterations. I cannot but think the warmest lover of the Church and the strictest disciplinarian, must feel that the form of the Catechism cannot be fully retained where the previous rite has not been fully performed. I am aware that some Churchmen may say that it would be better to urge the re-baptizing those children; but this is a question of considerable difficulty—sponsorship is for *infants.* A child of eight or nine years old is able to understand the nature of the promise, and is fast getting out of the condition under which alone sponsorship is reasonable. The phrase "years of discretion," used in the Prayer-book, is vague; and yet if the child be not considered to have attained to such, the service for infants is directed to be used—indeed, unless it *be* used, the questions in the Catechism are still not perfectly applicable. When, however, it is urged, comes the difficulty of confirmation. This is, indeed, the hardest part of the subject; nor can I reconcile my mind to the admission of young people into the Church for mere form's sake, a few days previous to the Bishop's visit, as I have known to be the case, in order that the words "godfathers and godmothers" may not be a practical falsity. It remains a fact that these young people have been baptized, and are now ready to take upon themselves the solemn responsibilities which have hitherto devolved on their parents and minister. They have been under real Church guardianship; guardianship after which the intrusion of sponsors for a few days previous to confirmation, carries with it an appearance of extreme absurdity. How far our Bishops consider themselves necessitated to require and to use the words of difficulty in all cases, I know not; there seems some contradiction in the directions of the Prayer-book in this respect; for if according to the passage formerly quoted the shortest baptismal form be in certain cases *sufficient*, it may be that the parents of the child have never brought the child to the Church for the completion of the full form. Ill health, or many circumstances, may have rendered them satisfied with what the Church has herself thus pronounced "sufficient." In these cases, then, if in no others, it would seem that confirmation might be truly such without the allusion to sponsorship; but this is a question on which I cannot presume to enter farther. Again, repeating that it would much gratify me to hear some well-considered opinions on these subjects,

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* And let them not doubt that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again.—*Baptismal Service.*

I am, Sir,

Yours, &c.

Z.

RELIGIOUS EDUCATION.

HINTS ON CATECHISING,

COLLECTED FROM VARIOUS AUTHORS.

[In our Magazine for May, we expressed a hope that the able and diligent collector of authorities referring to this subject of catechising would be induced to publish them in a different form. This he has now done, and he has considerably increased their number. We strongly recommend the whole series of passages thus collected, believing that they are peculiarly fitted to awaken attention to a branch of Christian instruction, the importance of which has, it is to be feared, been overlooked, to the great disadvantage of the young. The collector is the Rev. John Ley, M.A., Fellow of Exeter College, Oxford, and Curate of St. Aldate's, Oxford. Though in our June Number we spoke of the Extracts as concluded, we think it right to insert a few more from Mr. Ley's publication.]

33. Dr. Lancelot Addison (Dean of Lichfield.)

The Primitive Institution. London, 1690, p. 93.

But let preaching be a means never so necessary to save our souls; yet that it is not so suitable and proper to reform and fix our erroneous and inconstant judgments (as is conceived) seems clear and evident, upon the force and obviousness of this single instance—namely, that those who have been, and still are, the greatest admirers of popular preaching, and the most eager hearers of many sermons, and the most restless followers of many lecturers, have, notwithstanding all this, been and are—1st, the most inconstant; 2nd—the most erroneous in their opinions.

* * * * * * * *

Now, if we inquire into the cause of this fickleness of judgment, so notorious among the zealous sermonists and vulgar sectaries, we shall find that it is a want of catechising; and that they were never duly instructed in those primary principles of religion, which would have rightly informed and established their judgments.

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Nor need it create our wonder that such persons are so bad proficients in religion, seeing they began to learn it at the wrong end, and ran to the lecture before they had been at the Catechism. And indeed, it cannot be imagined that those should make any laudable progress, either in divine or human knowledge, who in the rudiments and first grounds thereof, have had either none or a very slight education.

And as the most unsatiable hearers of sermons have proved wavering and unconstant in their judgments, for want of a timely and thorough catechising; so likewise, on the same ground, they have been very erroneous and opinionative. For this want of a plain institution in the principles of truth hath left them destitute of a proper test, whereby they might be able to explore and try what is preacht, and to separate the precious from the vile. Through the want whereof they as greedily imbibe a false as true doctrine; and are ready to change their opinions according to the impression which the affectionate noise of the last sermon has made upon their senses.

Nor are they happier in their reading Holy Scriptures than in hearing of them (thus) preacht. The uncatechised run upon the same rock in both. For, albeit the Divine word is in itself the pure fountain of all-saving truths; yet persons not trained up in a competent apprehension of catechistical principles, make it a sink of pernicious errors—sucking contention from the breasts of peace; turning the sincere milk of God's word into the poison of asps, and perverting the Scripture to their own destruction; while they make the oracles of God not to speak their own, but such a sense and language as may best adjust their designs and interest.

(To be continued.)

METHODS OF TEACHING PSALMODY.

To the Editor of the Educational Magazine.

Sir,

I have read with much pleasure, in a former Number of your Magazine, a letter on the subject of the improvement of Psalmody; and I hail its admission into your pages as a token that, among other branches of Education, music will receive its due share of attention.

Your correspondent alludes to Miss Glover's plan. Its ingenuity is great, and, for her exertions and her indefatigable zeal in the cause, this lady is entitled to the highest esteem and honour; and for all she has done, every member of the Church ought to be grateful. Still her plan is limited in its extent and mode of instruction, and consequently also in its sphere of usefulness.

Another labourer in the same field, Mr. Hickson, has done much towards extending musical instruction; but whether from his connexion, as I believe is the case, with the Dissenters, or from his having had secular music more in view than Psalmody I know not, his influence with the members of the Establishment is not so great as it might perhaps have otherwise been. His plan, moreover, is not entirely free from defects. Of that in use at Battersea, alluded to by your correspondent, I have heard, but I have had no opportunity of judging of its merits.

It is pleasing to see three plans thus in active operation, all having the same beneficial object in view, and with means more or less adequate to its promotion. But there is yet another; and one which, having, from its intrinsic merits, obtained the patronage of the National Society and of the Society for Promoting Christian Knowledge, has by far the most influence, and whose field of operation is every day extending itself in all directions; but of the existence of which your correspondent does not seem aware. I mean that of Mr. Turner, a gentleman who has, I believe, devoted many years to the promotion of Education and to the improvement of Psalmody; and has, at length, under the sanction of the two Societies above mentioned, laid before the world the system which he states he has himself long pursued with great success. The little works he has published I can strongly recommend to your notice;* and, supposing them to be free from error in their scientific portion, which I believe to be eminently the case, I can testify from experience to their value as books of instruction—clear and simple enough to be within the understanding of the children in our National Schools, yet sufficiently perfect and comprehensive as books of elementary instruction for pupils of the higher ranks. Indeed, to my knowledge, several professional men have borne willing testimony to their correctness and value. There is here no deviation from old established rules and forms, but the great merit of the plan is, that the whole course of musical elementary teaching is so simplified, that the books, or at least the "Class Singing-book," may be placed in the hands of a child, like any other class-book, and be as easily understood.

Conceiving that these publications are of sufficient importance to entitle them to a special and more regular notice from yourself, I shall conclude by stating, that the system is in operation at the Central School of the National Society, and I believe in many other National Schools in London and the country; and that it is, as far as possible, made a point of, that the young men and women in training at the Society's School, in Westminster, shall make themselves sufficiently masters of it to enable them to introduce it into their future schools. From the daily-increasing influence it has thus acquired, and from its simplicity and intrinsic value, which make it worthy to be used by young persons of all classes—while acknowledging the merits and importance of the other plans in use in various places—this appears to me best calculated to lay the broad foundation which is required to effect the improvement in our National Psalmody, which every one admits is so greatly needed, but which nothing but a most widely extended musical education can accomplish.

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* They are—

A Manual of Instruction in Vocal Music, chiefly with a view to Psalmody, with an Historical Introduction. By John Turner, Esq. 2nd Ed. London: J. W. Parker, 1835.

The Class Singing-Book, for Schools and Families, with Canons, Tunes, and Exercises for Practice. London: J. W. Parker, 1838.

The Eight Music Tables, referred to in the "Class Singing-Book," on large sheets of paper, for mounting.

And, advertised as nearly ready, a Collection of Psalms and Hymns for general use, which will also include chants, and a few short anthems and services proper for Parish Churches and Chapels.

I am, Sir,
Your most obedient Servant,
D. E. F.

APHORISMS.

ORIGINAL AND SELECTED.

[The latter are marked with an Asterisk.]

I.

THE flowers of Hope grow by the side of a rough and dreary road; and they cheer the heart, though they neither smoothen nor shorten the way. But the pilgrim cannot stop for the sake of the flowers, and if he gather them to take with him, they fade almost immediately; nay, the storm and the wind often blast and destroy them before his eyes as soon as they have sprung up. Yet others succeed again and again; and though each sparkles but for a moment, they assure him of a life and a beauty more real and more permanent than the ruggedness and dreariness of his path. Hence he draws new courage; for this it is that he thankfully rejoices in these flowers in his soberest moods, and when he sees most clearly that they are no indication that his journey is near its close, or likely to become less wearisome.

E. D. W.

II.

* Never write on a subject till you have first read yourself full on it, and never read on a subject till you have thought yourself hungry on it.

REWARDS IN SCHOOLS.

III.

If you, as a Schoolmaster, wish to instruct Children with a view to this life only, you should strive to make them knowing and orderly in outward things and actions; and you need not be careful of the means, if only you can attain these ends. But, as a Christian, you must undertake much more than this; you have to educate your pupils as God's spiritual Children, for such they are in very deed. You are bound to consider not merely what they do, but why they do it.

X.

IV.

By giving Rewards for a right exercise of the Spirit and Intellect, you address either the love of possession or the desire to surpass others. You hope, by taking advantage of these feelings, to make your pupils something which they are not at present. But they are already Children of God; no device of yours has made or could possibly make them so. And are you not awfully giving the lie to this truth in its real meaning, if you lead them to infer that, because they have acted in a manner worthy of their position, they ought therefore to have material possessions and distinctions?

x.

V.

Supposing it to be granted that Rewards are not absolutely unlawful, it cannot be denied that they may often help good habits, and tend to restrain bad ones. Children who have been "spoiled" may sometimes be improved by their means in outward conduct; and, when the character is not wholly sophisticated or hypocritical, outward propriety must always transmit some good to the inward man. Possibly there are cases in which positive good may be wrought by a careful distribution of Rewards; such cases, however, do not make up a School; and I will venture to say if there were only one Child who had been previously better taught, the certain evil that he would suffer would deserve consideration in preference to the bare possibility of benefit to ninety-nine others.

x.

VI.

The remark is trite that Rewards are, owing to the imperfection of human judgment, necessarily often unjust. It is said that many a good diligent Boy in consequence of some peculiarity (not fault or even deficiency) is often postponed to an impudent, ambitious, and it may be, idle and superficial schoolfellow; but this is very far from being the cruelest injustice of the system. Far worse is often the case of him who gets the prize, if he is one who has been brought up by his Parents to acknowledge himself a Child of God in all his actions, and has been taught to act well from the simple feeling that he ought to do so. The Prize may for the first time call into allowed and approved consciousness the feeling of superiority and distinction. It may awaken, and it must encourage, a feeling which no thoughtful Christian can approve. This, and not nearly so much the poor child who misses the book or the bauble, is the suffering victim of the system of Rewards.

x.

VII.

A young Pawnee Indian once evinced great generosity and bravery in delivering a prisoner which some of his tribe were about to torture; some persons in New York, when they heard of the circumstance, presented the Indian with a medal. The following were the terms in which he acknowledged the gift:—

"I am glad that my brothers and sisters have heard of the good act I have done. My brothers and sisters think that I did it in ignorance; but I now know what I have done.

"I did it in ignorance, and did not know that I did good; but by their giving me this medal I know it."

x.

VIII.

It has been well remarked that a School is like a State, an Institution of Law and Discipline; not like a Family, tied together by natural Relationship; or like a Church, brought into a Communion of Grace distinguishing its subjects as a peculiar people. It is not by this intended that Love and Religion should not be most energetically present in each particular act, either of a State or a School; but merely that the latter have in common, Principles, operating as Bonds of Union, as well as Functions, which are distinct from those of either the Church or the Family.

x.

IX.

We know that it is not in the power of a State to give direct Rewards to Virtue; its proper efforts are to restrain and punish Vice. All laws referring to conduct, and acting from without, like the Decalogue and the Law spoken of by St. Paul, must consist in prohibitions and penalties. They suppose what is good, but take express cognizance only of what is wrong. [Romans iii. 20, et seq.]

x.

X.

Let then the State treat each of its subjects as good and dutiful, but as liable to err; and let the Schoolmaster, with a still more obvious and distinct responsibility, receive his Pupil, not as one to be made Holy by his discipline and teaching, but as having before been made Holy by a mightier Power. Let him trust less to his own Experience than to that higher Authority which long ago offered up thanks to God that "this Child is regenerate." The Child may fall, and become a fit subject for Punishment; but when this occurs let not the Schoolmaster think that he takes one step towards the restoration of the offender by substituting a new and false position for him, recommended only by outward decency. It behoves him to consider well whether, by such treatment, he is not helping the enemy to a more secure concealment.

x.

XI.

The whole matter is perhaps summed up in making practical the Principle that has been recognised in speculation by all who deserve the name of Philosophers, that we should in everything take the Good and the Dutiful as the rule and standard. Remembering this—and at the same time that none can do their duty morally who are not doing their best intellectually—we shall be disposed to let alone what is well done, and the only difficulty in our thinking and acting will be in the case of sins of omission or of commission.

x

XII.

It deserves to be known that the systems of conferring honours in our two Universities differ in a very important particular. In one of them there is a Race in which the winners are arranged, according to the judgment of the Examiners, in the order in which they come in; but in the other there is a fixed number of Classes, each containing an indefinite number of persons, who are considered on an equality with each other. Which is the less objectionable is obvious enough; whether both may not be prejudicial to the minds of Students in diverting them from the simple pursuit of Truth, is a question which it is not the purpose of this Aphorism to determine.

x

XIII.

If everything that can be urged in favour of Rewards is granted, those who advocate their use will most likely concede to us, or rather will agree with us in asserting, that both Rewards and Punishments are Medicines—something not required by those who are in health. They will not deny that Pupils ought, and, that it is possible in some instances they may, do their duty without either the one or the other; few perhaps will deny that either are almost certain to be injurious to one who is healthily acting from right principles. We do not argue with the Patrons of those celebrated Schools in which a weekly dose of Medicine is administered, instead of a breakfast, to the whole of the Boys, sick or well. If such treatment is good for the Body, it may be for the Mind. However, it is certainly not the custom to distribute Rewards and Punishments quite so indiscriminately, though as it regards the former, some may think by no means more reasonably. Distinguishing Symptoms are observed for the bestowing of each, and this is the Difference between them: you inflict Punishments as Medicines, because you see undoubted Symptoms of Disease; and you give Rewards, which are equally Medicines, for what ought to be Manifestations of Health, and what as a Christian, you are bound not to value in any other respect.

X.

POETRY.

LATIN HYMNS.

Ad templa nos rursus vocat
  Surgentis auroræ nitor,
Novasque pro læto monet
  Referre grates munere.

At victor auroram suo
  Fulgore Christus obruit;
Huic, magna cujus pars sumus,
  Juvat triumpho plaudere.

Quod evolutus fasciis
  Repentè mundus extitit,
Puro renidens lumine,
  Virtutis hoc quantæ fuit!

Quod traditum neci Pater,
  Ut sontibus vitam daret,
Vitæ redonat Filium,
  Amoris hoc quanti fuit!

Æternus ut rerum Sator
  Aspexit orbem, protinus,
Colore depictum suo,
  Probavit excellens opus.

At lætius quanto obtulit
  Sese Patri spectaculum,
Cœlestis agni candido
  Ablutus orbis sanguine!

Cum luce nobis redditur
  Mundi renascentis decor,
Occulta per quem numinis
  Mens surgit ad magnalia.

At splendor æterni Patris,
  Lumenque Christus cordium,
Deum dat in se, quantus est,
  Sub nube carnis cernere

Præsta, beata Trinitas,
  Ut legis ad facem tuæ
Vitemus omne quod vetas,
  Sectemur omne quod jubes.

TRANSLATION.

Up to the temple once again
  The beams of morn invite,
To pour our grateful thanks anew
  For the glad boon of light.

But we to Christ, whose glory drowns
  The glow of dawning day,
Part of his mystic self on earth,
  Will chant our festal lay.

When from its swaddling bands uncoiled,
  In pure and shining light,
Stood forth at once a perfect world—
  What miracle of might!

But when the Son, once given to death,
  To save our guilty race;
The Father called to life again—
  What miracle of grace!

When first before the Eternal Sire,
  His new creation stood,
In pencilled brightness all his own,
  He saw his work was good.

But spectacle more joyous still,
  It offered to his sight;
When washed from stain, O heavenly Lamb,
  And in thy blood made white.

With light, returning beauty robes
  Earth's renovated sod;
Raising the soul to heights unseen,
  The glorious things of God.

But Christ, his Father's glory, light,
  Lightening the heart of man;
Gives us in Him, through fleshly veil,
  Our very God to scan.

O be thy law, blest Trinity,
A torch to guide us still;
That we may shun all things forbid,
And follow all thy will.

O luce qui mortalibus,
Lates inaccessâ, Deus!
Præsente quo sancti tremunt
Nubuntque vultus Angeli.

Hic, ceu profundâ conditi
Demergimur caligine,
Æternus at noctem suo
Fulgore depellet dies.

Hunc nempe nobis præparas,
Nobis reservas hunc diem,
Quem vix adumbrat splendida
Flammantis astri claritas.

Moraris heu! nimis diu
Moraris, optatus dies:
Ut te fruamur, noxii
Linquenda moles corporis.

His cum soluta vinculis
Mens evolarit, ô Deus,
Videre te, laudare te,
Amare te non desinet.

Ad omne nos apta bonum,
Fœcunda donis Trinitas;
Fac lucis usuræ brevi
Æterna succedat dies.

Translation.

O God, who dwellest, veiled from mortal sight,
In unapproached light;
Where angels, trembling at thy presence, shroud
Their faces in the cloud.

Here sealed we lie, as by a burial mound,
In the deep darkness drowned,
Until the fulgence of the eternal day
Shall chase the night away.

Surely to us that day is drawing nigh,
For us stored up on high;
Which all the glory of yon fiery star
Scarce shadoweth from afar.

Too long thou tarriest, blessed day, too long,
Where all our wishes throng;
Ere we enjoy thee, we must cast away
This mass of sinful clay.

When from these bonds unfettered, unto Thee,
O God, the soul shall flee;
How will she gaze and laud Thee and adore,
Untired for evermore!

O Trinity, whence every blessing springs,
Fit us for all good things;
Until the light, just lent us here, gives way
To everlasting day.

JOURNAL OF BOOKS.

The English Mother; or, Early Lessons on the Church of England. By a LADY.*

WHEN a reviewer, who considers himself bound, for his own and his readers' sakes, to give an honest opinion on the books that come before him, opens one with "By a Lady," on the title-page, he naturally feels a little misgiving; for, on the one hand, he considers that when a lady chooses to make herself a chaplet of paper leaves,

Alan the bard is bound to swear,
He ne'er saw coronal so fair;

and on the other, that the said honest opinion may not quite impossibly be in the way of this his devoir. Happily we find ourselves in no such predicament upon the present occasion, but are able to speak freely our commendation and recommendation of this little book. Here are the reasons which the authoress gives for writing it:—

"Among the many existing books, large and small, on the Church of England, there are none, she believes, which are quite suitable to the capacity of *children*, or written *expressly* for them. The writer feels strongly that, in the present day, the young members of the Church cannot too early learn the strong and reasonable claims which she possesses on their duty and allegiance, as well as on their love; and that she possesses these claims, not only as the Church of their country—of their friends—into which they have been admitted—and in which they are being educated, but as a pure branch of *the* Church of Christ—the Church of primitive antiquity—'*the one Catholic and Apostolic Church.*'" Preface, pp. 3, 4.

To supply information, then, for children, and to awaken their understanding on these subjects, is this lady's aim; and her book appears to us to be admirably adapted to effect it. There is no dabbling with those logical formulas and abstractions which are now called doctrines, and which bear the same relation to the doctrines of Luther and Calvin as the empty husk does to the kernel; but, instead of these, a well-connected and luminous statement of facts, and explanation of facts, which—if the writer of this notice may judge by his own case—will supply valuable information about the Church and the Prayer-book, not to children only. The quiet, unassuming, yet intimate acquaintance which the authoress evinces with her subject is quite striking. She writes with the characteristic excellences of a woman's style—comprehensiveness, continuousness, and freedom from obtrusive prominences. The book is in dialogue, and the dramatic character is well sustained: the little girls seem to us to think and speak, and the mamma to excite and satisfy inquiry, just as intelligent girls and mammas actually do.

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* Bath: W. Pocock. London: Simpkin, Marshall, and Co.; and J. Burns. 1840. Pp. 84.

We must, however, venture to express a wish that our authoress had not said so very little upon the Sacrament of Baptism, its meaning and design. Her express object is to enable children to "gain a clearer insight into the claims of the Church on their love and dutiful obedience;" and while we highly applaud the method by which they are taught what that Church is, and how worthy of such love and obedience, we think that enough is not said to impress upon them the fact that each of them has, in baptism, been made a personal and living member of that Church. We need not tell any one who is acquainted with the deeper and more earnest workings of a child's heart how much practical difficulty and perplexity they find in their early struggles with sin and temptation, for want of an adequate realization of an actual *relation* to their heavenly Father. The most glorious view of the Church will be but a dreamy splendour for child or man, till he believes that he *is*—not may possibly or probably become—a real participator in its glory. Tell the child that if he takes a lively and holy interest in being a member of Christ, a child of God, and an inheritor of the kingdom of heaven, he will eventually attain to these privileges; and what ground do you give him to stand on in the day of trial? Alas, none! sin is the most actual, the most pressing of all realities to him, and grace only a possibility, a splendid hope. But tell him that he *was* made all these by his Lord in Baptism, and that He who then chose him of His free-grace has been with him ever since, and will never leave him; and then for hope he has faith, for possibility, certainty, and the help of God is as real, as actual, as the assaults of Satan are; upon this ground he can find firm footing. The following passage supplies us with another illustration of our meaning:—

"There is a *peculiarity* in the language which the Church uses in her formularies, which is frequently misunderstood, and yet nothing can be more in accordance with Scripture.

"What is that, mamma?

"I will tell you. The Church takes it for granted that her members are what they profess to be, and indeed what their Christian profession would oblige them to be, were the discipline of the Church rightly kept up; or they would not be suffered to remain in communion with her. And their hypothetical and charitable language is in accordance, as I said, with Scripture, and with the practice of the Apostles.

"How do we know that, mamma?" said Gertrude.

"A moment's thought, my love, would enable you to answer that question for yourself," said Mrs. Herbert. "St. Paul addresses his Epistles to the visible Churches of Christ, and speaks of them in wide terms as 'saints,' addressing the whole body in language expressive of exalted privileges, on the supposition that they were really such as their profession required of them." Page 42.

Now this is all quite true; nor can we too much or too strongly insist on that charity which "hopeth all things, believeth all things." But it is not the whole truth, and consequently is not satisfactory. We hope there are many children in whom such habits of moral and intellectual distinction have been cultivated as would lead them to rejoin; "but is it honest to call a man a saint if he is not one? and would the Bible use such language if it were not *true* as well as charitable to address the proud and licentious Corinthians as 'saints?'"

"Yes," we may answer, "the Bible and the Church everywhere declare, in the most emphatic manner, that such language is the most strictly accurate; and that it would be quite false to use any other. The prodigal son was the real son of his father at the very time that he was spending his substance in riotous living, or feeding swine in a far country; and though he might have died in that wretched condition, far from home, and never have been the better for his birthright; still it was a *birthright*, really and actually his own, to be enjoyed but not created by his returning home and claiming it. And so do the Scriptures and the Church assume all baptized persons to be saints, because they *are* such; because they are holy, with the only real holiness—that of a relationship established by God between them and Himself; this relationship it is our privilege and our bliss to claim, our sin to renounce or neglect; but in either case it is ours;—though a prince were the habitual companion of thieves and murderers, nothing but the extreme act of the law would make him cease to be of royal blood." This, we repeat, seems to us the great truth of Christianity, by which alone the child can practically realize his personal interest in all the rest. That our authoress is as anxious as we can be to treat her subject practically, the following passage will amply prove:—

"I wish you to love and rejoice in the Church; and above all things, I would press on you the true motive for doing so—namely, the love of Christ. If, in these conversations, I have not dwelt much on the Head of the Church, it is because their object has been to explain to you the nature of His body on earth. But remember that '*He* is the head of the body, the Church;' 'that in all things *He* might have the pre-eminence.' 1 Col. v. 18. The Church of herself has no power, and high and exalted as are the privileges which she affords to her members, yet recollect that it is only as the Church of *Christ* that she has these privileges, which would avail us nothing without Him.

* * * * *

"I pray that when Christ shall come to claim his spouse, we may be found truly to have belonged to her, and thus to be belonging to Him. * * * May these thoughts, my dearest children, rouse you to individual piety and individual exertion; making you more and more sensible of your 'high and glorious calling in Christ Jesus;' giving you heartfelt recognition of your privileges as members of the Church, and disposing your hearts to profit by her blessed ordinances and care for her children. And may the Holy Spirit, acting through these means on your souls, give you cause, both here and hereafter, to bless God that you were admitted (and that without any struggle on your parts, but when unconscious of the blessing to which your are, now, I hope, sensible) to be members, not only of the Church of England, but of the 'one Catholic and Apostolic Church' of Christ." pp. 80—82.

E. D. W.

Scotland and the Scotch; or the Western Circuit. By CATHERINE SINCLAIR.*

This work is presented in the form of letters to a cousin of the author, and contains remarks and reflections made in an excursion through the west of Scotland. Miss Sinclair's very lively and pictorial style of writing makes us long to accompany her, so that we might hear from herself all that she had not time or opportunity to tell us through her letters. Laboured descriptions of scenery, however true or beautiful, become tedious and dull to the reader. In this work the descriptions are simple and bear the mark of being struck off at once. We hear of people as well as places, of lairds as well as castles, and in such strains as cannot fail to amuse and instruct. Added to this, there is a vein of pure gold running through the volume in the form of high-toned moral and Christian sentiment. As Miss Sinclair's name is so well known by several other productions, which have been extensively circulated, a lengthened notice of the present work is unnecessary.

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* Edinburgh: William Whyte and Co.

The following extract is characteristic of Miss Sinclair's style :—

"There are two fine gardens at Mount Stewart; one for use, and the other for ornament. In the kitchen garden, the apricots and turnips seemed to promise equally well; and we discovered one fig-tree, with about two hundred figs, while others close by, with the same advantages, bore nothing but leaves, forming an excellent exemplification of the text, 'by their fruits ye shall know them.' It is an interesting remark of Bishop Hall's, that our Saviour, after exhibiting so many miracles of mercy to mankind on earth, chose at last to exemplify the future vengeance of God against sinners, not upon a living man, but, with characteristic goodness, he cursed only a tree.

We could not catch a cicerone anywhere, to do the honours of the fruit and vegetables, till at last a boy of fourteen appeared, smoking his pipe; and he seemed to have smoked away any brains he ever had, being most incomparably stupid. I once heard a patriotic Scotch gentleman exclaim, when he had applied to several persons in vain for information, 'These people are as stupid as if they were English!' but this juvenile smoker knew nothing about anything, and would have been disowned in every country. He was fit for no better employment than to sit under a gooseberry bush with his pipe, smoking the caterpillars to death. The boy was lazily doing what I suppose he called work; but it made me sad to see a habit acquired at so early an age, which will rob him in after years of health, money, and time. I wish King James's 'Counterblast against Tobacco' were republished! How invariably we see, in every village, the little shop-board advertising 'Tea, snuff, and tobacco,' those three ruinous luxuries of the poor, on the more moderate use of which it would be well if divines would occasionally both write and preach. About 60,000*l.* is annually received in Aberdeenshire for black cattle, and a similar sum is every year expended in that county on tobacco and snuff! The very flies must be sneezing as they go along!"

Infant School Marching Pieces, and Poems. By Mr. J. Pyne.*

This is an unpretending little work, consisting of rhymes in a variety of metres; some of which have already appeared with melodies, most of them composed by Mr. J. Pyne, who, as he tells us in the preface, has for many years been engaged in the work of instruction, and is well versed in the science of music. The melodies appear to be well adapted to the words, though they are occasionally too complicated, we should think, for the ear of young children to catch them easily.

The rhymes (very few of them could be called poems) are given in plain and generally correct language. But in consulting plainness mistakes and vulgarisms have not always been excluded. Such expressions as the following are no more proper for children than for adults :—

"Things done by halves,
Are never done *right.*"

P. 14.

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* London: R. B. Ridgway.

"What pretty little heads you've *got*."
P. 23.

"And march like good soldiers, but not *for to* fight;"
P. 34.

"Yet who so often is *forgot?*"
P. 63.

With the exception of a few such blemishes as these, this little book is deserving of attention, as useful, not only for infant schools, but for the nursery in private families. The sentiments conveyed are moral and religious, and appear to be quite unexceptionable.

To the Editor of the Educational Magazine.

Sir,

As you have expressed an opinion unfavourable to Mr. Bushby's "Introduction to the Study of the Holy Scriptures," in its application to University studies, I hope you will give me leave to say a word in its favour, as applicable to the use of the higher classes in schools.

I have been for some years in the habit of using this truly-valuable book with successive classes of young people; and I have no hesitation in saying, that I have found it to contain the most information, in the narrowest compass, of any book of the kind that has fallen in my way. I would add that, being manifestly the work of an accomplished scholar—"parcentis viribus atque extenuantis eas consultò;" it has the advantage of opening up, incidentally, trains of accurate and mature thought on important subjects; and that, in this age of prevailing false taste, it affords in its style a model of chaste simplicity.

Should this meet the eye of Mr. Bushby himself, I hope he will excuse my suggesting, that his work would be rendered much more complete by the addition of a chapter on the Geography of the Holy Scripture.

I am, Sir,
Your constant and instructed reader,
F. K.

DIARY OF THE MONTH.

NATIONAL SOCIETY.

July 18th.—"The Committee of the National Society are desirous of obtaining, by communication with the Heads of Colleges and other members of the Universities, a proper person as Principal of the Training Hall which they are about to establish in the neighbourhood of London; and, with this view, a statement of the object of the Institution and of the duties of the Principal, is here offered.

The primary object of the Institution is, to prepare young persons for becoming teachers in parochial and national schools, by giving them a sound general education, and training them to be attached and intelligent members of the Church. For this purpose they will be admitted at the age of fifteen and upwards, and will remain two or three years. But in order to meet the urgent and immediate demand for competent instructers, accommodation will also be provided for persons of more advanced age, who, having in some degree received elsewhere a general education, require a more systematic course of discipline and tuition. Both classes will receive instruction in the practical art of teaching, at the Central Model School, under the direction of its master, the Rev. G. Moody, M.A.

The duty of the Principal will be, to reside in the Hall with the teachers, to superintend their conduct, and to direct their general studies. These studies, as regards religion, will relate to the sacred Scriptures, to the Creeds and Catechism, the Ordinances and Liturgy, of the English Church, and to the history of the early Church and of the Reformation. With regard to secular subjects, it need only be stated here, that particular attention will be given to grammar, and that Latin will in some cases be taught. It will form a recommendation of any candidate, if he is able to give instruction in mathematics and the elements of natural philosophy. In some special branches he will have the aid of an assistant.

Although the Principal will thus take a part in the general and unprofessional instruction of the students, he will also be expected to be acquainted with the system pursued in schools connected with the Society, and with the improvements (real or supposed) which have been recently introduced into the theory and practice of teaching, in this and other countries.

The Committee, sensible of the arduousness of his task, and of the indispensable necessity of its being ably and zealously discharged, offer to the Principal (who is required to be a Clergyman, and a graduate of one of the English Universities) a salary of 500*l.* a-year, with a convenient family residence, forming part of the building to be provided for the Institution. When it is considered that the undertaking is of sufficient difficulty and importance to engage the powers of the most active mind, and that its success will be of essential and enduring benefit to the cause of sound Christian education, it is hoped that some well-qualified person will be found willing to devote himself, by undertaking this duty, to the service of the Church.

Testimonials and references to be transmitted to the Rev. John Sinclair, Secretary.

National Society Office,
Sanctuary, Westminster, June, 1840.

We have inserted above a statement circulated by the National Society, with a view to obtain candidates for the post of Principal of their Training Institution. It would be unsuitable in this Magazine, at the present moment, to discuss at length the functions of this most important office; out we may express a very earnest hope that, among the more highly gifted of the Clergy, some one will not be wanting who shall feel that no talents or acquirements, no knowledge of human nature, no experience in governing others, can be too precious to be given wholly to this work. It is generally understood that, if any scheme had been entertained for extending the duties of Cathedral Establishments, instead of curtailing them; and for placing the Westminster Training College in that relation to the Abbey which would be worthy a great

National Establishment; there was one, to whom all England would have looked up, ready to undertake the labour, even for the lowest pittance which could have been offered, provided the Ecclesiastical position of the Principalship, as an office of the Church, had been secured. This arrangement has not taken effect; and we fear that the services of no common person have been lost to the cause of education, precisely at that point when it would seem they are most needed.

Others, however, have appeared, and will appear, who are worthy and willing to undertake the work. Indeed, we have already heard of candidates from whom, if the highest University distinction, or eminent parochial and ministerial labours, are combined with humbler but not less important talents, it will be difficult to select, only because the choice of one implies rejection of others.

It is impossible not to perceive that great difficulties await the National Society in constructing the Institution on which it seems they are about to enter without delay. We know that the merely physical obstacles, which have stood in the way of obtaining a site, have been such as seemed to baffle every attempt to come to a conclusion; and even now they are not wholly overcome. It is likely, however, that, instead of a handsome collegiate building being erected in the vicinity of the Abbey, as was first proposed, a villa will be purchased about two or three miles distant from Westminster, with eight or ten acres of ground, which will furnish at once employment and recreation to the pupils.

Be this as it may, we are strongly of opinion that the first point is to find the right man as Principal; and then to enable him to gather his swarm before his hive is constructed; therefore, to buy or build a house fit to serve as a temporary residence, will be far better than to begin building at once.

The Principal, we presume, is to be in the position of a "Head of a House," with a tutor or vice-principal under him, and not to be a mere Schoolmaster; such, at least, must be the case if he is to work out the principles of moral discipline and intellectual training, which ought to pervade alike the Infant School, the National School, the Commercial School, resulting less from the details of the system than from the character of the teacher.

We are glad to observe that the Society seem to point to language and grammar as the main instrument of Education, and to Catechetical, Liturgical, and Historical exercises as a more healthy means of teaching Divinity, than by long treatises on Evidences, or short compendiums and systems of dogmatical Theology.

It seems there are to be two classes, boys and adults; but as it is admitted that good masters must be trained from boyhood, will it not be desirable for the Principal to confine himself, at first, to the younger class alone, leaving the present arrangements for adults undisturbed, and not at first uniting both classes under one roof?

The greatest care will be required in selecting fit subjects for training; it is to be hoped that every one who has the education of the people at heart, will look about his own neighbourhood for young lads who may seem to have the requisite qualifications, and make some exertion to send them up; none but those who are engaged in the practical working of the present movement in Education, can conceive how difficult it is to find the *persons* who are wanted in each department, from the highest to the lowest. To collect money is not easy, but to find men, whether as Inspectors, Secretaries, Principals, Schoolmasters, Assistants, or even Monitors, is far more difficult; yet there is abundant proof that this is not because they do not exist, but because of imperfect means of communication; hundreds there are, doubtless, willing to work, not for money only, but for love, if they knew where they are wanted. We hope our correspondents will bear this in mind, and if this Magazine can be of any use in aiding communications, one main end of its establishment will be attained.

The National Society is placed by the newest arrangements in a most important position; but if they are to keep it, and to serve the Church as they wish, they must enlist far more practical talent than is yet within reach; they can have no party purpose in view, whatever the papers may say; and there is no reason why the Society should not unite all who are not really against the Church; for they have taken their stand, and that successfully, on the broad basis of Church Union, without reference to parties and persons.

GRANT OF PUBLIC MONEY.

The Grant of Public Money for Education was passed with very few words, in the House of Commons, on Friday, the 24th. The leading members of both sides appeared to be anxious not to revive by-gone disputes. It should be remarked, that Lord John Russell altogether denied that the Government plan was intended to direct or control education; distinctly thereby abandoning the notion of State education, which was one main ground of the objections entertained against the plan. Mr. Goulburn, on the other hand, declined to urge the objections expressed last year to the constitution of the Committee of Council, as well as to the attempt to establish a system of National Education otherwise than with the consent of both Houses of Parliament, and seemed willing to give every chance to the arrangement about Inspection (which, after all, is one point only in the question) to work well.

There appeared a studious desire on each side to avoid regarding the recent adjustment as giving a triumph to either party. But as the newspapers will go on speaking of the victory gained by the Committee of the Council over the Church, and others speak of it as an amicable adjustment effected by the Archbishop, in spite of the violent struggles of the National Society, it is rather curious to observe that, on the one hand, Mr. Hume stated that the Government had " capitulated " to the Church, and made a " surrender," and, on the other hand, Lord Sandon expressed, in his own name and that of the lay members of the Committee of the National Society, their satisfaction with the recent arrangement, and farther stated, that from the beginning they had placed the matter in the hands of the Archbishop; and that, if the Committee had not passed an express resolution to that effect, still there was a unanimous understanding that it was desirable that the matter should be referred to the Heads of the Church as such, and without any intervention of the National Society as a body. We never doubted that the Committee of that Society knew the value of their own charter, and understand their own principles and the foundation of their real strength too well to act in any other manner. We care little to which political party the press may assign the victory, provided that the real educators of the country are placed in the position which will enable them to put forth their whole energies to the best advantage; and that being placed in this position, they are aware that their chance of maintaining it depends on their ability and resolution to use it; not to overawe, but to defend and support the State.

LONDON LIBRARY.

July 26th.—[In our June Number, we inserted a Prospectus of the proposed Subscription Library. Since that time, there has been a meeting held of the friends of the undertaking, at which some important modifications of the original plan were agreed upon. We have been favoured, by a Member of the Committee, with the following communication on the subject.]

To the Editor of the Educational Magazine.

SIR,

I beg to enclose you a newer prospectus of the proposed London Library, by which you will perceive, that the terms of subscription are changed from £10 as first payment, and £3 subscription, to a first payment of £5 and subscription of £2. The £2 annual subscription is commutable at any time by the payment of £20. The Committee have been led to hope, that this change would make the library available to a much greater number of persons, and thus greatly increase its usefulness. They have also relied on the superior advantage of a moderate subscription, suited to the many, to a larger one, which, comparatively, only few might be able to afford. In consequence of this change in the terms of subscription, the Committee now propose to wait for 1000 subscribers before they commence the realization of the scheme.

In the Prospectus which you were good enough to insert in the last Number of your Magazine, as well as in the newer Prospectus, the first payment is called a share. The objections entertained by many to the commercial character thus imparted to a scheme, whose only object is to increase the facilities for literary pursuits, and the absence of all advantage to be gained from the possession of a *share* in a Society, the number of whose members is unlimited, have subsequently inclined the Committee to represent the first payment merely as entrance-money. I add this remark in consequence of an objection started at the late Public Meeting at the Freemasons' Tavern; but whether the first payment of £5 is to be entrance-money, or a share, is not yet finally decided.

I have the honour to be, Sir,
Your very obedient Servant,
A MEMBER OF THE COMMITTEE.

The following extract, from a paper which has just been issued, contains some farther particulars:—

The Committee have endeavoured to propose terms of subscription, which shall neither be so high as to be grudged by any one who would secure for himself or his family the advantages of a comprehensive leading-library, nor so low as to render the number of subscribers, which may be reasonably calculated upon, insufficient to establish the Library on an adequate scale. The terms for the first 500 subscribers are £5 entrance-money, and £2 annually, the annual subscription being at any time commutable for a payment of £20. For all subscribers after the first 500 the entrance-money will be higher.

All persons wishing to become subscribers, are requested to send in their names, without delay, to the Honorary Secretaries, at the Office of the London Library, 450 A, West Strand, where all information may be had, daily, detween the hours of ten and five. All letters must be prepaid.

The Meeting was held at the Freemasons' Tavern, June 24th—Lord Eliot, M.P., in the Chair.

The Resolutions were moved and seconded by Lord Monteagle, the Rev. H. H. Milman, Lord Lyttleton, Thomas Carlyle, Esq., Charles Buller, jun., Esq., M.P., R. M. Milnes, Esq., M.P., George Cornewall Lewis, Esq., William D'Christie, Esq., The Hon. G. C. Noel, M.P., and Philip Pusey, Esq., M.P. The last resolution, appointing the Committee, was as follows:—

That the number of subscribers already obtained justifies the appointment of a Committee to draw up rules for the Library, and make all other arrangements necessary for the realization of this scheme, and that the following gentlemen be appointed, with power to add to their number:—C. Buller, jun., Esq., M P., T. Carlyle, Esq., W. D. Christie, Esq., the Earl of Clarendon, G. L. Craik, Esq., Lord Eliot, M.P., W. Empson, Esq., E. M. Fitzgerald, Esq., J. Forster, Esq., A. Helps, Esq., T. H. Key, Esq., G. C. Lewis, Esq., Lord Lyttelton, K. Macauley, Esq., H. Malden, Esq., Rev. H. H. Milman, R. M. Milnes, Esq., M.P., Lord Monteagle, Hon. C. G. Noel, M.P., P. Pusey, Esq., M. P., J. Spedding, Esq., Mr. Sergeant Talfourd, M.P., G. S Venables, Esq., and W. Wilshere, Esq., M.P.

The following names have been added since the Meeting:—Sir E. L. Bulwer, Bart., M.P., W. E. Gladstone, Esq., M.P., J. H. Lister, Esq., George Mayer, Esq.

LONDON DIOCESAN BOARD OF EDUCATION.

July 26th.—We regret that we have received the First Report of the Diocesan Board of Education too late in the month to make so much use of it as we should wish. Of the various objects of the Board, which it treats under distinct heads, that of inspection seems to be at present the most important; and to it, and the Inspectors' report which is appended, we shall nearly confine our remarks and extracts. The object of the Board was "to establish an effectual system of inspection and periodical examination, under the sanction of the Bishop. Indeed, the whole matter has been of the Bishop's express appointment; and the Inspectors are to be considered as reporting *to* the Bishop *through* the Board."

His Lordship nominated the following gentlemen as Inspectors:—

The Right Hon. Mr. Justice Erskine; the Hon. Mr. Baron Alderson; the Hon. Mr. Justice Coleridge; the Hon. Mr. Justice Patteson; the Hon. Mr. Baron Gurney; W. Clowes, Esq; George Frere, Esq.; R. W. S. Lutwidge, Esq.; J. Martin, Esq.; G. F. Mathison, Esq.; the Very Rev. Dean of Chichester; the Rev. Sir H. R. Dunkinfield, Bart.; the Rev. Dr. Russell; the Rev. Dr. Short; the Rev. R. G. Baker; the Rev. R. Burgess; the Rev. A. M. Campbell; the Rev. T. Dale; the Rev. S. Robins; the Rev. W. Short; the Rev. J. Endell Tyler.

The most careful measures were taken to secure the efficiency of the labours of the Inspectors by well-digested plans of operation, and their report bears ample proof of the energy and care with which they have thus far fulfilled the duties of their appointment. They have visited upwards of one hundred schools, "of these, more than half have been reported as being in a satisfactory condition, while very few, if any, were inspected, without exhibiting some points as to the teaching or the discipline which were mentioned as '*creditable*.'"

As to the amount of school accommodation, the Inspectors state that "it appears that the actual provision in national and infant schools, exclusive of those which are set on foot and supported by Dissenters of various denominations, is, in the most favoured districts, for only one-fifteenth, and, in other localities, for not more than one-thirtieth part of the population." They consider that a farther supply of Infant Schools is peculiarly called for, and warmly commend the state of those now in operation compared with that of other schools. "It is, obviously, most desirable that a due proportion should be established between the infant and the national schools in every parish; and that the former should be made in some measure preparatory to the latter. Otherwise, it happens, in too many cases, that the work of education does not begin until evil habits have been contracted; or children are sent to the national schools at so early an age that the general business in them is materially impeded. Much practical inconvenience is then experienced by masters and mistresses, who cannot occupy and amuse the minds of infants consistently with their duty to the older children. Their labours, on the contrary, would be greatly facilitated, if no pupils were admitted into their schools until they could read, or, at least, could distinguish the letters of the alphabet." They add that "the Inspectors would look at the entire process of education as one whole, and at all kinds of schools in connexion each with each; for the infant school helps the national school, as the national school also helps the Sunday school; scholars are supplied from one to the other: it is where the one is provided of sufficient dimensions that the want of the other will be most duly felt; and schools of any one description will be more properly appreciated as schools of every other description are planted by their side."

The Inspectors next notice the deficiency of model schools, and of suitable masters and mistresses, adding some remarks on the best means of immediately counteracting these evils; and some most valuable strictures on the monitorial system, which we have not room to quote.

One great evil which the Inspectors met with was the existence of entirely gratuitous schools not being in connexion with Poor Houses or Poor Law Unions. Their remarks on this subject are well worth consideration; the Inspectors observe that they have necessarily left many points for a future report. We will venture to add, that we trust in it they will enter into more details respecting the propriety of the right mode of raising funds for specific objects, such as the establishment of training and model schools, and the building of school-houses. It seems to us that much may be done in this way towards remedying the deficiency of funds of which they complain, by concentrating the exertions of particular bodies of persons upon single objects.

The short report on the Sunday schools in connexion with the Church, which follows the Inspectors' report, emanates from "a temporary body of individuals, who had previously taken this branch of Church education into their consideration, and who are now acting in conjunction with the Diocesan Board, and under the control and direction of the Bishop of London."

The inquiries of this body embraced the cities of London and Westminster, and adjacent boroughs; from their report "it appears that out of 111 churches and chapels, from which returns have been obtained, eighty-six have Sunday schools; that the number of Sunday schools attached to these eighty-six churches is 102; that out of these 102 schools, the state of seventy-six has been reported on. They contain 11,593 scholars, and 1101 teachers; by far the larger proportion of which are voluntary."

Several very interesting particulars are mentioned respecting Sunday schools, on which (from want of space) we must be satisfied, for the present at least, to refer our readers to the report itself, which is altogether richly deserving the attention of all who are interested in national education.

EAST INDIA COLLEGE.

Most of our readers are aware that there is a college near Hertford for the education of the young men who have hereafter to fill every financial, judicial, and political office (below that of Governor-General or Governor) throughout our great Indian dominions. The discipline of the College is after the model of Oxford and Cambridge; the specific studies are Classics, Mathematics, Law, Political Economy, and the five principal Oriental languages—Sanskrit, Persian, Arabic, Hindee, and Teloogoo. The Greek and Latin Books read during the last Term were:—the Second Epistle to the Corinthians, Aristophanis Nubes, Platonis Crito et Phædo, and the first book of the Tusculan Disputations.

The following are the Papers which were used last Term, at one of the ordinary Examinations, which take place every Term:—

GREEK.

I.

ST. PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

1. Show, from internal evidence, the probable date of this Epistle, and the peculiar state of the Church at Corinth at that time.

2. Point out passages, in this Epistle, which describe the sufferings of St. Paul, and the dangers which attended the preaching of the Gospel. Show that these passages afford a presumptive argument of the truth of the Christian Religion.

3. Explain the nature of the argument from Undesigned Coincidences. Show, by a comparison of this Epistle with the Acts of the Apostles, that there exists no vestige either of the Epistle having been taken from the history, or the history from the Epistle.

4. Explain, by reference to the Acts—

(1) Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρήζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν; (2) Ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. (3) Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πίασαι με θέλων· καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

5. Show, by a few instances, that the allusions to the First Epistle to the Corinthians, which are found in the Second, are such as to remove all suspicion of forgery.

6. In what terms has St. Paul drawn a parallel between the Mosaic and the Christian dispensation? and how has he evinced the superiority of the latter? Translate, and explain:—Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου πνεύματος.

7. What argument in favour of the truth of Christianity arises from the Reserve of the Sacred Writers in their descriptions of a future World. Compare the Scriptures, in this respect, with the Korân. Translate: Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν, καθ' ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν· μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα. Τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια.

8. Mention the leading arguments by which Bishop Pearson has shown that the Resurrection of the Body is, (1) in itself considered, possible; (2) upon general considerations, highly probable; (3) upon Christian principles, infallibly certain.

9. Γνωρίζομεν δὲ ὑμῖν, ἀδελφοὶ, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν, ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν. To what circumstances does St. Paul here allude? By what considerations does he recommend works of charity and liberality? Explain: Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὤν· ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. Point out the circumstances which evince the purity of the Apostle's conduct in the pecuniary contribution to which he refers in this Epistle.

10. Translate and explain: Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. Refer to passages in the New Testament which contain allusions to the Military Discipline and Triumphs of the Romans.

11. How did the Ancients divide the New Testament? When, and by whom, were the present Divisions of Chapters and Verses respectively introduced? How does it appear that the Subscriptions annexed to the Epistles are in several instances, erroneous? What inference has Paley, in his Horæ Paulinæ, deduced from this fact?

12. Illustrate the following, by reference to the Old Testament:

(1) Καθάπερ Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. (2) Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησε. (3) Ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον.

13. Give the different interpretations which have been offered of the following passages: state, in each case, which you prefer, and on what account:

(1) Καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ Χριστου περισσεύει καὶ ἡ παράκλησις ἡμῶν. (2) Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανου ἐπενδύσασθαι ἐπιποθοῦντες· εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὑρεθησόμεθα. (3) Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον.

14. Explain in what manner the objections against Christianity, on the ground of its Want of Universality, may be answered by the Analogy of Nature.

ARISTOPHAN. NUBES.

1. Give a short analysis of the plot of this play; mention the date of its first representation; and explain the probable object of Aristophanes. Translate:

[A passage from the Apologia Socrat.]

2. Point out any passages in the Clouds in which the descriptions given of the leading peculiarities of Socrates appear, from the statements of Plato or Xenophon, to be founded on truth. Explain:

[A passage from the Play.]

3. Explain the Socratic mode of disputation. How is the effect of it described in the Meno of Plato? Translate and illustrate the following:

[A passage from the Symposium.]

4. Translate the following; and add short explanatory notes.

[Then follow about a hundred lines from different parts of the Play.]

II.

Passages to translate from the *Crito*, *Phædo*, and *Republic*.

III.

PLATON. CRITO.

1. Show, by an analysis of Plato's Apology, (1) the nature of the different charges against Socrates; (2) the line of defence which he adopted in each case; and (3) the circumstances and probable causes of his condemnation.

2. What appear to have been the political sentiments of Socrates? On what occasions was he engaged in the duties of public life?

3. Give a short account of the Sophists; and describe, from Plato, the manner in which Socrates exposed their pretensions.

4. Mention the principal modes of reasoning which Socrates employed; and explain the causes of his influence, (1) from the peculiar character of his philosophy, and (2) from the state of social life at Athens.

5. Give an outline of the Moral System of Socrates. In what manner does he lay down the duties of Justice and Forgiveness? Compare his views on those points, with the maxims of other Heathen Philosophers. In what respect do we find, in his moral precepts, a deficiency, which Revelation alone can supply?

6. What appear to have been the opinions of Socrates respecting the popular Mythology of his time? By what train of reasoning did he establish the existence and attributes of a Supreme Being? What explanations have been offered of the Dæmon of Socrates?

7. Explain the allegory of the Philosopher's Cave, in the Seventh Book of Plato's Republic.

8. Mention the leading arguments by which Socrates maintains, in the Phædo, the Immortality of the Soul; and refer to any Fables, in other Dialogues of Plato, which describe its condition in a Future Life.

9. Show in what manner St. Paul, in the 15th Chapter of the First Epistle to the Corinthians, connects the Resurrection of Christ with the doctrine of the General Resurrection of the Dead: and compare the terms in which the Apostle refers to his belief in a Future State with the language of Heathen Philosophers on the same subject.

IV.

Passage from Akenside, to be translated into Latin verse.

V.

Chorus of Aristophanes—translated into Latin Sapphics.

CICERO'S TUSCULAN DISPUTATIONS.

1. State the circumstances which led to the introduction of Philosophy into Rome.

2. Show, from the nature of the Latin language, the difficulty of adapting it to Philosophical subjects; and point out the peculiar skill with which Cicero endeavoured to overcome that difficulty.

3. Trace the history of the New Academy; mention the causes which made it a school of Rhetoric; and explain the frequent alterations which took place in its tenets.

4. In what manner does Cicero allude to the reasonings of the Academics in the opening of his treatise De Legibus? Of what Sects does he chiefly follow the opinions, (1) in questions connected with Moral and Social duty, and (2) in discussions of a Physical character?

5. Enumerate the Philosophical works of Cicero; mention at what periods of his life they were respectively written; and describe the plan on which they were generally conducted. Are there any specimens in his Dialogues of the Socratic mode of argument?

6. What is the design of the treatise De Republicâ? What is the subject of the fragments, recently discovered, of the first and second books? Give a short account of the Dream of Scipio.

7. Mention the circumstances which gave rise to the Tusculan Disputations; and describe the general character of the work.

Several passages to translate, from

Tuscul. Disput. lib. i. Tusc. Disput. lib. v. De Oratore, lib. iii. De Republicâ, lib. vi. Platon. Phædr. c. 24.

Passage from Paley's Evidences, beginning—"Thought is different from motion, perception from impact"—down to "The Supreme Intelligence is so himself;" to be translated into Latin Prose.

Passage from Sophoc. Trachin. and another from first book of Lucan.

Another long Paper we have mislaid; it asked for an Analysis of the first book of the Tusculan Disputations, with particular mention of the Arguments in favour of the Immortality of the Soul: for instances of the general uncertainty of the Ancients respecting future Rewards and Punishments: for an account of the State of the Dead according to Homer; of the custom of the ancient Romans of singing the praises of their ancestors at their banquets; of the different opinions with respect to the origin of the Gods of Greece; of the Sphere of Archimedes; also passages to translate from the Tusc. Disput., Virgil. Æn., Eurip.

The Papers in Mathematics, Law, and Political Economy, we are not able to give. Those in the Oriental Languages would, of course, have no great interest for our readers.

E. D. W.

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THE

EDUCATIONAL MAGAZINE.

SEPTEMBER, 1840.

PROSPECTS OF EDUCATION IN ENGLAND.

In various articles which have appeared in this Magazine we have maintained these propositions: that the Church and the State are both interested in the Education of the people; that the ground of the interest which the State has in this matter is, that it cannot exist in safety in the midst of ignorance and barbarism; that the ground of interest which the Church has in this matter is, that it is appointed to *remove* ignorance and barbarism; that the first demands that there should be teaching, but is departing from its appointed office and function when it strives to teach; that the latter is entrusted with powers, for this express end, and violates its most solemn obligations when it refuses to use them. We have striven earnestly to impress this truth upon our readers, that these are not two parties fighting one against another for the possession of certain powers and privileges, but two bodies having distinct duties to fulfil, which cannot be confounded, which cannot be separated without the greatest peril to each. These are principles which may be stated again and again till men are weary of hearing them; which may be treated as mere phrases and formulas of no practical worth or significance; which may be utterly forgotten amidst the disputes of parties; which may be scouted by furious journalists, naturally impatient of everything that is not inconsistent and variable, but which the experience of every nation in Europe is bringing to a test, is illustrating, and will ultimately establish.

To see these principles completely admitted in practice; to see the State completely understanding its own position, and the Church completely acknowledging its own great powers and responsibilities, is what we cannot hope. A distant approximation to such a state of things, an indication that the struggle for dominion in each of these bodies is ceasing, and the acknowledgment of trusts and obligations, beginning, ought to be welcomed by every honest citizen and every good man. Nay, even where any particular measures strike an anxious observer as involving the nominal abandonment of some distinction which had hitherto received a half recognition, he will yet look at the intention of the authors; and if he find them struggling amidst great difficulties and embarrassments, to gain some sure footing, and sacrificing personal considerations, for the sake of obtaining it, he will believe that, on the whole, the good will outweigh the evil, and that more will have been secured than a mere deceitful quietness, or than those immediate advantages for the sake of which some are content to risk the happiness of generations to come. It is in this spirit that we have looked at the arrangement which has been effected between the Bishops and the Government. We could not be insensible to the very great inconveniences of the position which the Church has occupied since the beginning of the last year. The mere exclusion from a grant of public money never seemed to us, in itself, a lamentable evil. We hoped that that deprivation might have called forth the energies of Churchmen, and have shown how much more the *voluntary principle* upon which they act can effect, than the *arbitrary system*, which is the boast of the sects. It was another and far greater mischief, that the Church should assume a party attitude, and acquire the habit of looking at itself as the centre of a party movement.

Much as we rejoiced at the check which the Ministerial project of the session before last received from the large minority which opposed it in one House, and the great majority by which it was denounced in the other; we could not help fearing that such successes might lead Churchmen to adopt the ordinary language of factions, to rely upon the precarious assistance of mere politicians and even of journalists, and to forget how often their cause had been betrayed by such allies, in how ignorant and heartless a manner it is nearly always supported by them. Moreover, it was to be remembered that the attempt of the Ministers, however ill-suited to the condition of England, however little likely to promote a sound education through the country, was the indication of a wish—a sincere wish—to accomplish a great and necessary object. If our statesmen utterly misconceived the nature of the responsibilities which hung upon them, it was, at least, something that they acknowledged that they had any responsibility,; something that they felt that the work of education must be conducted systematically, and could not be left to mere chance. If, in resisting these measures, it was not possible to do full homage to their motives, every man of good feeling will have regretted the inability; still more will he have felt pained that he was forced apparently, at least, to cast much of that blame upon the rulers of the land which he must have felt belonged to himself and to his fellow Churchmen. Had we understood our own position and our own powers—had we consistently asserted them in practice, no Privy Council Committee would ever have been appointed—no English Government would have ventured to assume a jurisdiction over a province with which it had no concern. To rescue, then, the Church from the necessity of appearing to frustrate an object which she was bound with all her energies to promote, from alliances with which she had nothing naturally to do, and from the positive injustice of condemning those who had rashly intruded into a duty which her sons had not adequately discharged—was surely a point of the highest importance. It was not the demand of a short-sighted and selfish expediency that much should be attempted and much endured, in order to escape from such circumstances; for they were dangerous to the very principles for the sake of which we were content, for a while, to submit to them. Supposing, then, that in the convention between the Bishops and the Ministry, the principle that the governing and the educating powers in a country are distinct, has been but imperfectly asserted; supposing that the modern phrase of secular and religious education has been allowed to creep in while we fully admit the danger of giving a formal sanction to loose and confused notions, and believe that the more they have become adopted into popular opinion and discourse, the more necessary it is to take care that they shall not become permanently embodied in our institutions; we must yet contend that we have a very important compensation for these sacrifices. The Church has come forward as a Church, to treat with the Government as a Government. It has claimed for itself the position, and the Government has recognised the claim, not of a religious sect, not of the *tribus prærogativa*—in which character Lord Brougham, in his complimentary pamphlet, was kindly willing to speak of her; but as that body which does practically possess the means and is entrusted with the duty of educating the country. This is a great point indeed. No similar acknowledgment of our position in the community has been made in any public or official act in modern days. And what is most satisfactory, it has not been bestowed in deference to any theory by persons who had taken up the notion from education, or had been recently converted to it by argument, that we *ought* to have such and such powers: it has been made in simple and inevitable deference to the *fact* that we have them—that there is a body existing in the country, however it came there, whatever business it has to continue there, without which the State in this grand matter of education cannot act. Now, if it is a humiliating circumstance attendant upon this concession, that we are goaded on by the State to our own proper work, and are told that the State will see that we do it; surely we may very well receive this as a judgment upon our past indolence, and may avert any practically evil consequences from it by proving that it is a work which we understand, and can perform far better than they. If it is not an affront, but a positive hinderance to our labours, that we should be obliged to separate them under two heads, and seem to propose to ourselves two different objects in imparting the different parts of instruction to the same living being whom we are appointed to train in one harmonious consistent method, for one object; we should consider that we have, in fact, tacitly sanctioned the evil of which we complain; that we have fancied there would be a kind of knowledge which was secular in its character and its results, and that, when once we have cleared ourselves of that delusion, and determined to act upon the right principle, technical arrangements instead of determining our practice, will gradually bend themselves to it.

We have rested our approbation of this measure upon, what will seem to some, very ill-chosen and insufficient grounds. Is not the great justification of it this; that hereby the people of England will have a chance of being reared up as men, instead of growing old in ignorance and brutality? Is not this the real apology for any, so called, sacrifices on the part of either Church or State? And is it not showing a cold and heartless indifference to this greatest of all objects, that we should be searching out nice and delicate distinctions in defence of a measure which is likely to promote it? We are of course prepared for a charge of this kind, and have not to hear it now for the first time. Those who thought it their duty to oppose the Chapter Bill in the House of Lords, had the pain of listening to a speech full of excellent feeling, and (from the lips of a soldier) most natural and admirable; in which they were accused of wishing to preserve revenues for merely ornamental, if not for selfish, purposes, which, otherwise directed, might enable the people of England to hear the Word of God. Those who took the most leading part in resisting this measure, were probably those who had made the greatest sacrifices of wealth and time for this very object. But they believed in their consciences (whether rightly or wrongly it is now too late to inquire—time will settle the question), not merely that the confiscation of those revenues would be next to nothing for promoting general popular instruction; not merely that, in this point of view, it would be found a mere sham expedient, pretending to remedy an evil which requires another and much more powerful treatment; but that those very institutions, which the bill would suppress, might be made the most useful and effectual instruments in acting upon that ignorant population, for whose sake they are to be abolished. This is an instance of the unfairness which even very honest and straightforward men may commit, when they pass judgment upon those who try the value of measures by principles rather than by results; or rather, who know no way of ascertaining what results will be, except by looking at principles. So in the present case. There may be persons who fancy that, if the Bishops and the Government understand each other on the subject of education; and if, in consequence, a sufficient supply of funds be granted by the legislature, all must go on well. We believe no such thing. We believe that the chances of this measure being useful to education depend, first of all, upon its being a sound measure in itself. We have, therefore, taken pains to ascertain whether it can submit to be examined on its own merits. But if it will—as we believe and endeavoured to show that it will—bear this test, there is another necessary condition of its success—that the persons who are interested in the compact should understand their relations to each other, and should consistently maintain them. The Church has confessed its duty to educate as many of the people of England as will submit to its education. The State has said, it will favour the work, and will see that it is honestly fulfilled. So far well; the articles of agreement are signed, it remains that they should be performed. The prospects of education are, we think, far brighter than they were two months ago; but they are brighter, because there appears to be a more decided will in those who can educate to set about the task, and a more clear intelligence as to the method of proceeding in it. Should the will grow weak again, or the understanding dark, £30,000 or £300,000 will do us very little good. Instead, then, of declaiming about the ignorant millions in our manufacturing and agricultural districts, or fancying that all at once a way has been discovered of making them wise; let us all calmly consider what, under these new circumstances, ought to be done, that we may not lose all the advantage which Providence intends us in them, and so bring a heavier sin upon ourselves and our land. All our readers and correspondents, in whatever sphere of labour they may be, will, we hope, gird themselves up to this inquiry, and will supply us with important suggestions upon it. We shall merely venture to throw out a few hints, chiefly directed to one point, and designed less to throw light upon the subject than to show from what quarter we have a right to expect that light will be thrown upon it.

When it is said that the Church ought to educate the people, the question is commonly asked, "And what do you mean by the Church?" The inquiry is often made captiously: the doctrine that we all are members of the Church, being foolishly and pedantically set up; not for the important purpose of proving that every one has a responsibility in this matter, but rather to show that no one has any. The plain method of disposing of such quibblers is, to reply, "And what do you mean by the State?" Every ten-pound householder (to say the least) is a member of the State, in quite as full a sense as every baptized man, and woman, and child is a member of the Church. If the one fact prevents you from acknowledging that there is a body of magistrates, and lawgivers, and official persons generally, upon whom certain Civic or State duties devolve, and who are bound, to all intents and purposes, to act as if they were the State; the corresponding fact may hinder you from acknowledging that there are other persons upon whom certain ecclesiastical duties devolve, and who must, to all intents and purposes, act as if they were the Church; if not, not. But this difficulty is sometimes suggested by quite a different feeling, and presents itself in another form. It is a point of no little practical importance and embarrassment to ascertain where the power lies which is competent to determine the quality of the education which shall be given to different classes of Englishmen, and the right method of imparting it. Perhaps it may be said that this point has been already settled, by the arrangement which we have spoken of; that the Bishops of the Church have undertaken the office which, by the constitution of the Church, belongs to them, of being the arbiters in this as in every other properly ecclesiastical concern. In a certain sense we acknowledge this assertion to be true. We rejoice that the Bishops have taken upon themselves the responsibility of deciding who are fit and who are not fit to inspect and superintend schools: we should think it a great anomaly that that responsibility should be transferred to any other hands. But while, on all cases of ultimate appeal (especially as to the character and appointment of *persons*), we believe that the jurisdiction ought, according to principle, to vest in them, and would, practically, be best administered by them; we cannot conceal the truth from ourselves, that the manifold occupations of the Bishops must make it impossible for them, not merely to superintend the details of instruction in their different dioceses, but even to lay down the principles and maxims upon which it should be conducted. The unreasonableness of expecting that they should perform such a task, has, we must say, been greatly increased by the measures of the last session. A Bishop, with his council of Presbyters—men of intelligence, and exempt from many of his oppressive labours—might be able to direct his Clergy to a right course of thinking respecting the general laws of education, and might even solve many of the complicated points which arise in the practical working of it. Stripped of this aid, he would be so conscious of inability to deal with questions that might be asked him, (except by returning one of those vague, double-sense answers, which are nearly useless upon all subjects, and positively mischievous upon so practical a one as this), that he would probably abstain from pronouncing any judgment at all. We are not ignorant how valuable a substitute, for a more direct and regular Episcopal council, the *National Society* has proved itself in many great and trying emergencies. If that Society had not been the first which roused Churchmen to any systematic efforts for establishing schools over the country; if it had not been the body which originated the late movement in favour of diocesan education; if it had not been the instrument which, more than all public meetings and votes in the legislature, preserved us from the calamity of a purely State system in England; it must have endeared itself to all good citizens, by the reproaches and slanders which it has lately undergone from open enemies or from treacherous allies. Had it not, through the zeal and honesty of its individual members, effected far more than could have been expected from the means it had at command, or even from its constitution; it would never have deserved these attacks. The notion of suddenly dissolving an institution which up to this moment has been quite indispensable, and which, in addition to its ascertained practical merits, has so much even of a legal and constitutional character, merely because an arrangement has been concluded respecting inspectors, would be, it appears to us, very absurd. It would lead the country to suppose that a formal parchment document was a dispensation from practical labours, or, at least, made it unnecessary that those labours should have any central power to direct them. Still we are satisfied that the National Society cannot be a permanently satisfactory organ, for expressing the mind and will of the Church. It was originally instituted to promote the establishment of *elementary* schools; and though it was able, by a spirited extension of its plan, to assist in the formation of middle and of training schools, these have been necessarily looked upon as supplements, or accessories to its main object. Now it seems to us of the highest importance that our lowest and elementary schools should be the working out and development of a system already existing in the country, not as the seed out of which other schools are to grow. All the great defects and positive evils of the Bell and Lancasterian systems seem to us to have arisen from the neglect of this principle. The problem which they proposed was, to devise an expedient for teaching as many of the poorer classes as could be collected into one room. It followed, almost inevitably, that a very low standard of education was taken; and yet that this education was not altogether a suitable one—nay, might even be (as objectors said it was) too learned a one for the humbler class. It was equally true, as another class affirmed, that not half enough was taught upon this system; and, therefore, when the evil was tried to be remedied, on the one side, by reducing the instruction, you made it only not nothing; when you tried to introduce new elements into it, all kinds of quackery, vanity, and display intruded themselves. The truth is, the notion on which we were proceeding was a vicious one. There was no standard to which we could refer the education of the lower classes; no attempt to connect their education with that of the other classes; to discover what was the common principle in one case as much as in the other, and so to adapt it to the circumstances of each. To do this, we must not work up from the lowest point to the highest, but down from the highest to the lowest. There must be one consistent scheme of National Education; one law, manifesting itself under different appearances and conditions, in the teaching of the senator and divine—of the parish apprentice and mechanic.

Supposing this to be true, we may be nearer an answer to the question with which we started—where resides that power which should direct the course of education in the land, and therefore which may be truly said to be in this point of view the practical representative of the Church? Our answer would be unquestionably IN THE UNIVERSITIES. These are the true National Church councils in educational matters; from these must go forth at once the decrees and the precedents which are to give the *form* to English education, at once the spiritual and intellectual influences which are to give it its life. That this is true if our doctrine respecting national education be correct, very few will dispute; only there is the usual remark at hand, that what is very good in theory is utterly impossible in practice. Granted that this power be somewhere or other in the universities, yet where is it embodied? How is it to make itself felt? Is the Convocation, or are the Heads of Houses, or are both together, to be the legislative community to which the land looks up? Is Oxford to have a concurrent jurisdiction with Cambridge; or are the schools to make their election for one or for the other, or is the first to be installed as the more orthodox utterer of the Church's mind? And when all these points are settled, by what sanctions are these venerable bodies to secure obedience to their commands? All these questions will of course be asked. We have two answers to them; the first is, we do not know; the second is, we do not care. Whatever the objector may think, we are practical, he is the theorist. We have no notion of *conferring* power upon any man, or set of men. If they *have* the power already delegated to them, we wish them to understand that they have it, and to exercise it with a due sense of its importance and responsibility. If they have it not, we wish them not to try to exercise it, but to believe that they were sent into the world for some other purpose, and find out what that purpose is. Upon this principle it is, that we say the State should not try to educate, simply because we believe it cannot educate if it try; that it has no faculties which can serve that object; that it can only produce confusion by pretending to have them. On precisely the same ground we tell the universities, that they *should* claim this power over the education of the country because they have it, because the faculty is within them; because they injure themselves as well as us if they do not see that it is awake and not asleep. In what precise mode this power should be exercised, they will understand much better than we can tell them, when they begin honestly to exert it. But that we may not appear to be making rash assertions upon one of those points, or to be wholly silent on the other, we will explain ourselves a little more fully.

It is now admitted on all hands that the Clergy, who are scattered through the different parishes of England, must be in fact the great teachers of the people of England. Dissenters and Statesmen may think it *ought* not to be so, but so it *is;* the Clergy are there, and they may do this work if they will. But where are the minds of these Clergy formed, where are they taught to teach?—At the universities. But these Clergy may be helped or obstructed in their work by the squires of the parishes in which they live. Where are these squires for the most part trained?—In the universities. Still there may be assistance or interference from a higher quarter; the central Government, or legislature, may take upon itself certain functions connected with education. Whence come those who are to compose the legislature or the executive Government, to determine (so far as man can determine) whether its decrees are for good or for evil?—From the universities. Talk of votes in Convocations, resolutions of Heads of Houses, adjustments of dominion between Cambridge and Oxford! Here is an influence vested in these bodies *now* at this present moment, waiting for no such arrangements, capable of being exercised—nay, under a necessity of being exercised, in every act by which they assert their own existence. Even in the case of those countries where the State has nominally established itself as the educating body, this great practical power is still making itself felt in the universities. Look, for instance, at Prussia; what is called the *philosophical faculty* in the universities of that land comprehends, as many of our readers know, tutors on history, philology, moral science, in short, nearly every subject which we include under the name of *Literæ humaniores*. In former days the number of students who entered this faculty bore no sort of proportion to those who entered under the professors of theology, jurisprudence, or medicine; within the last ten or twelve years there has been a vast increase in this class. The change might at first be supposed to arise from an increased disposition in the German youths to devote themselves to general cultivation, or at least to make it the foundation of their special studies. But this explanation, we are assured, is not the true one; the fact is, that the vast demand for teachers in the different gymnasia and training schools, with the openings that are afforded to persons who would become private schoolmasters, have raised up a class which requires this *general* instruction for its own *professional* purposes: so that the teaching of all classes, higher, middle, or lower, does in fact depend on the professors in the universities. They can do what no minister of instruction if he had a hundred heads and a hundred hands, could accomplish. It is very true, that in Prussia the universities themselves are under the control of the State, *custodit ipsos custodes;* but every one knows that this was just the point which the Government found it most difficult to manage; that none of its relations were so uneasy as those with the universities; that in the treatment of them it incurred nearly all the imputations of injustice and arbitrariness which have been bestowed upon it; under the most unfavourable circumstances for asserting anything like an independence of the State, the Prussian universities have yet felt that some such independence was necessary to their existence, and that if they could obtain it, they would be doing more than all other bodies together could do to keep up a free life in the country. That their first notions on this subject were raw and inconsiderate, we fully admit; that nothing but a wild revolutionary spirit might have developed itself if they had not been subject to Government interference, we acknowledge; and that this interference has on the whole been wisely exercised, we make little doubt. But we cannot but suspect that the State itself would now wish if it were possible, that there should be some body distinct from itself, yet working not against it but with it, which should be felt and recognised as the educating power of the country. And we cannot but hope that the deep and earnest inquiries which are going on among the most thoughtful and earnest Protestants in Germany, respecting the nature and conditions of the Christian

Church, and its true position in reference to the kingdoms of the earth, will lead ultimately, by however slow degrees, to the accomplishment of this desire. We make these remarks about the condition of a sister country, in order to show the incredible advantages possessed by our own universities if they only knew how to use them. All that influence which the Prussian universities can exert over the other education of the country, they possess equally; that position of practical independence which the Prussian universities feel necessary to them, but are unable to assert, they enjoy. We do not believe either that they are wanting in the one thing, without which all these would be in vain, a conviction that they may be, more than all others can be, the instruments in God's hands of saving the country. That feeling has been growing up in them both for many years; and just in proportion as it has grown in either, have the studies of that one been pursued with zeal and affection. The sense in the minds of German literary men that they are doing practical good to their country, is a new and added impulse to study, but one which they do not want; the mere delight of acquisition is to them a sufficient reward. We ought to understand that with us it is altogether otherwise; unless we feel that what we learn is producing a practical influence, will act and work on the minds of our countrymen, we learn without spirit, without hope, without reality. We may complain of this peculiarity in our constitution if we will, but it is there, and we cannot get rid of it. We may love truth for its own sake, it would be sad indeed if we could not; but that which is not living and at work, we cannot recognise as truth.

What we wish, then, to impress upon the universities is, that the present is a most important crisis in their existence. If the Church is to assert its position as the educator of the nation, theirs must be the voice through which it makes the assertion. If the Church is practically to educate the nation, they must set the work in movement, and give it its direction. It is idle to wait for any combined plan. Each tutor of each college, by private exhortation and influences, by seeking to make his own teaching a model of what teaching should be, by practical hints respecting the method of instruction, by awakening a national spirit in the minds of his pupils, by labouring to purge them of vulgar pride, by impressing upon them the grandeur and importance of the vocation which the middle class of the country have to discharge, by teaching with great solemnity, yet with more of practical illustration than of mere sententious morality, how the selfishness of each class must be its ruin; by bringing out, in every act of life, the truth that we are members of one body, by not shrinking from repeated applications of past history to present circumstances, may be contributing much to this great end; and while he is doing this, more direct methods of promoting it will suggest themselves. What is most to be desired of the Universities, as bodies, is, not that they should assume to themselves any new authority over education (they have, as we have shown, immense authority already, and more will be conceded to them if this is well used), but that they should labour to perfect that which is weak in their own system of instruction, that it may give the tone to that which is established elsewhere. We would remind them especially how important it is to give efficiency to that which may be called the *University proper*; the University as distinct from the Colleges. The separate foundations present a barrier against State encroachments, which only some great revolution could carry away. But the University, considered as a body of Professorships in different faculties, is much more liable to interference; it might be justified upon much more plausible grounds. The way of averting such a calamity (for a calamity, we believe, even the most legal intrusion must be upon bodies which ought, for the sake of the whole community, to maintain their independence) is, that they should reform this part of their system themselves, labouring to prove that the large system of systematic and formal instruction which Professors are intended to give, is never so safe or so effective as when it is combined with a scheme of domestic discipline. Such a reformation is especially demanded by the circumstances on which we have now been dwelling; for it must be the business of the Professors especially to lay down a method of education, and to explain the circumstances of the country to which it is to be applied. Another measure of great importance—the opening of the Colleges to poorer students—is hinted at by a writer in the last "Quarterly Review," and requires especial consideration at this time. But we may have many opportunities of returning to such topics. Our present object has been to show that the prospects of Education in England at this moment are bright, if only we are not too careless to realize them.

CHURCH AND STATE.

To the Editor of the Educational Magazine.

SIR,

The following passage occurs in a letter in your last Number:—"If our contemporaries *will* explode the notion ['of the Queen's power as temporal head of the Church,'] let them do so thoroughly, the evil as well as the good of it, and then we shall not be sure that they are far wrong, either constitutionally or in matter of fact. Constitutionally, if such a series of Acts as the Toleration, Test and Corporation, and Emancipation Acts, consented to by the Sovereign, have not released the Church from any obligation she may have laid herself under, it is hard to say what could have done so." From these sentiments I must beg to be allowed to express my strongest and most unqualified dissent. Do not, however, suppose that I am so presumptuous as to wish to call the writer to account for expressions which seem to me to be inconsistent with the just principles maintained in other parts of the same letter; for I am too well aware how little I could answer like charges against my own papers, except by pleading the unavoidable haste with which they are written: nor is it without unfeigned reluctance that I, a quite unpractical individual, controvert in any degree the opinions of one who has (if I mistake not) given proofs in your Magazine on former occasions, no less than on the present, that he has no inconsiderable share in, and practical acquaintance with, the great central movements in the cause of Church Education. Yet I speak, because it seems to me to be as impossible for our countrymen to be trained to be good Christians without being good citizens, as without being good parents, children, husbands, and brothers; because I believe that the Bible and the Church teach that our civil relationships are just as divinely instituted, and as sacred as our domestic ones; and that an *Educational Magazine* which does not uniformly and explicitly recognise our duties to our Queen and Nation, will be as worthless for its purpose as if it were to assume that fathers and mothers had nothing to do with Education.

If the Church, as an Institution, has anyhow been released from her duties to the State, her children must be released also; for the members can have no interest, nor possibility of right action, apart from the Body. Yet she has taught each of us that in one of our Baptismal vows was involved the engagement 'to honour and obey the Queen and all that are put in authority under her,' and is teaching the same in all her schools up to this very hour: she makes prayers 'for the Queen's Majesty' an important part of our Daily Worship, and in the most solemn of all her services leads us thus to pray to Almighty God—'so rule the heart of *thy chosen servant* Victoria, our Queen and governor, that she *(knowing whose minister she is)* may above all things seek thy honour and glory: and that we and all her subjects *(duly considering whose authority she hath)* may faithfully serve, honour, and obey her, *in thee, and for thee, according to thy blessed word and ordinance:*' and she has appointed that on the anniversary of the Queen's Accession there shall be used in the same Service this 'Prayer for the Queen *as supreme governor of this Church*—Blessed Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; *We acknowledge with humble and hearty thanks thy great goodness to us, in setting thy Servant, our most gracious Queen, over this Church and Nation;* give her, we beseech thee, all those heavenly graces which are requisite for so high a trust; let the work of thee, her God, prosper in her hands; let her eyes behold the success of her designs for the service of thy true Religion established amongst us; and make her a blessed instrument of protecting and advancing Truth wherever it is persecuted and oppressed: let Hypocrisy and Profaneness, Superstition and Idolatry, fly before her face; let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and causeless divisions weaken it; but grant us to be of one heart and one mind in serving thee, our God, and obeying her according to thy will: *and that these blessings may be continued to after ages*, let there never be one wanting in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, and peace upon Israel. *So* we that are thy people and the sheep of thy pasture, shall give thee thanks for ever, and will always be showing forth thy praise from generation to generation. Amen.' Lastly, I would refer to the Coronation Service, which the Church has actually used in consecrating and blessing our present Sovereign; and from all these I conclude that the Church does, up to this hour, declare in the most solemn manner, and in the deepest and holiest sense, that she continues most fully and most practically to recognise her own duties to the Queen and the State while she inculcates the same on all her children, and the children of her Divine Lord.

But supposing that the Church desired to withdraw herself from her union with the State, has she the right to do so? Surely not. The union was of God's making, not man's: the eternal purpose of it in the Divine Counsels has been revealed, its perfect reasonableness explained, and its actual occurrence predicted, in God's Word; and it has been ratified again and again by His Providence in all the great crises, no less than in the peaceful times of our history; and to God alone must it be left to judge whether the union ought to be dissolved, and to carry the separation into effect. To follow, if need be, the example of her Lord's great humility, bearing all things, believing all things, hoping all things, enduring all things, even unto death—this is the duty of the Church no less than of each of her children. Not that I admit that any pretext for the Church claiming a separation from the State is furnished by such measures of the State as the Toleration, Test and Corporation Repeal, and Emancipation Acts. For the case seems to me to be this: that the State fully recognising the Church as the proper Educator of its citizens, and these citizens as duly qualified for exercising the rights of citizenship only when they had received such education, embodied these its principles in such stringent statutes against the Irish Papists that none could move a finger to prevent the Church from performing her work in perfect peace. She had also a duly organized and completely endowed Priesthood in Ireland; and a Protestant Aristocracy and Gentry in all the counties, and Protestant Municipalities in all the chief towns, who were her rightful children, and by the frightful circumstances of the times peculiarly disposed to acknowledge her claims and open their hearts to her holy influences. But did she faithfully exert such influences: did she teach these Landlords and Corporations that the miserable savages around them were their fellow-men — nay, their brethren in Christ, and that they must employ their possessions, and privileges, and powers, to the utmost, in assisting her in her divine mission of civilizing, humanizing, Christianizing them: did she set any example of the work herself? Alas, the answer was written too clearly in the actual condition of Ireland more than a hundred years after: and then the State declared that *it* must do something. *It* could see that these poor creatures were men and its subjects, and that if those severe measures by which they were reduced to a state little short of slavery were justifiable once, they might not be repeated again and again—that England must not be satisfied to provide nothing better for millions of her sons than fire, sword, and famine, to the end of time. The State has a conscience, and is responsible to God Himself; and it was worthy of a Christian Nation to assert that its subjects ought not to be slaves and savages, and that it would not wait any more centuries without doing its best to emancipate and civilize them, to give them the rights, and require of them the duties, of freemen. The attempts to accomplish these ends by Act of Parliament have proved as ineffectual as might have been expected: but the State is not to blame, because with its earthly instruments it could not produce any better substitute for the work the Church had neglected to do. It did its best; it could not make the people 'free indeed;' but to say that it ought not to have found this work done for it and the Irish qualified for civic freedom, at the end of that hundred years, is to deny that the Church has any divine office or mission, or any power to fulfil them; and to agree that all that her worst enemies assert of the falseness of her pretensions to them, is true. I think that the State was justified in the course it pursued, and would not have been justified in resorting to the only alternative—of extreme coercion; and that so far from having wilfully or unnecessarily wronged the Church, it dealt most cautiously, and even tenderly with her constitutional rights. These observations are confined to Ireland and the Emancipation Act, but the principle of them will apply to the similar measures in reference to Protestant Dissenters.

I have spoken strongly, but I trust not irreverently, of the neglect of her duty by the Church: to make professions of filial love to her would be out of place, for a man must be judged by his conduct, not by his professions; but I may be permitted to say that she teaches all her children to love Truth and Righteousness above all things, and to try all, even herself, by that highest and only perfect standard of all Truth and Righteousness which is revealed in the Scriptures. It is far easier and pleasanter for a Churchman to conceal or deny the faults of his spiritual Mother than to confess them: yet there are times when this confession becomes a solemn duty, which if we do not perform, we not only confuse all distinction between truth and falsehood, good and evil, in our own minds; but inevitably confirm the worst accusations of utter and radical falseness and corruption against the Church. To justify the sins and errors of the Church is to declare that these are her proper and characteristic features. The Church and State have both much to lament, much to amend; and, God be thanked, they are both acknowledging this with an earnestness unexampled for the last hundred years of our history: and if past errors, and present weakness and imperfect understanding of our duties—the consequences of those errors—permit but little opportunity for boasting in ourselves and our own righteousness; yet even from these we may draw most abundant proofs of the unfailing faithfulness of Him who founded both the Church and the Nation, and has preserved them and made all things work together for their good, notwithstanding our unfaithfulness, and may consequently, with reviving faith, look forward to the future with hopes as unbounded as our admiration and thankfulness for the past should be.

I am, &c.

Clifton, August 7, 1840. E. D. W.

OXFORD ENGLISH PRIZE ESSAY.

"*Whether States, like individuals, after a certain period of maturity, inevitably tend to decay.*" *

It was with a feeling of anxious interest that we saw some months since that this was the subject for the English Essay at Oxford, and with the same feeling we have often looked forward to the time when we should learn the result: for here was an opportunity for a declaration of a truth most important in itself, and pregnant with most practical interest to our country at this very time; an opportunity given by one of those two venerable Teachers upon whose wisdom, and zeal, and skill, in the fulfilment of their duties, the destinies of England depend; given to those of her children whom she was just sending forth to their work, and who must and who would do henceforth what she had qualified them to do: here would be afforded a proof of those qualifications and of that chiefest of all, the understanding what their work was; while the decision of the University would declare what her mind and spirit were, whether she was bringing up her sons to be mere scholars and speculators, in distaste for the active service of their Country, and in disbelief that such service was due from them or would be of any profit to the Country; or whether she was to be found still, as of old, engaged in her holy work of training and arming the flower of England's youth for the great practical war against the spirit of the age in its thousand forms of selfishness and scepticism, and specially of that philosophical cant which is now everywhere poisoning the sources of moral responsibility and energy, and diffusing the belief that man is the creature of circumstances, and that literature, philosophy, and even religion, are only means to the great end of making those circumstances comfortable while they last. For while the old English faith is that our Institutions in Church and State are a real and living part of the principles and spirit which they embody, and in themselves no less permanent and undecaying than these—that our Church is Christianity—that our Fundamental Laws are Justice;—the new fashionable creed is that there may indeed be a spirit of Christianity, or justice, or patriotism, but that this or that Nation or national Institution is but the temporary garment which they weave for themselves, and which sooner or later inevitably wears out and must be replaced by successive new ones. And most practical are the effects of this creed among us: it is driving the more religious and conscientious to give up the cause of God and their Country in despair, encouraging the cold intellectual devotees of theory to destroy all that opposes them, making the old men selfish calculators that it will last their time, and the young lazy, plausible, respectable speculators about a world in which they disdain to take any part.

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* A Prize Essay read in the Sheldonian Theatre, Oxford, July 1, 1840. By Arthur Penrhyn Stanley, M.A., Fellow of University College. Oxford: published by J. Vincent.

Such were the grounds of our anxiety, and our satisfaction in reading Mr. Stanley's Essay was as deep as that had been. Oxford in this as in every other point shows that she understands her duty and is doing it; and while she can send men with hearts and heads like this man's into our Parishes and Cathedrals, into the Queen's Councils, and into the Halls and Houses of our Nobles and Gentry, England may abide the worst that can come without fear of the ultimate result. But we must proceed to give our readers some account of the Essay itself. It thus begins, setting forth the *importance of National Life*:—

> 'Of all the striking epochs in the history of the world, there are few of greater interest than the birthdays of nations—the eras in which wandering hordes have become distinct States, and States have become conscious of the character of their own position. This great idea of national life stands perfectly distinct from any of the other social forms into which mankind has been thrown, whether that of a family, a race, or a Church. It is only in the transformation of a tribe into a nation that dialects can attain the full proportion of languages; it is only the existence of a State that can give birth to human laws; it is for the expression of national feelings that the human mind is first constrained to adopt the vehicle of poetry; it is in that faith in the present, hope for the future, and brotherhood between the several classes of society, which patriotism alone of human passions can engender, that we can have that religion of earth, which has been man's only safeguard in those dark times, when he has been deprived of the religion of heaven. And (to speak generally) in exact proportion as the pulse of national life has beat strong or feebly in the heart of a people, that people has been great and lasting, or puny and transient.
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> 'As this national character is one of the most precious of God's gifts to man, so its loss is amongst the most dreadful and most visible of His judgments. No generation, to the end of time, can ever close its ears against the death-shriek of Jerusalem or of Rome. No sight more melancholy is recorded in history, than the long and living death of Greece or Abyssinia; or than the fate, perhaps even more solemn, of those early empires of central Asia, whose names alone remain to us; or of that yet more unknown people, whose gigantic monuments stand without a name in the western wilds of North America.
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> 'To inquire into the nature of this decay, at all times interesting, is peculiarly so to us, who, standing on the grave of nations, and on the verge of a crisis fraught, according to universal expectation, with no ordinary interest, have the deepest concern in knowing to what fate, at this advanced stage of society, and in this remarkable era, we ourselves are doomed.'

The writer then proceeds to point out that the so widely spread belief in all ages and countries, that there are 'great national cycles of prosperity and decay, has always rested, either in substance or in form, on the analogy between men as individuals, and men in their collective capacity.' Now this analogy is two-fold: the virtue and wisdom and all moral and intellectual powers of a nation are the same in kind with those of its individual members, and consequently the laws which govern the latter must apply to the former also; but when we call the Institutions of a State its *body* we are only using a metaphor, convenient for illustration, but which proves nothing. And, therefore, while the real analogy supplies a conclusive argument that the moral and intellectual, life of a Nation like that of an individual, can only perish through some inherent vice, and not from any principle or proper law of decay, the other merely illustrative analogy does not enable us to deduce any political consequence from the fact that the human body is subject to inevitable death.

But though this metaphor proves nothing, the facts of history may; and these Mr. Stanley proceeds to examine. He finds it to be a fact, which 'it has been one of the chief boasts of modern historical science to establish and elucidate,' that every nation, ancient or modern, exhibits a social progress 'marked by definite epochs, within whose limits, peculiar phases, physical, moral, and intellectual, are developed, as certainly as corresponding phenomena unfold themselves within the corresponding stages of individual growth:' and also that it is likewise a fact, that hitherto every nation has sunk into decay and dissolution after reaching that epoch of maturity to which we usually apply the term of civilization. What then are the proper characteristics of this age of maturity or civilization, and do they carry in themselves any essential principles of decay? They are, *Refinement* of manners and feeling, *Political and Commercial activity*, *Intellectual Inquiry and Reflection*, *Equalization* of ranks by the gradual elevation of the lower, *Division of labour*, *Centralization* or unity, ('in labour as *co-operation*; in trade as *combination*; in war as *discipline*; in language as *generalization*; in philosophy as *method*; in political life as *association* and *submission to law*;') and lastly *Education*. In none of these can any such principle of decay be found; their proper tendency is clearly to increasing vigour of life, and if they have always ended in death, it must have been in spite, not by reason, of that tendency. But we must give the last point of this part of the argument at length.

'Lastly, from the conflux of all these various elements, of refinement, and activity, and inquiry; of equalization, variety, and unity—there arise those notions of universal culture, of sympathy with all mankind, of unfolding and admiring the qualities most directly connected with human welfare, which all centre in the one idea of *Education*. This idea is not so much the result, as the very soul of civilization itself; not so much one meaning which may be attached to it, but *the* meaning which lies, "like a jewel at the bottom of the great deep," hidden at its very root. This is the idea which manifested itself during the great movement of the Sophists in Greece—which gave signs of its formation in the epoch of the Reformation—and which is now in the agonies of its birth-throes convulsing every country in Europe.

'It might, at first sight, seem, that a general education must diminish an exclusive patriotism; must merge the interests of the State in the interest of the world at large—the aspirations of the citizen in the higher and more comprehensive aspirations of man. But history, in spite of its perversions, seems not only to repel this suspicion, but to justify ancient and modern philosophers in ascribing to education, as its own peculiar and especial end, the formation not of a general illimitable society, but of a distinct united *nation*. In the ineffectual, but noble attempts to stem the torrent of Athenian corruption, we catch a glimpse, however imperfect, of the true destinies to be wrought out by this last great and complex issue of a civilized age. If by any means that education can really be given, which Socrates, in his dialectical inquiry, and Plato, in his universal polity, sought to shadow forth; if every profession in which a citizen is engaged, can be founded on the basis of a general culture; if political duties can be grounded on fixed and eternal truths; if the particular forms of national communion can be valued chiefly as types and instruments of ends, co-extensive with humanity itself;—then the State would stand more firmly than ever: because its citizens would be more closely than ever united by a common bond—because its social movements would be invested with that moral interest which alone can prevent them from sinking into party politics—because its ends would be such as every man would forward more earnestly in proportion as he felt more deeply, or thought more keenly.'

But while such are the conclusions to which the proper tendencies and laws of social progress irresistibly lead, it is undoubted that 'history exhibits not only the general fact of the decline of nations, but also their decline in the particular period of mature civilization.' This actual prevalence of decay is caused by, and may be traced to, three forms of that fault and corruption which is in all men: first, the ancient insemination of evils which for long periods lie hidden and only attain their full power of destruction at the time of the maturity of the institutions which they blast; thus, 'every reader of history knows how truly the scepticism of the eighteenth century has been described as the legitimate offspring of the Jesuitism of the seventeenth; how large a proportion of the present misfortunes of Christendom date their origin from the invasion of the barbarian tribes; how far the shadows of the coming reign of Nero projected into the early days of his Claudian ancestors; how many of the evils which at present threaten the dissolution of the English nation, may be traced to the various forms of wickedness which thronged the reign of Charles II.:' second, that selfish and sensual indolence (of which China, India, and Spain, afford some of the most striking instances of a sin from which no nation is free) which makes men 'neglect to adapt[*] early institutions to later times:' and third, the corruption and perversion of those several tendencies which have been already shown to be the characteristic features and excellencies of civilization—a corruption, which from refinement produces luxury and effeminate selfishness; from political and commercial activity restlessness and excitement, 'a system of grinding economy,' 'a Babel of universal competition in which every voice not pitched in an exaggerated key is lost in the hubbub, an age of quacks, in which there is much said of rights and interests and consequences, little of duties and responsibilities and principles;' from intellectual inquiry 'a disregard for due authority, an indifference to all error hardly less fatal than the barbarian indifference to all truth, a vain desire to become impartial spectators rather than earnest actors in the great drama of human life;' from the 'endeavour to raise the low to the level of the high,' that of 'degrading the high to the level of the low;' from division of labour, a narrow and dogmatical sectarianism and loss of interest in the pursuits of others; from co-operation and unity, on the one hand 'those political clubs or unions which exercised over the age of Alcibiades, of Cæsar, and of the French Revolution, all the baneful influence which the predominance of evil over good, in every collective mass of mixed characters, and the feverish excitement of a crowd or a conspiracy, deepened and concentrated by the idolatry of party, seem sure to produce; while on the other a central government, essential to every State, becomes perverted into a central administration, such as that which, both under despotism and democracy, appears so grievously to have oppressed the national life of France;' to which follows 'the fall of local and municipal institutions,' and 'a general helplessness and feebleness' ending 'in the entire surrender of all individual independence.' Mr. Stanley continues:—

> 'Historically, then, it would seem that nations have not been able to outlive the accumulation of their earlier vices, or the poison of a corrupted civilization. It is a ruin of man's true destiny, but it is not less certainly a ruin. Yet, even in the darkest national despondency, there has been a

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[*] In developing this part of his argument, Mr. Stanley has also spoken of 'changing' forms in order to preserve the spirit: we do not question that his meaning is good, but we trust he will pardon our emphatically asserting, that *change* is not only a dangerous word but expresses a really wrong notion, unless it be distinctly limited to practical details. Institutions must be continually *expanded* and *adapted* to meet the growth and the new wants of every successive age, and of this expansion and adaptation they are always found capable; but to change is to destroy.

voice which speaks of better prospects; which tells us, that though help from within is hopeless, help from without is still possible. Man, in whatever state, whether solitary or collective, must look beyond and above himself, if he would truly fulfil his functions: it is only when tempered by the presence of some antagonist principle that any person or thing, in this mixed world, can be saved from torpor or extinction.'

These external remedies are, national afflictions, especially foreign invasion; great men; great principles; the influences of family life; all of which are shown from history to have exerted considerable power in staying the downward progress of nations.

'But the frequent failure of these checks emphatically declares, that even to keep the powers of evil at bay we require a mightier spell; and that this spell can be no less than the greatest, and the only universal remedy that God has offered, or man has known, for the whole evil of the human race.

'It is in Christianity alone that all lower remedies find their highest exemplification; that sorrow works with most healing power; that virtue and wisdom have been shown in the fullest perfection; that a principle has been revealed, alone capable of comprehending and of commanding all principles; that family relationships have been grounded on their most immutable basis. It is Christianity alone which, being common to all States, contains the true antagonist power to every State; which at once gives the fullest play, and furnishes the most complete corrective to the tendencies of every age, by disclosing the parent truths, which exist before and above all ages. It is Christianity alone that, in the case of nations as well as individuals, possesses the peculiar privilege of restoring the lost and raising the dead.

'If we would examine how far it coincides with those natural tendencies of civilization, which are inevitable from the constitution of the world, and how far it can avert those corruptions, which are inevitable only from human vice; we must view it briefly, first, in what it *may* do; secondly, in what it *has* done: first in its *principles*, secondly in its *effects*.

'If in the long centuries of preparation for a nation's last and greatest struggle with moral and physical evil, we have seen how vast a treasure is laid up for it in the gradual unimpeded growth of arts and institutions; we may well hail a power which professes to leave all existing social relations untouched. If in that period we have also seen how fatal an influence those institutions may exercise, when corrupted by human neglect or perverseness; we cannot too gladly welcome an ally which, in ever "reaching forward to the things that are before," holds forth a perpetual promise to be for ever unbinding the fetters which generation after generation forge for the enslavement of themselves and of posterity.

'In the thousand Christian images of tenderness and love, all the refinement of civilization must meet with its due encouragement, whilst the moral and physical evils attendant on effeminacy and self-indulgence would vanish before the full power of the self-denying faith of the Cross—before a full sense of the apostolical warnings of coming distress and judgment, which to a world indeed waxed old, and verging to its grave, have a yet deeper solemnity even than when they were first uttered. If ever any system could foster the natural activity of a civilized age, it is that religion which declares that the highest objects of contemplation can only be attained by the practical service of our neighbour; if any could restrain that activity within its proper limits, it is the insignificance into which, in comparison with those objects, all earthly excitement subsides. In an age characterised by inquiry and candour, it is a striking coincidence, that the only religion which especially encourages zeal for truth, and claims obedience on the ground of its truth, is also the only religion which reveals principles sufficient to sustain all social and moral order, though all national laws and customs were destroyed; and which enables its followers, by being freed from all men, to become, without fear of degradation, in word and deed the servants of all men.

'So, also, the great social tendencies of civilization are alike supported and corrected. No idea of equality can be more extensive than that which declares all classes to be saved from the same evil by one common remedy, and to be labouring in one common cause, but which, at the same time, strengthens the moral bond in proportion as the political bond is relaxed, and whilst it "makes a people its own master, makes it also the servant of God." In the vast variety of gifts, and the close unity of spirit, implied in the very idea of Christian society, we have both a model at which the social division of labour and co-operation may constantly aim, and, at the same time, a witness that the ultimate interests, and the ultimate division of the human race, lie far deeper than even the highest political objects of the fierce party-contests by which these tendencies have been so fatally corrupted. And, lastly, no toleration of the different customs or races of mankind, can exceed the toleration of that Society which knows neither Greek nor Jew, Barbarian nor Scythian: no sympathy with foreign nations or general education, can outstep the limits with which the Church, that was designed to be universal, ought to be co-extensive. But it is a Christian State alone that can thus combine different races within its own bosom, without lowering the standard of its morality, and the end of its existence; that can encourage feelings which attach men to a body so universal as the Church, without destroying the feelings which attach them to a body so exclusive as the Nation. The citizenship of Christians is, indeed, in heaven; but it can only be attained by a faithful citizenship on earth: the communion which exists between them is deeper than every other; but it is realized only in proportion as nations and individuals are roused to a keener sense of their several peculiar responsibilities: the triumph of Christianity is the highest object which human hopes can compass; but it is to be wrought out fully, not by the destruction of the kingdoms of the world, but by their adaptation, with all their power, literature, and institutions, to its own divine ends.

'Grievously as these principles have been thwarted at every turn by man's perverseness, yet it is impossible to overlook the fact, that a new element has entered into European history, and given to nations a vitality unknown before; although the very depth and universality of its influence has so imbued us with a second nature, that we are often unable directly to acknowledge our debt to it.

'If in the past ages, from which our present state arose, the dark clouds of oppression and superstition were prevented from gathering to a head, and overwhelming every promise of future greatness, it was because they were broken, from time to time, by the short calms of the "truces" (well-named) "of God;" by the glimpses of a brighter heaven beyond, in the lives of Christian saints; by the softening and ennobling influence of Christian art; by the voice of Christian reformers lifted up against ordeals, duels, and slavery; by the gradual erection of a new Christian literature and framework of society, out of the corrupt dregs of Byzantium and Rome, and the jarring chaos of the barbarian invaders; by the vast increase of vigour and independence which was given to national life in Europe by that very movement of the Reformation, which might have been expected utterly to undermine it.

'And if we turn at once to the later stages of European civilization, which, judging by the analogy of the heathen world, would have been ages of cheerless decline; we shall find reason for hope, that even beneath the ribs of death, even in that period which seems the destined victim of decay, Christianity can create a living national soul. We have, at the present day, actually attained to a stage of political existence, which stretches beyond the reach of any analogous experience; the shades of the natural evening seem long to have fallen over us; yet the day delays to go down, as though the final catastrophe were, for a time, preternaturally withheld. Instead of the sickly literature of the last ages of Greece and Rome, we have a school of poetry, concerned, indeed, with the same subjects, but imparting a deeper and more vigorous tone to the national mind than any of its predecessors; instead of a tame submission to the downward stream, we have a universal attempt throughout Europe to counteract it by national education: instead of being driven, by the scepticism of the eighteenth century, into utter unbelief and sensuality, we seem to be gradually attaining a firmer footing than ever on truth and reality. Above all, we live, if not in an age of general hope, certainly not in an age of general despondency. In the ancient world, the voice of society spoke as in the mysterious words which sounded through the Temple of Jerusalem, on the eve of its downfal, amidst the rattle of departing chariots, saying, "Let us go hence:" in modern civilization, it is as the voice of the heaven-directed soldier, "Let us stay," which withheld the Romans, after the retreat of the Gauls, from abandoning their city. It is the difference between the ebbing tide, where, though particular billows may be more powerful, one and all are drawn back from the beach, as by an irresistible impulse; and the advancing tide, whose waves may here and there fall short of the previous surge, but still the whole body of the ocean, from the horizon to the shore, is steadily moving onward. In the age of Demosthenes, and in that of the Roman empire—superior as those ages were, in some respects, to the earlier stages of their own history, and to our own era—yet every writer, of whatever temperament, of whatever opinions, labours under a universal sense of his country's deep degeneracy. In our own age, although some one or other kind of excellence is missed by all, yet the aspirations of every party are still fresh and eager: there is a hope that even France may recover from its fiery baptism; that even Italy is not dead, but sleeping; that even Spain may become once more a living and glorious nation; that in every Christian state, "even from the deepest decline, there is a chance, and, in the course of ages, a certainty of renovation."

'Such are the grounds for believing that nations may, through external help, escape their hitherto universal, but not inevitable corruption.

'It must still be remembered that nations, like individuals, have their time of trial, after which no power can restore them; that afflictions, and great deliverers, and mighty principles, and domestic purity, and even Christianity itself, may be wholly unavailing to avert their impending doom. Josiah could not retrieve the work of Manasseh; the Achæan league came too late for the revival of Greece; the reign of Trajan was but "the torrent's smoothness ere it dash below;" the signs of national life, still visible in modern nations, may be but as the last expiring flame, or the occasional struggles of a seared conscience. But even then the hopes of the human race itself are not extinguished; even then there are interests at stake, which no ruin of national interests can ever overwhelm; even then there are social principles, which *have* withstood, in the fall of the Empire, the shock of the most violent revolution that earth has ever seen; which we know with the utmost certainty *will* endure, amidst the dissolution of all existing nations; which, as they once reconstructed the States of Europe out of the ruins of Greece and of Rome, may yet again, with undiminished vitality, give birth to new States in new and distant lands; not as before, through the purification of a decaying civilization, by the vengeance of barbarian invaders, but through the more hopeful process of superseding an expiring barbarism by a peaceful and Christian colonization.'

These extracts make such praise as we could give superfluous, not to say worthless.

E. D. W.

PRINCIPLES OF EDUCATION.

ON SPONSORS.

To the Editor of the Educational Magazine.

SIR,

I think the following extracts may tend towards relieving your correspondent "Z.'s" perplexity about teaching the Catechism, as it stands, to children who have formally had no sponsors. I will not apologise for sending you the extracts, or for asking space for them (the subject being of importance in all its bearings) except so far as they have no bearing on your correspondent's inquiry. My own remarks at the end of them shall be but few.

"Let not that disturb thee, that some bring their infants to baptism not with the belief that they should be regenerated to spiritual life by spiritual grace, but because they think that by this remedy they may retain or recover the health of this life. For they are not on that account not regenerated, because they are not brought for that end by those persons; for the necessary offices are celebrated by their agency, and so are the words of the sacraments, without which the little ones cannot be consecrated. But that Holy Spirit who dwells in the saints, worketh what he doth work even by the ministry of some, who are not merely simply ignorant, but even damnably unworthy. *For infants are offered to receive spiritual grace not so much* by those in whose hands they are borne (although by them also, if they be good men and believers) *as by the whole society of the saints and believers.* For they are rightly understood to be offered by all who are glad that they should be offered, or by whose holy and united charity they are helped forward to receive the communication of the Holy Spirit. The universal mother then, the Church, who is of the saints, doth this; for the whole Church beareth all and beareth them severally."—St. Augustine, Ep. 98, sec. 5. Ed. Benedic.

"Let no one tell me that an infant has not faith *to whom the Church imparts hers.* Great is the faith of the Church."—St. Bernard.

"In case *the Church do* bring children to the holy font, whose natural parents are either unknown or known to be such as the Church accurseth, but yet forgetteth not in that severity to take compassion upon their offspring (for *it is the Church which doth offer them to Baptism* by the ministry of presenters)—were it not against both equity and duty to refuse the mother of believers herself, and not to take her in this case for a faithful parent? It is not the virtue of our fathers, nor the faith of any other that can give us the true holiness which we have by virtue of our new birth. Yet even through the common faith and spirit of God's Church (a thing, which no quality of parents can prejudice), I say through the faith of the Church of God undertaking the motherly care of our souls, so far forth we may be and are in our infancy sanctified as to be thereby made sufficiently capable of baptism, and to be interested in the rites of our new birth for their piety's sake that offer us thereunto." Hooker, b. v. c. lxiv. 5.

If Hooker meant in the expression, "for their piety's sake that offer," to refer to the sponsors, it may seem inconsistent with what he has said before (I do not think it is necessarily inconsistent with it) and may be an instance of Puritan bias from his early tutor; but he might mean the piety of the "whole society of saints and believers," according to the phrase in Saint Augustine.

Bishop Stillingfleet thus explains the relation of the sponsor to the Church, "If the parents be supposed to have no right, yet upon the sponsion of godfathers, the Church may have a right to administer baptism to children. Not as though the sponsion gave the right, but was only intended to make them parties to the covenant in the child's name, and sureties for the performance." The Church of Christ, as far as we can trace any records of antiquity, has always considered children capable subjects of admission into the Christian Church; but lest the Church should fail of its end, and these children not be well instructed in their duty, it required sponsors for them, who were not only to take care of them for the future, but to stand as their sureties, to satisfy their part of the covenant implied by baptism.

"The profession of faith made by the sponsors is the declaration of that faith of the Church, on the ground of which the little ones are admitted into covenant." "The sponsors are pledges to the Church, the Church offers her faith to God. And so in our Church, all the words of comfort and assurance 'that God will favourably receive our infants and embrace them with the arms of his mercy,' are addressed on each occasion not to the sponsors, but to the whole congregation; the sponsors are but subsequently called upon to promise, on the child's part, what is needed, that the benefits of baptism may be hereafter retained and fully realized." *

The following remarks point out how the extracts apply to "Z.'s" inquiry :—

1. It is the Church that offers infants to baptism. It is the Church (the whole society of saints and believers) that offers her faith, and undertakes the motherly care of our souls. It is her charitable work; she is the great general sponsor.

2. The actual sponsors are deputed as agents or organs to enunciate for this and that infant brought to the font, what she in her corporate capacity does herself for them all. Though there were none present as her representatives, she would yet undertake for them, as she does in private baptism. For myself, I should not feel "Z.'s" difficulty a bar to my teaching the Catechism to such children unmutilated; I should not think it unfair towards them, nor would it be against my own conscience. I consider they have sponsors in a spiritual sense, if not literally. There is one who, when father and mother forsook them, yet herself received them, though her own form for solemnly avouching that, was not complied with. Whether in any such case which came to one's knowledge, it might not be well to endeavour to make the child understand this (which I think might be done in a way to convey a real and true meaning to the child) is another question. If I was pretty sure the question would not occur to the child as a point of scruple, I should not be at all inclined to raise it. I can very well conceive a child aware of the fact that it had had no sponsors, and yet making the answer from the Catechism without any notion that it could be wrong to do so, even while perplexed at how the answer could apply to them. Nay, I could fancy him explaining it in some manner to himself, so as to satisfy his uneasiness and scruple. I do not think it would seem more strange to a child under such circumstances repeating the Catechism as it stood, than to an orphan being taught to repeat the fifth commandment. I am not saying there is not a considerable difference between the two cases, but only that I think a child would be likely to regard them in the same way; in that the same explanation which would satisfy his scruples in one case, would also in the other. In most cases, however, the child would not

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* These extracts are taken from Dr. Pusey's Tract on Baptism, 1st edit. pp. 154, 5, 6, 8.

be aware of the fact; nor would my opinion at all go to countenance the neglect of having sponsors. The charge of that neglect must rest with the minister who should allow a child to be received into the Church without sponsors, or with the parents, who had not brought the child to the Church at all.

I need hardly add, that as I should not feel the difficulty in teaching the Catechism, so neither should I in reference to confirmation; for with persons of age to be confirmed, there would be no difficulty in giving this explanation, and so I should hope disarming any scruple or notion of "practical falsity" in the service.

W.

HINTS ON CATECHISING,

COLLECTED FROM VARIOUS AUTHORS.

34. ARCHBISHOP TILLOTSON.

Second Sermon on Prov. xxii. 6.

THE next thing I shall mention as a part of good education is, *the bringing of children to be publicly catechised by the Minister, to prepare them for solemn confirmation.*

It was with a particular respect to this work of *public catechising*, and by way of introduction to it, that I at first proposed to treat thus largely on the *good education of children*, hoping it might be of good use to handle this *subject* more fully than it has usually been done, at least to my knowledge, from the pulpit.

* * * * * *

The great *usefulness*, and indeed the *necessity* of it plainly appears by experience. For it very seldom happens that children which have not been catechised, have any clear and competent knowledge of the principles of religion; and for want of this, are incapable of receiving any great benefit by *sermons*, which suppose persons to be in some measure instructed beforehand in the main principles of religion. Besides that, if they have no principles of religion fixed in them, they become an easy prey to seducers. And we have had sad experience of this in our age; and among many other dismal effects of our late civil confusions, this is none of the least, that *public catechising* was almost wholly disused, and *private* too, in most families. For had *catechising* of children been continued, it is very probable that this age would have been infested with fewer *errors* and with fewer *schisms*; and that there would not have been so much *apostacy* from the *fundamentals* of religion. For it is, I think, a true *observation*, that catechising and the *history* of the *martyrs*, have been the two great pillars of the Protestant religion.

There being then so great a *necessity* and usefulness of this way of instruction, I would earnestly recommend the practice of it to *Parents* and *Masters of Families*, with respect to their *children* and *servants;* for I do not think that this work should lie wholly upon *Ministers.* You must do your part at home, who, by your constant residence in your families, have better and more easy opportunities of inculcating the principles of religion upon your *children* and *servants.* There you must prepare them for *public catechising*, that the work of the *Minister* may not be too heavy upon him.

As to the part which concerns *Ministers*, I intend, by God's assistance, so soon as the business can be put into a good method, to begin this *exercise*. And I do earnestly intreat all that have *young children* and *servants*, to bring such of them as are fit to be publicly catechised and instructed in the principles of religion; and I shall, as often as shall be thought expedient, spend some time in this work, between *afternoon Prayers* and *Sermon*. The Catechism to be used shall be that appointed in our *Liturgy*, which is short, and contains in it the *chief principles* of the *Christian Religion*. And I shall make a short and plain explication of the heads of it, suitable to the capacity of children. And because this may not probably be of so great advantage to those who are of riper years and understandings (yet because children are to be instructed as well as men), I must intreat those who are like to carry away the least *profit* to bring with them the more *patience*; especially since I shall, for their sakes, in the constant course of my *afternoon Sermons*, more largely and fully explain the *chief principles* of the *Christian Belief*: a work which you know I have some time ago entered upon.

35. Archbishop Wake.

Preface to "Commentary on the Church Catechism."

It has been the wisdom as well as piety of the Church of England, to make a suitable provision for the instruction of all sorts of persons in her communion in the knowledge of their Christian profession. In order hereunto, she has appointed catechetical exercises for younger persons, as well as sermons for those of greater age and understanding; and has obliged Masters and Parents, no less to send their *children* and *servants* to the former, than to come themselves to the latter. How others may judge of this, her pious care, I cannot tell; but, for my own part, I most freely profess, that I never think myself employed to better purpose than when I am discharging *this work* of the *Ministry*. And I am confident, that would all sorts of persons but duly attend upon these *instructions*, they would reap a more substantial benefit by them, than from those other exercises which have, I know not how, so universally crept into the place of them: it being certain, that the only way either judiciously to learn, or truly to profit by *sermons*, is to lay a good foundation for both, by a previous *catechetical institution* in the *principles of religion*; and which, if men have neglected when they are young, the best way to remedy that defect will be, not only to send their children, but to come themselves also, to our public catechisings; where not only the ignorant may be informed, but those who are the best improved may possibly meet with somewhat, either to confirm their faith, or to direct their practice.

36. Dr. Thomas Bray.

Lectures on the Catechism, Lect. II.

One that has been catechised, so as to have a general understanding in the *nature* of *his covenant*—when such a one hears a sermon upon any particular point of that covenant, whereby he has more fully explained to him the nature and attributes of God, and his Saviour's mediation, and of his own duty, than formerly in catechising could be done; and when he hears any good reasons and motives given, whereby he should seriously apply himself to live so and so, as becomes the servant of such a God and such a Saviour, and one that professes to pay him such obedience; when a catechised understanding person hears such preaching as this, he finds his understanding more enlightened with heavenly truths, and his will and affections more bent upon doing as he has been instructed; and so (as in all reason he ought) he accounts such a sermon truly edifying, and himself edified thereby.

But the ignorant and uncatechised part of the world, when they hear a sermon (for want of discretion to judge of its real worth), such look only at some such trifling consideration as the vehemency and noise of the speaker; and if there be but enough of that (as generally there is the greatest show where there is the least of substance), though they are made to know no more than they did before of the importance of any article of their faith, or of the nature and extent of any duty of religion, they are however stunned into admiration of they know not what—utterly disregarding the most instructing and really edifying preaching, to the very great prejudice of their souls, and the utter hinderance of their improvement by our ministry, in all useful and substantial knowledge.

LETTER TO A PAROCHIAL CLERGYMAN

ON THE ADVANTAGE OF PLACING HIS SCHOOL IN UNION WITH THE DIOCESAN BOARD.

SIR,

In answer to your question, "what advantage or what benefit will your school gain by being placed in union with the Diocesan Board?" I beg to submit the following considerations. The most direct and obvious advantage is *the periodical examination or inspection of your school by a competent person appointed by the Bishop.* The Inspector should be (as I trust our Inspector is) a person thoroughly versed in the details as well as the principles of education; full of zeal and interest in the cause; ready to adopt and recommend the various improvements which are daily springing up, when they really are improvements; but at the same time gifted with too much tact and gentlemanly feeling (I would rather say Christian temper,) rudely to interfere with habits and methods of instruction which he finds already existing. He will go not so much as an authoritative agent to direct that such and such things shall be done, as in the character of a confidential friend and adviser of the managers of schools, to suggest and point out for their consideration where their schools are deficient, and what means should be taken for their improvement. I fear it is not without justice that our Church Schools are sometimes accused of inefficiency; though I am far from admitting that we might not, if we choose, with justice retort the charge upon some of our accusers. However, it is clearly our duty to make our schools as efficient as possible for the intellectual improvement, as well as religious training of our pupils; and for this purpose, I am sure that no one instrument will be more efficacious than the aid of an inspector, such as I have described. How often does a parochial Clergyman feel that his school is not going on as he could wish: there is a want of regularity, or of proper accuracy, or, still worse perhaps, a want of obedience, and a laxity of moral and religious conduct which he is called upon continually to punish; and, with all his anxiety to make his school what it should be, yet for want of experience in the modes of discipline or plans of instruction, which have succeeded in other places, he is quite unable to effect the reformation which he desires. An Inspector thoroughly versed in all the details of management, and taken by the manager into confidential communication, will at once point out where the fault is and suggest the remedy. In fact we shall consult the Inspector with regard to our schools, as we consult a lawyer or a medical man, for the best advice in their respective departments. Again, how often does it happen that a Clergyman or manager of a school, though well aware himself of what is wanted to render his institution more effective, finds himself hampered by circumstances and unable to effect what he desires. His schoolroom perhaps is too confined, or an assistant is required; but he cannot persuade the committee to agree to the necessary expenditure, or an old and valued schoolmaster has certain prejudices, which the young incumbent is loath to offend. In such cases it is obvious how valuable may be the suggestions of the Episcopal Inspector, when concurring with the parochial minister, in recommending the requisite improvements in the school; just as the suggestions of the Archdeacon or Rural Dean are received for the necessary repairs of the church or parsonage. A third case is not at all uncommon, especially in country places where a school is handsomely endowed or supported by some rich neighbour. In outward show all is perfect and regular: the catechism is repeated word for word; the well-thumbed Testament is read by each scholar in the same clear and audible voice; each boy's hands and face are well washed, and the hair well clipped and combed; all which I am ready to allow are solid advantages by no means to be despised. But when you come to examine the children as to the meaning of what they have been reading or repeating, they open their mouths and eyes, and stand staring and speechless; or making the most vague and ridiculous answers. Such cases every one knows are frequent in country villages. How valuable to these schools will be the visit of the Inspector! He will at once detect the deficiency: but he will not cruelly expose it. He will just manage so as to show the supporters of the school, that their system is defective, but will not needlessly offend them; he will praise the children for their clean hands and decent and orderly appearance, the accuracy with which they repeat, and the clearness with which they read, and he will express a hope that the next time he comes they will be able to give better answers to his questions: at the same time privately conversing with the teachers or managers with regard to the method in which this most desirable object is to be gained. Thus the managers having their attention turned to this essential point, it may reasonably be hoped that the same care which before was confined to the cleanliness of the children's hands, and the correctness of their repetition, will now be devoted to instructing them in the sense of what they read, and to the general expansion of their intellect. I am quite convinced that no greater "benefit or advantage" can be conferred on schools in general, than the occasional visit of a well-qualified Inspector; uniting with that sort of authority which his office confers on him, the more attractive character of a friend and confidential adviser. The well-intentioned manager will see the most important improvements judiciously introduced into his school; the conscientious schoolmaster will gladly receive the aid of a man of higher station and education than himself; the indolent master will be kept up to his work; and a good effect will be produced by way of stimulus and encouragement to the children themselves, by having to prepare for an annual examination before the "Bishop's Inspector;" who should be empowered by the Board to distribute a few Bibles and Prayer-books with a suitable inscription, by way of reward to the most deserving children, and even to the masters themselves where they are found to have discharged their duties with exemplary fidelity. A handsome Bible presented by the Board, with the sanction of the Bishop, would be a mark of approbation, which would both gratify and encourage the conscientious National Schoolmaster.

But I must not confine myself to the single benefit of inspection. When our central establishment is in full operation, we hope it will furnish other great and tangible benefits to the schools in union. We shall be able to supply them with sound and able schoolmasters when vacancies occur; to send them competent ushers and assistants for a permanency, or for a shorter period, in case of the illness for instance of the regular teachers; to receive their teachers at the central school in order to impart the best methods of instruction; to send at their request experienced persons to put their establishment on the best system—in short to afford aid in various ways to such schools as may require it. Sometimes aid might be given towards the salary of the master in parishes where, from poverty or peculiar circumstances, a proper income cannot be raised: sometimes pecuniary assistance might be afforded towards the rebuilding or enlargement of the school. In short there are a thousand ways in which the Diocesan Union, if thoroughly carried out, might be most "beneficial and advantageous" to the schools in union.

But you must allow me now to suggest an amendment in your question. You ask "what benefit or advantage shall you *gain?*" Should you not also consider "What benefit or advantage you may *impart?*" It is one of our highest privileges as Christians to *diffuse* as well as to receive *benefits*. *Mutual* aid, and encouragement is one of the distinctive features of the Church. Thus St. Paul says to the Romans (Chapter I. v. 2,) "I long to see you that I may impart unto you some spiritual gift, to the end that ye may be established. That is, that I may be comforted together with you, by the mutual faith both of you and me." The Inspector, in his visits, will often receive as well as convey improvement. When a school is in a bad condition, he will, as we have seen, suggest amendment; on the other hand, when he finds a school excellently managed, he may derive from it valuable information, which he will convey through the diocese. So that the flourishing of a school is no reason why it should not be placed in union; but quite the reverse.

This, however, is far from being the whole benefit which a school may *impart* by coming into union. One principal point in which we should view the question of union, is with reference to the fact so well understood by our enemies—that UNION IS STRENGTH. Suppose all the parishes in the diocese cordially unite under the Bishop, for mutual assistance; ready to communicate to each other information, and pecuniary aid, each district Board under the Archdeacon or Rural Dean diligently at work, to supply education when needed—to improve the character of instruction, to spread the influence of sound religious knowledge among the people; what a vigorous stand might we make against the Dissenters, or Papists, or Socialists, or, to view it in another light, what an increase of saving knowledge, what an extension of Christ's kingdom might we effect! But if each one acts independently within his own narrow sphere, neither receiving nor reciprocating warmth or light; or if some forty or fifty parishes perhaps join the union, and the rest stand aloof, it is manifest that our arms will be comparatively powerless for good, and we shall only expose our weakness to the enemy. Each parish, therefore, which refuses to join the union not only deprives itself of the benefits and advantages which that union would afford, but withdraws a portion of power from the Church as a body, and cripples her in the exertions which she is making, to gather in the lambs to her fold. All circumstances tend to prove that a great and combined effort is necessary for the Church, to maintain her rightful influence, and infuse sound religious instruction into the minds of the rising generation; on which, in the course of a few years, her own safety and existence, as a national institution, must depend. And surely it is not too much to say, that those who, believing her to be a true branch of the Church of Christ, and her doctrines to be sound and scriptural, do in the spirit of faith, and to the extent of their means and influence, exert themselves to aid her in her endeavours to educate the people, even though it be by bringing one village school within the sphere of her operations, are doing the Lord's work, and will without doubt be blessed in their deed.

I am, your faithful Servant,

Litchfield, August, 1840. W. G.

APHORISMS.

ORIGINAL AND SELECTED.

[The latter are marked with an Asterisk.]

I.

* He who finds a God in the physical world will also find one in the moral, which is History. Nature forces on our heart a Creator; History, a Providence.

II

The only useful or interesting method of studying Philosophy is in connexion with the life of the world, and with those Institutions in which that life is embodied, which grow with its growth, and in the destruction of which, it invariably perishes also.

E. D. W.

III.

We find Mankind now, as in all previous ages, divided into two parts; the *stirps generosa seu historica*, and the races who have degenerated into the *wild* or the *savage* state, and so sunk below the conditions of civilization. * And between these two great opposites there is a middle species, which having attained to a certain not inconsiderable point of social organization and civilization, there remains without farther progress. In Ancient History the Jews, the Romans, and the Greeks, alone belonged to the first; the wild Arabs and the savage Canaanites, were among the last; and the Egyptians, Edomites, Phœnicians, and Chaldæans, among the middle order. In Modern History we find all the European Nations excepting Russia, Greece, and Turkey, in the first; the wild American Indians and the barbarous Africans among the last; and the Chinese and the Hindoos, among the intermediate kind.

All these races, except perhaps at the very extreme point of degradation (as among the Aborigines of New Holland) have some kind of social organization, and we may in each case trace in this organization some one or more of those human features which belong to each individual man. Thus the Arab and the American Indian exhibit the Idea of mere Will apart from Reason (whence their name of *wild* or *willed*) : while the savage exhibits humanity given up to cruel passions and animal appetites, as the other to mere wilfulness. The Hindoo exhibits the contemplative and speculative Reason apart from Will and Action; the Chinese, the calculating understanding apart from Reason or Will, and with only so much of regard for Family Life as this mere understanding can comprehend: the ancient Egyptians seem to have possessed some of the features of both the Hindoo and the Chinese: the Phœnicians combined the calculating Understanding and the active Will, without the higher Reason; the Edomites possessed as much of the Patriarchal or Family Principle as was compatible with the absence of all other principles: the Chaldæans exhibited another combination of Will and Understanding from that of the Phœnicians; for the latter employed the Will in the service of the Understanding, the former, the Understanding in the service of the arbitrary Will; the one producing commercial activity, and the other despotic empire, as the result.

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* See Coleridge's *Church and State*, Chap. iii.

Now in all these peoples we find the same characteristic defect—the absence of Conscience, or the sense of Responsibility to the unseen majesty of Law. And it is on the other hand the presence of this which marks every race of the *stirps historica*, and that which has made it to be, and continues to preserve it, a NATION. And where this Law and this Conscience are the foundation and the Life of Society, we find, not as in the previous cases some one or two human features, but all the proper characteristics of humanity, growing up in that bond of political unity which we call a Constitution. It is indeed appointed that each such Nation should specially exhibit and witness for some one such great Principle or Idea, but all the other Principles will be there in an harmonious subordination—none will be *excluded*.

E. D. W.

IV.

There were then only three NATIONS in Ancient History: of these Rome developed the Idea of *Law*, springing out of that of Family Life; and Greece that of *Free-will*, at once the cause and the effect of intellectual energy; while to Israel was given the office of uniting both these ideas in the still higher one of the *King*, of constitutional monarchy, as the crown of all other political Ideas.

E. D. W.

V.

So in each of the modern nations we may trace some predominant Idea, while Britain, as Israel of old, has been called to that highest dignity of bringing out *all* Political Ideas in their fullest power, yet all in unity with each other—Queen of the nations, yet not by her own will or merit, but 'by the Grace of God.'

Russia is as yet but the embryo of a nation.

E. D. W.

VI.

In ancient Rome and Greece we see an innate vice and corruption gradually eating out the heart—the conscience—of the nation; and, when this was completed, the fall of those nations—the one through the destruction of all personal rights, the other through the triumph of uncontrolled self-will—below 'the conditions of progressive civilization,' beyond the limit of the *stirps historica*: and so, still more awfully that of the Jewish Nation in the rejection of their *King*.

E. D. W.

VII.

I have said, that the idea of Free-will was that which it was given to the Greek to develop. His ideas of trust in, and communion with, Invisible Beings; of subjection to Law; of National Fellowship; were just of such a kind and degree as would best bring out his own personality. Homer's Poems recognise throughout the truth that he is most a man who is most closely and constantly connected with a Higher Being thán himself; but still the god appears rather as his minister than his lord, and if need be, the man can take up a position for himself, and defy and attack an opposing god. The successive tyrannies, oligarchies, and popular revolutions through which the Greek past from monarchy to aristocracy, and thence to democracy, each sweeping away that which preceded it, indicate how little his will was regulated by Law—for law is the life-spring of a permanent though ever-expanding Constitution. And lastly the subserviency of the idea of national to that of personal life, is to be found in the fact that the tendency and aim of all Greek politics had their consummation in a pure democracy—that form of society in which individuality is everything, unity (the very heart of a nation) nothing.

Yet the Greek exhibition of humanity—developed as it was at the expense of all other truths, and finally for want of these at the sacrifice of its own life—was most glorious, most wonderful. That the poetry of Homer, at the end of three thousand years, and the philosophy of Plato, after more than two thousand, is still awakening the deepest thoughts and feelings in Englishmen, and Germans, and Frenchmen; that while all connexion of circumstance, of habit, of opinion, of manners, between them and us has been severed, an essential and living bond of union remains; and that this bond is our common humanity; these are facts, which, the more we meditate upon them the more important will they appear.

The Philosophy of Socrates is the flower, that of Plato, the fruit, of that human tree of which the Homeric Poetry is the branching and leafy trunk, and the elder Mythology the root.

E. D. W.

VIII.

In Christendom the Church, notwithstanding the corruptions of Popery and the mutilations of Ultra-Protestantism, has hitherto kept alive the heart of each Nation; so that we may hope that not yet has any fallen irretrievably. Yet not one of us but totters on the brink of the precipice. The spirit of Chaldæa, and of Rome in its corruption, is mighty in the self-willed activity of France; that of India and of decaying Greece in the at once self-willed and unpractical speculations of Germany. The spirit of Phenicia infects the commerce of Holland; that of Edom and of China, the Fatherly Government of Austria; while Britain has every one of these vices preying upon her Constitution, and each threatening the utter destruction of some one of her fundamental Institutions.

E. D. W.

IX.

* THE BRITISH CONSTITUTION.—Whence did this happy organization first come? Was it a tree transplanted from Paradise, with all its branches in full fruitage? Or was it sowed in sunshine? Was it in vernal breezes and gentle rains that it fixed its roots, and grew and strengthened? Let history answer these questions. With blood was it planted; it was rocked in tempests; the goat, the ass, and the stag, gnawed it; the wild boar has wetted his tusks on the bark. The deep scars are still extant on its trunk, and the path of the lightning may be traced among its higher branches. And even after its full growth, in the season of its strength, *when its height reached to heaven, and the sight thereof to the whole earth*, the whirlwind has more than once forced its stately shaft to touch the ground; it has been bent like a bow and sprung back like a shaft. Mightier powers were at work than expediency ever yet called up; yea, mightier than the mere understanding can comprehend.

X.

* There are three partial views of what education is: 1st, that it is Restraining Discipline; 2nd, that it is Development of the Faculties; 3rd, that it is Information about Facts and Opinions. The first was the Spartan, the second the Athenian, the third is the modern view. The aim of the two first avowedly, and of the last implicitly, was or is to form by Education an orderly *Nation*. But all three have failed, and all from the same defect—namely, the want of the grand distinction between the man himself and his nature. This distinction Christianity makes, and then unites into one complete whole, the three views, which without this principle are quite irreconcileable. Christianity teaches that the man is to be made free while his nature is to be severely restrained, instead of crushing both together as the Spartan did. Christianity develops the man as the lord of all his own faculties, and thus prevents them from becoming so many inlets through which all external influences can enter and enslave him every moment; as was the fate of the Athenian. Christianity brings a revelation of spiritual Realities, information about the Facts of the unseen world, while the modern schemes treat all these things as debateable matters of opinion, and so create a sceptical habit of mind which makes it impossible to impart or to receive information, even about the physical world, to any purpose. Lastly, Christianity by addressing itself to the whole of man's being, brings the whole into order, and thus making good men makes good citizens also, which none of the other plans are sufficient to do. [This and the next are abstracts, not simple quotations of the original.—E. D. W.]

XI.

* A great advance of the world is proved by our being able to give information about Facts and Laws even of the physical world. This the philosophers of Greece and Rome could not do: it was only when Revelation had given man a ground of spiritual fact to stand upon, that he found himself competent to investigate physical facts.

XII.

* Always the characteristic of right performance is a certain spontaneity, an unconsciousness, "the healthy know not of their health, but only the sick."

XIII.

* If such is the law with regard to the intellectual power of man, much more is it with regard to conduct, and the power manifested chiefly therein, which we name moral—"Let not thy right hand know what thy left hand doeth"—whisper not to thy own heart, How worthy is this action! for then it is already becoming worthless. The good man is he who *works* continually in well-doing, to whom well-doing is as a natural existence, awakening no astonishment, requiring no commentary, but there like a thing of course, and as if it could not but be so: self-contemplation, on the other hand, is infallibly the symptom of disease.

XIV.

* If in any sphere of man's life, then in the moral sphere, as in the inmost and most vital of all, it is good that there be wholeness; that there be unconsciousness which is the evidence of this.

ACCOUNTS OF SCHOOLS.

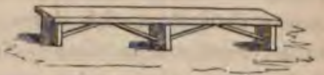
THE REV. PREBENDARY SLADE'S INFANT SCHOOL, BOLTON-LE-MOOR, LANCASHIRE.

We need offer no apology for presenting our readers with an account of Mr. Slade's Infant School at Bolton, drawn up from actual inspection. This school merits the greater attention on account of the length of time which has elapsed since its commencement in 1825, during which period it has been brought to its present state, under the immediate and watchful superintendence of the Vicar of Bolton himself This institution may also now begin confidently to appeal to the surest test of its merits—namely, the fruits which it has produced. Many who were trained in the Infant School, have now reached the higher classes in the Sunday School, and are among the most deserving scholars; the decided advantages of infant school training are always perceptible in after years.

It will be the purpose of the following account not merely to dilate on the outward appearance of the school, which may be shortly described as that of an orderly nursery of 200 children and upwards. "If that be all," we think we hear some exclaim, "where is the wonder?" Those, however, who have paid more attention to the subject, will allow that such a description is the highest praise which can be given to an Infanc School. It implies that several scores of young children, of a class not remarkable for orderly behaviour, are kept in one room for a great part of the day under the entire management of only two women, where they are occupied, so that neither their minds nor bodies shall be without such exercise as is healthful and proper for their age; where they are taught without, on the one hand, being wearied with dull tasks, or on the other, acquiring a smattering of precocious knowledge; where they are amused without excitement, and taught to be obedient and orderly with cheerfulness, and not through a slavish dread of punishment; and where, finally, the whole system of training is grounded on such religious instruction as their tender age is enabled to receive.

It is however, we repeat, not these excellent effects (which all will allow to be the proper aim of an Infant School), so much as the machinery by which the end is attained at Bolton, and the details of management, which we are desirous of describing. The simplicity of the means used is such that we see not why the same may not be practised in all similar institutions; we shall therefore proceed at once to an account of the arrangement of the school, and of the occupations of each day, as we took them down from the lips of the excellent head mistress, who has conducted the school for eleven years with the very able assistance of another female. On these alone the whole management of the children, as well as of the funds of the institution, devolves.

The Infant School is held in the lower room of the Sunday School, which is capable of holding 600 boys; on week-days it is divided into two nearly equal parts, by the gallery of the Infant School, which is moveable. For this purpose, each seat of the gallery is composed of pairs of benches, of equal height, extending nearly across the room, only leaving sufficient space for a passage on one side. Each bench is supported at either end, and in the middle, by a flat board standing on end, which supports slide into grooves in a framework on the floor; the successive tiers of benches being kept all firmly together by three posts at the back of the gallery, one end of which rests in a hole in the floor, and the other in a beam across the ceiling. One of the iron pillars also which support the floor above, conduces to the steadiness of the gallery.



The school, then, is confined to the part of the room before the front of the gallery; the other half forming a sort of covered playground. This very convenient arrangement, as will be seen below, is an important feature in the plan of this school; and though such an appendage to a school is not common in this country, a sort of outhouse answering the same purpose, is generally attached to schools in France, and called the *Préau.*

The school contains at present 220 children, each paying twopence per week; but in winter this number sinks to about 150 or less. As a child is never sent away from the school on account of age (though fresh ones are not admitted above seven years old), it is necessary to provide for the suitable management of children of various ages. For this purpose they are divided into a first and second class of monitors, reading classes, and alphabet classes.

The school begins at half-past nine with prayer and singing. For the first half-hour the children sit all round the school, and upon benches in the middle, repeating tables, answering questions in arithmetic *vivâ voce,* and other little exercises. The next three-quarters of an hour is devoted to the instruction of the youngest children, forming what are called the alphabet classes; and also of the eldest, who compose the first class of monitors, and now amount to thirty-six. For this purpose, half of the alphabet classes are formed round the eight lesson posts; while the other half sit behind each post, ready to take the place of the others when called upon. At each post one of the second set of monitors (amounting together to twenty-four) is seated during the whole three-quarters of an hour, while the classes move on from one post to the other; each monitor teaching nearly the same thing, but each in his own way, so as to cause some variety to the learners.

While the younger division of the school is thus being taught by some of the younger monitors, the assistant mistress is teaching the first class of monitors from the Bible. They read the lesson (a short one), and then spell words from it with closed books, and are examined in the substance of what they have read. During this time, those who are not in the alphabet class, nor in the first set of monitors, and are not engaged in teaching, are, if girls, sewing and knitting; while the boys amuse themselves with slates and pencils, only being required to be orderly, and not to disturb those who are at work. At ten minutes before the conclusion of the three-quarters of an hour, all but the alphabet classes go into the yard for that time.

Now the second three-quarters of an hour begins, which is appropriated to the instruction of those who were not engaged in lessons during the first period. The first set of monitors are now stationed at the lesson posts, each with their class engaged with their reading-lessons, which are graduated, so that each class keeps to its own post during the whole period. These reading-lessons are in general Scripture history cards, or extracts from the New Testament; occasionally for variety, descriptions of animals headed with large coloured prints of the animal described. Each of these classes consists of ten or twelve children, only half of whom are standing at the post at one time; the rest being seated behind each post, ready to change places with the others occasionally. The second set of monitors, some of whom had been before engaged with the alphabet classes, are now in their turn taught by the assistant mistress from Mr. Slade's spelling-book; they first spell the words selected from the short lesson twice over from the book, and then read the lesson, and are questioned in the substance of it and in the spelling, with the book shut. The alphabet classes in the meanwhile have ten minutes' run in the yard, if fine, and then go into the space behind the gallery. Here they sit on benches arranged in a large square, under the charge of two or three of the first set of monitors, who preserve extremely good order, while some of them are beginning to learn to work, and the monitors teach them what they can, and as much as they like. When we saw them, the monitors holding the large cards with the alphabet upon them, began at one point in the square, and walking round in opposite directions till they met in the middle, taught each child a few letters at a time, and then passed on to the next, and so on.

During these two periods of three-quarters of an hour, from ten to half-past eleven, the head mistress maintains a general superintendence over all the monitors and their classes, each of which she examines once a-week, and promotes such children as she finds fit. This separate teaching of the different divisions of the school, ends at half-past eleven, at which time, at the sound of a bell, the alphabet classes march in singing, from behind the gallery, which they ascend as well as the reading classes.

In the gallery the head mistress has the whole school under her instruction at once. Here she teaches them, on certain days of the week, the easier parts of the Church Catechism, or brings one of a set of Scripture prints out of the closet, where they are kept out of sight. and not made too common by being suspended always on the walls of the school; or teaches them to count up to a hundred, each ten being counted with some different action of the hands, or repeating the multiplication and pence tables—being careful to stop frequently and ask questions upon them, to assure herself that they do not learn them merely by rote; or, occasionally, the time is spent in learning and singing hymns. Chanting the *Te Deum* has lately been introduced, and they do it wonderfully well for their age.

Such is the morning's employment, which is exactly repeated in the afternoon from two till twenty minutes to four, with the exception of the gallery lesson; the monitors who taught classes in the morning being replaced by a fresh set in the afternoon—the whole concluding with a hymn and prayer. At twelve o'clock the children go home to dinner, excepting such as bring it with them; and these last, when the rest have left, say grace altogether before they begin to eat. For their amusement, before school recommences at two o'clock, or for such as come back early, there is a cupboard full of simple toys, such as humming and whip-tops, skipping-ropes, battledores, and shuttlecocks.

In this school no public examinations ever take place, nor are any prizes given, and display of all kinds is discountenanced. For this purpose, no hard words, no useless unapplied knowledge, is crammed into the children. We were much amused with a copy of a popular

Infant School lesson book, expurgated by the Vicar's own hand, before the teachers were allowed to use it. Many pages had only a pen drawn through them, but some were so scored across and across, that the mistress said she supposed even *she* must not read *them*. Some of the lessons on geometry and natural history were so treated; and such words as *nullified, biped, quadruped*, &c., were expunged. Sometimes a word was altered, for instance, *expressed* was crossed out and *squeezed out* written in the margin.

But, however excellent the system pursued in this school, we would caution our readers against the mischievous idea that this or any other system alone can ever make a good school. In the first place, the head mistress, as before observed, has been engaged *eleven years* in her present situation, and both she and her valuable assistant are teachers at the Sunday School; an office to which none are admitted on whose characters the greatest reliance cannot be placed. A great number of the elder children in this school are also in the Sunday School, where they stand much higher than others do who do not enjoy the same advantage on the week-days. The vicarage house, too, being within a few steps of the school, one or other of the family is in it almost every day; and Mr. Slade himself makes a point of attending on Monday mornings when fresh scholars are admitted, and when some difficulty is occasionally experienced in enforcing obedience and order among the new comers. He likewise examines the children in the Catechism every Saturday.

It is highly satisfactory to find that institutions from which (when under proper superintendence) so much good arises, can be maintained, when once established, at scarcely any cost at all. This is a point to which we intreat the attention of the clergy, and other friends of early Christian training; because we are convinced that a vague idea of incurring inconvenient liabilities prevents the spread of Infant Schools in the great manufacturing towns, where they are so greatly needed. We will adduce instances in three towns in Lancashire, namely, Warrington, Bolton, and Manchester, which prove this most satisfactorily. To begin with the school at Bolton which we have described above; the two mistresses receive between them twenty-two shillings per week, fifty-seven pounds four shillings per year. The number of children averaging 180 in summer, and 140 in winter.

	£	s.	d.
180 children for six months at twopence a-week each .	39	0	0
140 ditto, ditto	32	10	0
	71	10	0

	£	s.	d.
Brought forward	71	10	0
Deduct for two or three broken weeks, when the attendance is small	1	10	0
	70	0	4
Teachers	57	4	0
Balance	12	16	0

Incidentals are, coals, cleaning, books, toys, &c., which perhaps rather exceed the balance. Should there be three children of a family, *one* is admitted free.

Again, in Warrington, three Infant Schools have been established within the last two years, by the indefatigable Rector the Hon. and Rev. H. Powys. To obtain mistresses for these, he has selected two young women for each from his Sunday School; being such that he can rely upon their characters, and whom he has found skilled in teaching and possessed of a voice for singing. He inquires of them whether they would prefer teaching in an Infant School to working in a factory, and if he finds that such is their inclination, he engages that he will pay them the same wages as they were earning in the factory, which, if they give satisfaction, will be increased. Thus, for about sixteen shillings a week, he obtains a mistress and assistant for each school; who soon acquire the art of managing an Infant School by visiting some older established one, or by the instructions of Mr. Wilderspin, who lives at Warrington.

Again, Mr. Bartley, master of the Infant School, Saville Street, Oxford Road, Manchester, assured us that for fourteen years, during which he has been in his present situation, the receipts of this school have amounted to sixty pounds per annum.

To these encouraging facts we may add, that even if it might be necessary to demand a higher rate of payment than twopence a-week, there seems every reason to believe that the great convenience to parents afforded by Infant Schools, if no better motive, would incline them willingly to pay it. We ground this opinion upon the knowledge of what they *do* actually pay for much inferior schools. From the returns obtained by a committee of the Statistical Society of Manchester, for that borough in 1834, it appears that out of 230 dames' schools, in which *only reading and sewing* are professed to be taught, in twenty only is the payment so low as it is in most Infant Schools, where so much more is communicated to the children. In seventy-seven of these dames' schools the payment is threepence a-week, and in seventy-nine of them fourpence; in many, higher sums are demanded. The average payment in the whole number is fourpence, or *double* what is asked for the superior advantages of Infant Schools. No wonder then if the parents think, when education is thus offered so far below its worth, that some secret design lurks behind, and show a jealousy of their children frequenting these schools; or look upon it as a favour to the Clergyman to allow them to go, as they not unfrequently do when an Infant School is first started. Yet where these sums are paid by the people for bad education, only four or five Infant Schools at present exist in Manchester!

In conclusion, we would express a hope that the above details may not be without their use to those engaged in perfecting institutions so important as well conducted Infant Schools; but we must repeat the caution given above, that it is only by vigilant superintendence on the part of the Clergy that the good effects of Infant, Daily, or Sunday Schools can be fully produced.

T.

WARRINGTON SUNDAY AND DAY SCHOOLS.

The Report of these Schools for the present year is a most valuable document, and one which it is a real refreshment to peruse. Not because it contains a statement of an increase of numbers in the pupils, or of a great accession to the funds of the Institution, or of anything else which is a common subject of exultation in such Reports. On the contrary, it appears that, from a concurrence of circumstances—some of them of a very painful character—the numbers of several of the Schools have considerably diminished, and the Treasurer's balance sheet shows a considerable deficiency in the receipts compared with the expenditure. But the encouragement to be derived from the Report is of a higher kind than could arise from any statement, however favourable, of numbers and income. The Committee show no disposition to disguise or to underrate the adverse circumstances they have had to struggle with. They clearly state them, and simply mention the causes to which they conceive the particular deficiencies of the present year may be ascribed. But (to use their own words) they "can well afford, under present circumstances, to wave the test of success which numbers are supposed (often most erroneously) to supply, and to take cheerfully upon themselves the responsibility of assuring all members of the Church that the Schools never were in so satisfactory a condition as now, both as to their order, discipline, feeling, the regularity of pupils' attendance, and their progress in the acquisition of sound and wholesome learning. The Committee earnestly invite personal examination into the correctness of their testimony in these matters, as in all others connected with the working of this most important Institution."

Such a declaration as this, accompanied with an earnest profession of the strictest adherence to right principles, is, beyond all comparison, the best Report that a Committee could have to make.

As the Report not only contains some very important information and remarks of general interest, but is also a model, in its arrangement and manner, which can hardly fail to be useful to those who have to prepare similar documents; we trust that the following passages will be acceptable to our readers.

"The Parish Church School Committee have determined upon departing from former precedents, both as regards the extent and the matter of their Annual Report. Their object in so doing is twofold. 1st. To convey more generally the Statistical Information which it is desirable to impart; and, secondly, To circulate among all classes an authentic statement of the principles on which the education given by the Church is based and conducted. To Subscribers and Non-Subscribers therefore, to all members of Christ's mystical body the Church, who look to Education as a means of advancing God's true religion, the present Report is respectfully addressed.

"Under the head of Statistical information the Committee desire 1st, to put forth a correct return of the numbers of young persons under education in connexion with the Church; and 2ndly, to render an account of their stewardship in the management of the Schools immediately committed to their care.

The number of young persons under Education in connexion with the Church in the town of Warrington is as follows:—

	Boys.	Girls.	Total.
Parish Church Sunday Schools	143	368	511
St. Paul's ditto	87	73	160
Blue Coat Day and Sunday Schools	200	60	260
National School	204	68	272
Ladies' School		80	80
Parish Church Infant School	69	57	126
St. Paul's ditto (about)	40	30	70
Bank Quay ditto	36	37	73
	779	841	1552

* * * * * *

"The Committee are in no way daunted by any temporary obstructions. They feel assured that the day cannot be far distant when all eyes will be opened to the expediency, as well as duty of making some personal *sacrifices*, if needful, in order to enable the Church to act freely as the unfettered educator of the nation; and then all pecuniary difficulties which now quench the rising zeal of many, and dishearten others who have long been struggling against them, will be deemed the least of hinderances in the cause of Christian Education. In the meantime the Committee have devised a mode of relieving the Schools from the pressure of their present debt, and at all events, are quite prepared to go on sowing in faith 'the good seed,' leaving patiently and cheerfully all issues in the hands of God "who alone puts into our hearts good desires, and can enable us to bring the same to good effect."

"Under the head of *principles* on which the Education given in the Schools is based, the Committee would shrink from anything like reserve or ambiguity of expression in declaring that "God's true religion" as held to be so from the beginning by the "one Catholic and Apostolic Church" is the foundation of the Christian building which they would assist in raising. Other knowledge is by no means undervalued; on the contrary, every legitimate endeavour is made to forward and encourage the acquisition of general and useful information. The Committee, however, cannot consent, on the ground of Christian principle, to call anything *education* which is not intimately connected with *true religion*, nor to describe true religion in any other terms than as "The faith once delivered to the Saints," as recorded in the Bible, and as taught by the Church. Hence in all the Schools under their charge, the doctrines of the Church, as embodied in her Catechism and Articles, are "with all due diligence" taught and insisted upon as the basis of a Churchman's education. The Liturgy, which has been set forth by authority as a fixed form of religious worship and instruction, is scrupulously used and faithfully explained, whereby some security is given to the Church that her children will hold the right faith, and conform to it under a proper sense of their privileges, their duties, and their appointed means of grace."

The extract from Cousin's Report on Education in Holland contained in the following passage will probably meet the eyes of some for the first time in our pages.

"In speaking of the *Day* Schools the Committee have great satisfaction in reporting that the system of instruction detailed in last year's Report, is found to answer fully the expectations which it had then raised. The main success in this system consists in this, that it has greatly diminished the evils arising out of monitorial instruction, and brought the religious tuition more immediately under the superintendence of those who are the authorised interpreters of God's Holy Word. We are informed upon high authority, that in France much of its republicanism and infidelity is traceable to the effect of monitorial education; that "under the restoration, the government of that country tried to place the primary schools in the hands of the Clergy, and the resistance made to that scheme carried things to the opposite extreme. Some well-meaning persons, but men who did not look below the surface of things, and were utter strangers to the subject of public instruction, having by chance visited some of those semi-barbarous manufacturing towns in England, where for want of anything better, they are happy to have Lancasterian Schools, mistook for a masterpiece of perfection, that which is only the infancy of the art of teaching; and were dazzled with the exhibition of vast numbers of children taught by one master, assisted only by little monitors, chosen from among the pupils themselves. Seeing children thus governed by children, they found a species of self-government, which they thought would be a useful preparation for the infusion of the democratic principle; and as it is obvious that a Christian Education is impossible under such a system—for what monitor, even of twelve years of age, can give instruction in religion and morals?—they saw that the religious Education amounted to nothing, unless the dry repetition of a catechism, such as we might expect to find in Portugal or Spain, can be called by that name; and this they view as a triumph over the Clergy."—*Cousin's Report on Education in Holland.*

* * * * * * *

"In all the Schools under their notice or charge, the Committee would have their supporters know and observe that, while no encouragement is given to those who are fond of change, no children are nominally retained whose *regular* attendance cannot be secured; no rewards are given, and no inducement is held out to the children to come or to keep away but the benefit of an intellectual and religious education. The Church acting upon the authority of her Divine Head, and faithfully depending upon His continual presence "wherever two or three

> are gathered together in his name," needs not to enter into compromises with any. Her ministers, acting up to their Spiritual Commission, would "teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;" and while extending the most enlarged charity towards all persons who cannot agree with them as to "what is truth?" they would fulfil their ordination vows and "be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word."

There is connected with this Institution, a lending Library, a Provident Fund, and a Sick Club, which the Report states to be in a very flourishing condition. We should be glad to have some more particular information respecting the arrangement and constitution of these auxiliary Institutions, the connexion of which with the Schools is particularly interesting.

HOME AND COLONIAL INFANT SCHOOL SOCIETY.

A paper has lately been published by this Society, comprising a selection of passages from the Reports of the Committee. The extracts show that the earnest and persevering efforts of the Committee have been particularly directed to several points of great practical importance. The following passage, on the Model School of the Society, embraces several subjects of interest:—

> A new method of teaching reading by sounds has also been adopted; which, whilst it is philosophically correct, is found in practice to abridge the drudgery and toil of the little pupils. A personal inspection of the Model School is earnestly desired; for although it has been established but a short time, and the plans contemplated are by no means in a state of maturity, yet the Committee are satisfied it will be found to show some promise of future excellence, and afford valuable hints to all who desire to improve the present system of Infant Instruction.
>
> The attendance of children during the year (1839) has been good—averaging more than 200. Much has been said in the present day of the injury done to children by the early development of their intellectual faculties: it is affirmed that the brain being over-excited, the health suffers, and the bodily frame becomes feeble and enervated. It is not denied that this may be the case when the mental powers are unduly pushed, without attention to the physical, or when one power of the mind—as for example, *memory*—is cultivated, to the exclusion of the others: it has not, however, been the experience of the Model School; indeed it is a matter of thankfulness, considering the dense and poor population from which the children are taken, to see the health that prevails amongst them, their bodily vigour, and their freedom from epidemic diseases. Humanly speaking, this is to be attributed to the large well-ventilated schoolroom, to the constant change of occupation, to the cheerfulness and kindly feeling which prevails, and not a little to the frequent visits to the play-ground, where there is a simple apparatus for games and gymnastic exercises: the latter, by giving play to the different muscles, strengthens and invigorates them; and thus increases the facilities for escaping danger, and prepares the bodily frame for daily labour.
>
> The daily instruction given in the school is commenced by committing to memory the text selected for the day, singing a hymn, and prayer: it is pleasing to

see the seriousness that prevails during these religious exercises. The first regular lesson is from the Scriptures—a connected course is followed, in which the elementary truths and the simple histories of the Bible, with a practical application adapted to the infant mind, is brought before the children: they then march from the gallery, and form into classes, for half-an-hour, under monitors, and receive more particular individual instruction. The subjects chosen for the lessons are those which have previously been given to them in the gallery. After a quarter of an hour's play, they are again assembled, and a lesson is given them in the gallery from the things by which they are surrounded—either their own bodies, the works of nature, or artificial objects in common use.

PRACTICAL EDUCATION.

ON TEACHING GRAMMAR IN MIDDLE SCHOOLS.

Sir,

I wish any of your readers who are engaged in teaching at Middle Schools, or who have thought on the subject, would be so good as to send you their views as to the best mode of teaching English Grammar in such Schools.

There are several difficulties, and I think many of your readers would be glad to have some advice or opinions on the subject.

I will not pretend to state the case fully, but will simply touch on a few of these difficulties in the form of objections; first, as to using what may be called easy, common-sense grammars, which aim at quite clearing up every thing as they go on, and at making the learners see where he is going at every step, and the use of it; such, e. g. as that nice little book Mary's Grammar; secondly, against the usual books on grammar, such as Murray, Pinnock, &c.

It must be remembered I am speaking of the use of Grammars in middle schools—in schools where no other language is taught as a prominent part of the school instruction. Against the use of the easy grammars, it may be said;

1. It is little or no exercise of mind. Every thing is made so very easy. It is all ready broken up for the pupil. He has no effort to make for himself, to reduce rules and expressions to the standard of his own comprehension.

2. It is no exercise of discipline to the mind. Difficulties are good for their own sakes. They strengthen and give vigour to the mind.

They require steadiness, application, and fixed attention to surmount them. Thus they tend to give the mind power over itself and its own operations. A boy who has had all his learning macadamised, will make all kinds of trips and stumbles, when he has to make his way over a rough road of difficulties: or rather I am afraid he will never make any way at all. He will give up in impatience and despair. When he grows up he will be able to master nothing difficult for himself, because he has never been used to make efforts and compel himself slowly and perseveringly to grapple with and surmount difficulties. He has been accustomed to see the meaning of things at once, and therefore to master them in a certain way with ease, and so he becomes incapable of keeping up his attention for long upon any strange and disagreeable task.

3. It is no exercise of trust—or (it may be called) of faith. It encourages the notion, that we may set ourselves against what we do not see the use of—that we are to expect to see results and apply principles at once. It tends to make the scholar fancy he can judge what he ought to learn, and what is no use, instead of trusting himself docilely in his teacher's hands. It fixes his thoughts upon immediate present results, and disinclines him to looking forward to distant benefits.

On the other hand against usual dry books of rules, objections may be made;—1. The class of learners spoken of do not remain at school so many years as those who receive what is called a classical education. Hence, there seems a necessity of applying all they learn as soon as possible to bring it into use, lest they should be taken from school before they have a notion about applying the abstract rules and principles, which they have learned by heart.

2. The parents of these children are apt to be rather impatient as to their children's progress, and to think a great deal may be mastered in a short time, and they like to see what their sons can do. Thus I have heard of one saying that he had given his boy a good deal of schooling, and that he considered a quarter's Latin would finish him.

3. There is a difference between the grammar of one's own tongue and of a foreign language. We begin the former with prejudice against it. We feel as if it could be of no great use, and that we should do as well without it. We can read, hear, talk, and write; we can understand others, and they can understand us; why then all these dry, hard rules? It is not so with a foreign language, we need the grammar to learn to express ourselves intelligibly and to understand what others say, and the books we read. Thus, learning grammar for your own tongue requires a greater exercise

of faith.—These points may suffice, my wish being to ask advice, not to pretend to make a complete statement of the case.

Will some of your correspondents oblige your readers with some suggestions on this subject, and say how they think grammar should be taught in middle schools? They may be of use to many, and among others to your faithful servant,

W.

LETTER ON THE LIVERPOOL CORPORATION SCHOOLS.

To the Editor of the Educational Magazine.

Sir,

Having met with a pamphlet by Mr. C. E. Trevelyan, entitled "No Popery Agitation and the Liverpool Corporation Schools," in which that gentleman accuses the Liverpool clergy of maligning and deserting the schools, under the influence of "party and sectarian zeal;" and as that pamphlet appears to have had the extended circulation which any pamphlet that abuses the clergy is sure to have in certain quarters, however unworthy it may be of public notice in other respects; I wish, by your favour, to publish a counter statement, and to assert that the Liverpool clergy did not "malign" the Corporation schools, but spoke the truth of them: that they did not "desert" them, under the influence of "party and sectarian zeal," but left them on principle; being forced to leave them by the Town Council, who prohibited prayer, because the Romish clergy would not allow their orthodox children to pray with heretic Protestants; being forced to leave them also because the Town Council excluded the authorised version of the Bible "till school was closed," and published a code of laws, ordaining that no peculiar religious instruction should be given "till school was closed," and even then only to those "whose parents did not object." Thus excluding religious instruction from the ordinary business of the school, and giving the parents a right to choose whether their children should have any religious instruction or no; and even when school was closed, only offering to the "clergy of all denominations" such "accommodation" as was "*practicable!*" These were the terms upon which we were required to attend the schools; and, without complaining of the affront offered by them to the body of the established clergy, who were thus turned out of the office they had held for eight years, and only offered "practicable accommodation" *in the school-*ROOM, *when "school was closed,"* with "ministers of all denominations," and then to give religious instruction only to those "whose parents did not object;" I will ask, could we conscientiously submit to such a compromise of religious principle as these regulations involved? It is a point of conscience with us to sanctify the work of education by prayer to that "God from whom all holy desires, all good counsels, and all just works, do proceed." We think it a religious duty to begin and end our school hours with prayer; we always have practised it, and, by God's help, always will. Why was prayer prohibited in the Corporation schools? Why, because it is contrary to the discipline of the Roman Church for orthodox Romanists to pray with heretics. The matter was much debated in the education committee, and a form of prayer was proposed to the priests by Mr.

Charles Horsfall, a member of the Committee. The priests, I believe, did not at all object to the form, but their children could not be permitted to join with Protestant children in *any* form of prayer. *Therefore* prayer was prohibited—a strange reason, truly, in this very liberal age! And yet, because we could not submit to this dictation without a violation of religious principle, we are accused of "party and sectarian zeal," and of "malignity" and falsehood in deserting the Corporation schools.

Again, we make it a point of conscience to interweave religious with secular instruction, and to honour the authorised version of the Bible as the standard of national belief; because we think it conveys its true sense according to the true interpretation of the true Catholic (not Roman) Church. We could not, therefore, on principle, submit to its exclusion till "school was closed:" we are compelled by our ordination vows to read and interpret it to our children during school, according to the doctrine of *our* Catholic Church, whether their "parents object" to it or no; and therefore, I say, we did not "desert" the schools, through party and sectarian zeal, but were driven away, upon principle. We appealed to the public, got £11,000, and built our new schools, where, without being dictated to by anybody, we use prayer and read our Bible when we please, and give religious instruction as a matter of religious duty to all. In those schools we have quite enough to do, if we do our work properly; and I call it bigotry and ill-breeding to accuse us of malignity and falsehood for not attending the Corporation schools.

Now this, sir, in a few words, is a plain, and I believe a true statement of the case; and it may perhaps serve the cause of truth, if you will permit it to be published in your widely-circulated Magazine. I do not know who Mr. C. E. Trevelyan is, nor why he has volunteered his attack upon a large body of Christian ministers, who stand high in the estimation of their own community, and at least *plead* conscience for their principle of action. By his name he ought to be a gentleman, though he appears to have kept bad company in Liverpool, and by *profession* he is a Churchman and a lover of truth; and yet, if I were to write of him as he has written of us, I might say that he has, in a spirit of "party and sectarian zeal," "maligned and deserted" forty or fifty clergymen of his own Church, men as honourable and conscientious as himself to the full, and, on ex parte evidence, printed and circulated a very calumnious libel upon them; censuring not only their actions but their motives, not only their judgments but their hearts. Is this Christian, is it just, is it gentlemanlike? When he found between forty and fifty clergymen refusing to go to the schools and only one attending them, was he justified in rushing to the conclusion that the forty were actuated by a bad motive, and that the one was the only Abdiel among the fallen angels—"Amongst the faithless, faithful only he." Might he not have suspected that the forty had some better motive than "party and sectarian zeal?" As he makes such prodigious pretensions to Christian charity and freedom from prejudice, should he not have remembered that one of the most amiable characteristics of Christian charity is, that it "thinketh no evil?" For my own part, I wish to cast no stones, knowing that I live in a brittle tenement. The one Liverpool clergyman (there was but one of the officiating clergy) who attended the schools, no doubt had his reasons for going; we had ours for staying away. If he has since got a Crown living and sundry pieces of plate, I do not say he was actuated by sordid motives in attending; neither is Mr. Trevelyan justified in saying that we were actuated by "party and sectarian zeal" in staying away. I must beg leave to add, that the Corporation Schools were not only "deserted" by the Established Clergy, but by all the eminent Protestant Dissenting ministers, not one of whom have attended the schools; while the minister of the Church of Scotland and the Wesleyan ministers publicly joined us in our protest against them. In short, sir, it was a contest of principle between Protestantism and

Popery. Popery triumphed, and we were beaten out of the field:—"Victrix causa Diis placuit sed victa Catoni." The gods of the Town Council chose the winning, the Church the losing side: they decreed our expulsion, in order to admit the Romish clergy. Had my mediating counsel been adopted, the contest, I think, might have been avoided, for I made vast personal sacrifices in order to be very liberal; but my liberality was thwarted by the bigotry of liberalism. I begged them to pass no laws, but to leave the management of the schools to the sub-committees, and disclaimed all desire to force the Church Catechism or church-going upon Dissenters. But liberalism would not be satisfied without an anti-Church victory—without the prohibition of prayer, and the exclusion of the Bible from the business of the school; and so I maintain that I did not "malign and desert" the Corporation Schools, but only spoke the libel of truth, and was driven away by an intolerant law, which would have forced my conscience if I had been forced to remain. If the Romish clergy did not choose to allow their children to attend the school unless prayer was prohibited, and the Bible excluded, they might have been provided with schools elsewhere, and we allowed to remain: our principles and consciences were quite as worthy of consideration as theirs.

But as this recrimination, after all, is a mere unprofitable waste of words; as Mr. Trevelyan's libel probably will soon be estimated at its waste-paper value, and we shall see it shortly sent to the grocer—"Vendentem thus et odores"—and as our reputations, perhaps, will soon shake off the dirt he has thrown upon them; I wish, in conclusion, to go to something more profitable and interesting to us as Christians and fellow-citizens, and inquire briefly whether it is not possible to find out some *via pacis* on which sincere men may walk together in pursuit of this most important object of national education—education, that is to say, for those who cannot afford to provide it for themselves—without a compromise of religious or constitutional principle; an object which cannot, I think, be attained by the voluntary principle, so far as the poor are concerned, any more than the preaching of the pure Gospel, unobscured by superstition and fanaticism; or the maintenance of decorous public worship, undebased by meanness and vulgarity, can be attained by the voluntary principle; and one, therefore, in which the Government ought to assist—avoiding the gross inconsistency of those who clamour *for* a state education, and *against* a state Church; and acting upon the principle that a Christian Government is bound to interfere in supporting both a national education and a national Church. But then, as the English Government—especially such a feeble Government as ours now is—cannot interfere effectually, and ought not to attempt to interfere, without the co-operation of the Established clergy, our hearts' desire ought to be, and would be if we were not blinded by "party and sectarian zeal," that Church and State should agree; and I humbly conceive they may agree on some such principle as the following:—

Let there be established in every parish or district a national school, governed and taught by governors and teachers of the Established Church; in which everything that the Church teaches, both with regard to doctrine and discipline, should be enforced upon the children of the Church, and in which nothing contrary to the doctrine or discipline of the Church should be taught to any children whatever; in which, also, morning and evening prayer should be used, and the authorised version of the Bible, and none but the authorised version, admitted; but in which the Catechism and formularies of the Church should not be enforced upon Dissenters. With regard to those Dissenters, whether Protestant or Roman Catholic, who would not go into the national schools so constituted, it was admitted, I presume, by the Bishop of Exeter, in his speech in the House of Lords, that the Government might, without any compromise of principle, give pecuniary aid to the bodies representing such

Dissenters, provided they did not give it specially in the way of teaching doctrines which the State believes to be false, in the same way that they did for some years to the British and Foreign School Society, without any reference to, or notice of, the peculiar religious doctrines they teach, and so without actually implicating themselves in the direct teaching of doctrinal error; but merely as acting upon the principle of religious liberty, and not refusing to assist in the *secular* instruction of a portion of the people, because they happen to dissent from the discipline of the Established Church.

This principle being admitted as a basis, into the details of which, of course, I need not go, might be wrought out, I think, without any very considerable difficulty; and this principle, I believe, is not only consistent with the comprehensive benevolence of the Christian religion, which, in matters of discipline, surely allows such liberty of choice without a breach of catholic unity, but has been conceded by the Established Church. It was the principle of Mr. Brougham's Bill, in 1820, and that Bill was acquiesced in by the Archbishops and Bishops: it is the principle of "The Church Education Society for Ireland," which is not only sanctioned by the whole Irish hierarchy, but taken into union with the National Society in England, in whose Report for this year, the connexion formed with the Irish Church Society, is said, to be "among the most satisfactory events of the past year;" and that Society is called, "under Providence, *the chief safeguard to the religious principles of the rising generation in that kingdom*." In the schools thus characterised as "the chief safeguard of religious principles in Ireland," the Catechism is not enforced on Dissenters, and it is said that the Society now educates 4000 Roman Catholic Dissenters. The principle, therefore, is admitted by that branch of Christ's Catholic Church which is established in England and Ireland; and I humbly trust and believe that Christ, the Head of the Church, who gave instruction to the schismatical Samaritan, and healed the heathen Syrophenician, will not refuse his blessing to such a charitable comprehension. The principle is also advocated by Lord Brougham, in his letter to the late Duke of Bedford, and in the last (the 66th) Number of the "Westminster Review," it is thus recommended as the most practicable:—

"In England, in the rural districts, at least, the religion of the majority is that of the Church of England; and therefore, without the co-operation of the Clergy, little good can be effected. This plan would secure their co-operation, by making them agents, while it would leave to (Roman) Catholics *and* Dissenters the right of withdrawing their children at the time when the religious lessons were given, and of teaching them religion at home or elsewhere, according to their own forms."

This principle is also recommended by that much misrepresented prelate, Bishop Wilson, of Calcutta, who, in his "Letter to the Governor General," published in Bateman's "La Martinière," recommends that "the foundation of that institution should be on the doctrine and discipline of our apostolical branch of Christ's holy Catholic Church; the head master a member of our Church; the Catechism, Liturgy, Sacraments, and offices, those of our incomparable Prayer-book"—but that "*full indulgence should then be extended to the children whose parents object to our general course of instruction*;" and refers to the free school in Calcutta as an example of success in this cause, "where nearly 400 children," he says, "of all creeds, harmoniously learn the Christian doctrine according to the Church of England, and when they grow up, follow the particular forms of Christianity they may deliberately prefer." The Catechism was not enforced on Dissenters in Mr. Matthias's Church school, in Whitechapel, by permission of the present Archbishop, then Bishop of London, whose opinion is entitled to such deep reverence, and who admitted, if rightly reported, in the House of Lords, July, 1839, that "some consideration ought to be had for those who religiously dissent from the Established Church." It was not enforced on Dissenters in a school referred to by the present Bishop of London, in the House of Lords; and the Commons' Committee, in their Report of 1818, say that "in many schools, where the national system is adopted, the Church Catechism is only taught, and attendance at the established place of worship only required of those whose parents belong to the Established Church."

The case of the Whitechapel school is explained in the following minutes of evidence before the Commons' Committee, printed June, 1816. The following is the evidence of the Rev. D. Matthias, Rector of Whitechapel:—

"The rule we laid down, which was prepared by myself, and submitted to the Bishop of London, *who approved of it very much*, was that children of every denomination, without any inquiry, should be admitted into the school.

"We have Dissenters of all descriptions, and even some Jews. If a Dissenter sends his child, and makes any objection to the child being taught the Catechism, *he is not obliged to learn it, or to submit to be taught.*"

Of course there will be objections to such a scheme, and difficulty in working out the detail; but every plan must be liable to some objection, and the difficulties of detail would be overcome. The principal one, perhaps, would be in the constitution of the board: the present board can never work efficiently, and I see no very valid reason why a new board should not be formed, similar in constitution to that of the Ecclesiastical Commission, which consisted of the two Archbishops, three Bishops, the Lord Chancellor, Lord President, First Lord of the Treasury, and Chancellor of the Exchequer, ex officio; and Lord Harrowby, Lord John Russell, Sir Herbert Jenner, and the Right Hon. Henry Hobhouse, non-official. If a board were constituted in some such way as this, with the proviso, that all its members should be members of the Established Church, the work might be done. Lord Lansdowne argues that if Bishops are admitted to the education board, Dissenting ministers must be—a singular thing for an English constitutional statesman to say; because he might just as well argue against allowing the Archbishop of Canterbury to sit in the House of Lords, unless a similar privilege were conceded to Dr. Pye Smith and Dr. John M'Hale. This, sir, I think is the principle on which national education might be conducted. I think also that if statesmen were honest, Churchmen and Dissenters might be induced to lay aside their "party and sectarian zeal," and not "malign or desert" the so constituted National Schools.

Your obedient Servant,

AUGUSTUS CAMPBELL,
Rector of Liverpool.

A VISIT TO AN OLD CHURCH.

'WHAT say you to an expedition, this morning?' said a voice under my window, which I knew at once to be that of my old friend Bridgman, who is employed as an engineer on the railway; 'our line is just open, and you know, too, there is a magnificent old church within a mile and a half of the station.' 'Well,' said I, 'I'll come with you; but when goes the train? Won't you stay and take your breakfast with us first?' 'No, thank you,' said he, 'for an acquaintance of mine, who lives two miles from Stanwick, is to meet us at the church-door, and he will give us breakfast afterwards.' 'I'll be with you in two minutes; but you will come in and sit down?'—'No, we will go and look at the bees.' I was just going to take my turn in the garden, preparatory to breakfast, when they came; so I had only to pocket my sketching apparatus, apprise the family of my intentions for the day, take up my walking-stick, and sally forth.

'Let me introduce to you,' said B., meeting me near the door, 'a member of the Cambridge Camden Society, Mr. Arkwright.' 'You will not think me rude,' said I, 'though you may smile at my ignorance, if I ask for a little information respecting that society. I have barely heard its name, which sounds most respectable, but I do not even know its object.' 'You may well be excused,' said Mr. Arkwright, "for not knowing more, as our Society has existed but a few months, and has only just begun to make itself known by publications. Its object is to promote the study of antiquities, especially those connected with Ecclesiastical Architecture, and to assist in their preservation and restoration. It has voted a sum, for instance, towards the repairs of York Minster.' 'A very laudable object,' said I; 'indeed, if I liked the notion of voluntary societies at all, I should wish we had one of the same kind at Oxford.' 'I hope we shall breakfast to-day,' said B., 'with a member of the Oxford Architectural Society. My friend Pearson told me last vacation that they had formed one, and that he was to be ballotted for at the next meeting.'

I need not detail our rambling conversation as we proceeded to the railway station. The morning air was so fresh and exhilirating that it was scarcely possible to maintain a connected discussion; and our words were rather the scintillations of an exuberant delight than the expressions of reasoning or exact reflection. A twelve-mile jumble, or rather rattle, on the railway was over in five-and-twenty minutes; but in that time we had become somewhat satiated with change of scene, and sobered by the inhalation of fine dust and oily vapours. Appetite, also, began to urge us to the speedy completion of our task, and the still nearer prospect of viewing the 'magnificent church,' whose old Norman lantern already looked down upon us over the neighbouring elm-trees, fixed our minds in their direction towards one object. We discussed, in a half-spiteful tone, the spirit of the age, and especially the Ecclesiastical Commission. My friend Bridgman, however, protested that, as the railways would only run over and disfigure a few of our venerable ruins, while they would cause the remainder to be better known and preserved; so the innovation in Church and State would merely cut a few lines of clearance and accommodation through our ancient institutions, and would lead us to appreciate better, and preserve in greater perfection and purity, whatever they might leave untouched. 'It might be so,' said I, 'if we knew how to innovate; but I fear that we are likely to be allowed carelessly to destroy far too much of what we have hitherto abused. The fault is our own, and we must pay for it; but we seem likely to pay dear indeed. I do not mean in revenues; I speak of the nation as in fault, and the nation as suffering in the mutilation of many of its noblest foundations; and what is worse, in the disturbance of its relations with the Church. Indeed, I wish I could regard these measures as only mischievous; they seem to border far too closely on sacrilege.' We might have argued the question at greater length, but by this time we were issuing from the shade of the elms, and the first full view of the venerable pile imposed on us a momentary silence. Mr. Pearson had outrun the old sexton with the keys, and presented himself at the gate on our arrival. After a hearty welcome to his friends, the engineer and the Cantab, he looked inquiringly towards me; and, after the ceremony of introduction, I at once proceeded to ask him some questions relating to the Society of which B. had spoken. He replied, that such a Society had lately been formed, and had commenced a collection of architectural models, prints, books, and drawings, for the use of the members, and had already published a full account of the interesting church of Naseby, in Oxfordshire. 'Indeed,' said I; 'this is a constructive age! Here is machinery enough to dye the rising generation as deep as you will of the antiquarian tinge, and to set all England church-building.' 'Well,' said Mr. Pearson, 'I think it will be some time yet before we build a church like this.' So saying, he turned towards the porch, and led the way to the south-west door. The lock made a little resistance, but the old sexton soon made it give way, knowing exactly the point at which a good twist was required. Pearson stood on one side, and Bridgman and myself walked in. I had scarce time to think my usual benediction on entering a sacred edifice, before I was interrupted by his exclaiming, with head raised, and eyes ranging from myself to Mr. Arkwright, 'Now is not this glorious?' And certainly the bold arch which fronted us, with the richly zigzagged font, on a pillar surrounded by four shafts, with legendary capitals, and a broad stone basement, and the opening view of the vaulted nave, had already impressed me with a feeling which more than responded to his exclamation. 'And it looks as if there were "a priest to the temple,"' said I; 'for the whole seems in beautiful order, with the exception of some disfigurements which boast of having been perpetrated in the last century, 'consulibus J. Painter and R. Carpenter.'' 'You are right,' said P., emerging from the porch, with some large sheets of printing paper half unfolded in his hand. 'I only wish you could see Mr. Jones. You would remember his church ever after with the more pleasure.' 'Master will soon be here,' said the sexton, 'for he likes to see all in good order on holidays, and he mostly comes down about this time to look at his church. He dotes upon it, sir; I never saw the like, of all as have been here before, since I've been sexton.' By this time A. was in the chancel, and, looking on the north side, perceived a brass effigy, which, he exclaimed, would do for the next Number of the 'Camden Society's Illustrations,' and he must 'take it off' at once; while P., who knew the church before, was already on his hands and knees on the floor, in a side chapel to the south, rubbing a sheet of paper with a black substance with one hand, while he held it steady with the other. I approached nearer, and saw the features of an old abbot gradually tracing themselves on the paper, from the brass below. 'What is that, may I ask?' said I. 'Shoemakers' ball,' answered P.; you may get it of any currier.' 'What, cobbler's wax!' said I. 'No,' said he, 'it is another thing altogether, and is used for giving shoes their first coat of black. I think you will see that Mr. A. has another plan; at least I observed he had a leather pad in his hand. There is a very fine brass of another abbot on the north side of the chancel.' I turned round, and saw A., as he had said, taking off the other abbot, by the easier process of rubbing black lead, with a greased pad, on silver paper laid over the brass. The features, and all the folds and ornaments of the drapery, came out, as if by magic, at the touch of the leather pad; and in a few minutes the whole effigy, with its canopy and legends, was displayed on four large sheets of silver paper. 'Is not this soon done?' said A. I should have answered, but that we were both arrested by the appearance of a person, who could be no other than the worthy vicar of whom P. had spoken. He had been some minutes in the Church before he came near us, or at least before we perceived him, and as soon as we moved to meet him, P. was at his side, and made us acquainted. 'Go on with your work,' said he to P. 'I do not wish to interrupt you.' 'I would rather rest a minute,' said P., the motion of whose right hand showed evident signs of fatigue. But the Vicar only looked kindly at his old acquaintance, and turned to us new comers again. 'I hope you are not disappointed in our Church,' said he, 'You have taken an early walk.' 'Indeed, sir, it repays us well,' said I, looking along the range of Norman capitals to a superb window of later date, which illuminated the Church from the west end. 'I have seldom seen so fine a specimen of our earliest architecture.' 'It is not common,' said he, 'though there are one or two examples where that style is found with still less admixture of others. Even the roof of the nave, I suppose, is much later than the piers; not only because such a span was rarely attempted at the time when they were built, but because the clerestory, and the corbels themselves bear witness to a hand of the thirteenth century. In the chancel you will observe that they have introduced lighter piers, and shafts of British marble almost like those at Nythe. For my own part I prefer the more rugged simplicity of the Norman style, which in some churches almost rivals the irregularities of nature, and that as it were naturally and without effort.' 'And yet,' said I, 'who can regret the wonderful transformations of Winchester and Gloucester, which show even more genius than the creation of an entirely new edifice. Ought we not, even on principle, to defer to the master mind of William of Wykeham, in architectural taste?' 'Not more,' said the vicar, 'than to the builders of the magnificent shell which inspired him, and on which he turned his remodelling hand, at a time when, perhaps, it was far from being unique. I cannot but suspect that if he had foreseen the cruel mutilations that would be committed by his unworthy imitators, he would never have afforded them an example; although, perhaps, he was right in saving Winchester from their hands, by doing the work thoroughly at once, or so much of it, at least, that few have since dared to attempt improvement.' 'Our present taste,' said I, 'since the fall of the Churchwarden dynasty, has been rather to preserve all we can, and to make additions, when practicable, in the original style. And I cannot think we are too servile in doing so, at least until we have a little more of the promethean fire to accompany the vulgar element that fuses down. But what do you think about our new buildings?' 'Our ancestors,' said he, 'in building, always contemplated the use of the edifice, and that not as a secondary or accidental matter, but as the prime foundation of all their arrangements. 'Indeed,' said I, 'I had imagined that we were the Utilitarians. Our pulpits in the middle aisle, concealing the altar, our galleries, our iron pillars, our stoves, all seem but so many symbols of utilitarianism.' He smiled, and said, 'I did not mean to charge them with utilitarianism, but when I came to this Church, I found the pulpit removed from its place on the north side, and placed here in the very front of the altar; it struck me as being an obstruction to the proper use of a church, which ought, by the harmonious tendency of all its parts, to lead the mind to a sense of the Divine presence, which our moderns are apt to attempt by gaudily painted symbols, and decorations almost idolatrous.' 'You surprise me still more,' said I, 'for surely idolatry at least, if not utilitarianism, or if only a higher kind of it, was the characteristic of our forefathers as opposed to ourselves.' 'I must not venture to deny it,' said he,' 'for I know that there were images introduced in those days into the Church, which were no part of itself, but which were used for really idolatrous purposes within it. The practice of our own times, or rather of those immediately preceding, has been rather careless and profane than superstitious. The error of these times is that men forget God in their building and decorating of Churches, and only remember themselves.' 'I was speaking, said I, 'rather of the better specimens, in which we have imitated these ancient structures most exactly.' 'We will hope,' said he, 'that a better taste is really coming in, but is there not in most of them an evident tendency to make merely an elegant gothic building, not a house of God?' I do not say that this is entirely the case, and yet there are few new Churches that do not bear marks of this deficiency in our apprehensions. And I would advise your societies for the revival of architecture to be very careful that they do not minister to a mere fancy for building, instead of keeping that noble art in its just and honourable subordination. I am sometimes pained by the behaviour of those who come to idolize our antiquities here, instead of considering them as the mere instruments of Divine Worship. Whether they criticise or admire, they are apt to offend equally against the reverence which is due to sacred places. For myself I would rather carry on our present conversation out of doors; but even then I should not feel secure against all danger of offending in the same manner as they do, though I hope I should not do it in the same degree, for when thought itself enters a Church, it ought to enter it with reverence, as being the House of God, and the gate of Heaven.'

But I must not trouble you with any more lengthened account of our conversation—suffice it to say, that we left the Church soberer and wiser than we entered it, and determined to stay and attend the service for St. James's Day at Mr. P.'s Parish Church.

C. M.

POETRY.

LATIN HYMNS.

Jactamur heu quot fluctibus!
Spes una de cœlis nitet;
Illuc et ora tollimus,
Et mittimus suspiria.

In vota præcurris, Pater,
Magnamque protendis manum:
Jam fulta tanto robore,
Surgit potens infirmitas.

Quæ sæva nos premunt mala
Vinces, malis potentior;
Te nostra duræ sentiet
Mens servitutis vindicem.

Quin vile corpus, Filii
Fulgore donabis tui;
At illa venalis patet
Multo labore gloria.

Felix labor quem recreas
Tam splendidâ rerum vice!
Fletu quis æternum brevi
Neget pacisci gaudium?

Sit laus Patri, laus Filio;
Utrumque qui nectis, Deus
Utrique compar, sit tibi
Laus sempiterna, Spiritus.

TRANSLATION.

On the dark waves how are we tempest-driven!
Our single hope is glimmering forth from heaven;
Thither we lift from far our straining eyes,
And, sighing, long.

But thou, O Father, comest forth to meet us;
Thy hand of power is stretching out to greet us;
And, on that strength supported, we arise,
In weakness strong.

Though mighty are the evils that oppress us,
Yet thou art conqueror, mightier far to bless us;
Our spirit waits thy coming, to uncoil
Her galling chain.

And thou wilt come, this grovelling clay renewing,
With all the fulgence of thy Son enduing;
But we must pay the price of heavy toil
Such bliss to gain.

Oh happy toil! the freshening hope possessing
Of yonder gorgeous heritage of blessing;
O who would grudge, for bliss of endless days,
An hour of tears?

To Father and to Son be praise unending;
And unto Thee, who both in one art blending,
Spirit, co-equal God with both, be praise
For endless years.

Grates, peracto jam die,
Deus, tibi persolvimus,
Pronoque, dum nox incipit,
Prosternimus vultu preces.

Quod longa peccavit dies,
Amarus expiet dolor;
Somno gravatis ne nova
Infligat hostis vulnera.

Infestus usque circuit,
Quærens leo quem devoret;
Umbrâ sub alarum tuos
Defende filios, Pater.

O quando lucescet tuus
Qui nescit occasum, dies?
O quando sancta se dabit,
Quæ nescit hostem, patria?

Deo Patri sit gloria,
Ejusque soli Filio,
Sancto simul cum Spiritu,
Nunc, et per omne seculum.

Translation.

Father, the day is done, and now
To Thee our thanks we pay;
And, at thy feet, with prostrate brow,
Our lowly prayer we lay.

This day's transgressions let us weep
In bitter penance pain;
Lest, while we lie, opprest with sleep,
The foe should smite again.

That lion, ever circuiting,
Seeks whom he may devour;
But, Father, 'neath thy sheltering wing,
Safe may thy children cower.

Oh! when shall gleam that morning's sun,
Whose light shall never die?
When shall that holy home be won,
Which knows no enemy?

All praise to God the Father be;
All praise to God the Son;
And Holy Ghost, all praise to thee,
Now, and till time be done.

JOURNAL OF BOOKS.

Practical Truths from Homely Sayings[*].

All who have thought much on the subject must be convinced of the great power of proverbial sayings over the minds of people for good and for evil. Persons who have formed a habit of using words, and seeing into things, for themselves, do not want them. But those who are much occupied from their early years with the cares of this life, find them a help to their thoughts and expressions, and will be sure to resort to their use in a greater or less degree. Sayings do not often pass into proverbs unless they are cleverly expressed; they are easily remembered, and contain either some truth, or the show of it, bearing immediately upon action. They are the bank notes and bills of exchange of expression; saving our calculation and being convenient for transmission, inasmuch as they contain a large amount in small compass. They are passed from mouth to mouth, conveying some ready and familiar meaning, and often satisfy the mind by giving a colour, true or false, to the circumstance to which they are applied, and gratify both the speaker and hearer, by the appearance of a new application of something that they knew before.

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[*] Hatchard and Son.

Great benefit may indeed be derived from the use of proverbs when they are sound in word and doctrine, and are rightly understood. The application of a true proverb may often suggest a higher view of a passing event, and may show its order and connexion, to a mind, which, from the want of being duly exercised, would otherwise grope in darkness. A form of sound words, as a proverb ought to be, circulating through a people, is a light and a comfort to thousands. But too often the tendency of proverbs is in the contrary direction. Many of those that are most in use are the vulgar maxims of worldly experience;* several of these look as if they were true while they raise one duty at the expense of another, or excuse some fault by comparing it with a greater;† others are used so as to substitute general facts for principles,‡ while many involve a most irreligious and enervating reference to fate.||

If there is any truth in these remarks, the design of 'Practical Truths from Homely Sayings' is not an unimportant one. The author has endeavoured to connect the Proverbs that are most in use with 'Scriptural precepts, examples, and encouragements,' so as to give them a Christian meaning. This design has been accomplished on right principles, and with much good sense. The method pursued has been to exemplify each proverb by a little story, and then to illustrate it by the most apt references to the Bible and the services of the Church. The stories are told with beautiful simplicity, and with a full knowledge of the feelings and habits of those persons who work for their daily bread.

In the case of several proverbs of doubtful tendency, the author has most successfully brought out the best side by viewing them in connexion with some of the proverbs of Solomon or some other parts of Holy Scripture. In one or two instances of those which are hopelessly wrong in their meaning, the fallacy is exhibited in a very instructive manner. The following extract (which we fear we have considerably injured by abridgment) shows something of the author's peculiar power.

'HE IS NO ONE'S ENEMY BUT HIS OWN.'

"'Pray,' said a gentleman one day to a shopkeeper in a little village, can you recommend to me a good joiner? I have just engaged to take Ashgrove-house, and wish to make some alterations before I move my family into it.' 'Why, sir, there is a capital joiner here, one of the best workmen in all the country round, but I cannot answer for his doing your job quickly, for he is sadly idle, and fond of company, and playing at cards and skittles, and such like amusements; the greater the pity, for he is as good-natured a man as ever lived, one who would not hurt a creature—in

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* 'Every man has his price.' 'Take care of number one.' &c.

† 'Be just before you are generous.' 'Soon up soon down.' &c.

‡ 'Honesty is the best policy.' &c.

|| 'It never rains but it pours.' 'Misfortunes never come single,' &c.

truth, he is '*no one's enemy but his own*.' Here another customer coming in, the gentleman walked away, thinking to himself, '*No one's enemy but his own*, rather an uncommon thing that; *I* never knew any man who was *his own* enemy, without being the enemy of *many others* besides; however, we live, or *ought* to live, to learn, and perhaps I may find reason to change my opinion.' "—Mr. Hudson then proceeds to the cottage of Harry Laing, and finds it just such as might be expected. A most interesting conversation follows between him and Laing's wife who tells a sad story of her troubles in a most natural manner.—" Mr. Hudson promised to call again and use his influence to reclaim her husband from his evil ways. 'And this is the man,' said he to himself, 'who is '*No one's enemy but his own!*' What a cruel one is he not to his poor wife and children!' As Mr. Hudson walked homeward he met a party of persons, two of whom he found were constables, conducting a young man to a neighbouring magistrate. Upon inquiring his offence, he found that that he had broken open a box belonging to his master and taken from it many valuable articles. 'It is a sad affair, sir, a very sad affair,' said a person standing by; 'that youth is the only son of a widowed mother, and a short time ago was her stay and support; but he worked with a joiner called Harry Laing, a thoughtless dissipated man, and, led away by his example, took to gambling, drinking, and ran into every kind of excess, to carry on which he has now had recourse to robbery. I am afraid it will go hard with him, and that he will at least be transported for life, as this is not a first offence.'"—This circumstance is the death of the youth's mother.—"'O Harry Laing, the good-natured, kind-hearted man! '*No man's enemy but his own!*' thought Mr. Hudson; 'here I find you leave your affectionate wife and innocent babes, to want and anguish; corrupt a young man, and bring him to ruin, and cause thereby the death of his widowed mother! '*No man's enemy but his own*,' indeed! Would that people would leave off these foolish, false, and really *wicked* sayings, which lead many to think but too lightly of sin! 'O that they would indeed! they little know what evil they occasion, nor consider how utterly untrue is what they assert! No man *can* be his own enemy without being also that of others—Each human being is in some measure united to other human beings, as link to link in a chain; injure, or weaken one link, and those adjoining it are weakened and injured also; be a foolish, or vicious person yourself, and in like manner those connected with you are corrupted and hurt. There probably exists not the man who has not influence over at least *some one;* scarcely any who has it not in his power to make many others better or worse, sadder or happier, by his conduct. Do not think you *can* live only to yourself. Every deed, every word, nay perhaps every look, has some effect upon others—good ones, to check sin, and to foster virtue; bad ones, to lessen the horror of evil, and to corrupt the heart. You whose dispositions are naturally easy, and readily influenced, take warning by this sad history of Harry Laing, a history to which there are but too many similar. Beg of *God* to uphold you. When your feet tremble on the waves, when you are yielding to temptation, and beginning to sink, cry like Peter, 'Lord, save me,' and the compassionate Jesus will stretch forth his hand, and support you. 'Be strong,' 'be of good courage, and he shall strengthen thine heart—wait, I say, on the Lord.' Pray in the words of thy holy church: O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright, grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord;'* and remember with thankful rejoicing, that to the naturally yielding, timid, and fearful, even to the feeblest, who calls upon God, through his Son, he says, 'Fear thou not, for I am with thee; be not dismayed, for I am thy God; *I* will strengthen thee, yea *I* will help thee, yea *I* will uphold thee with the right hand of my righteousness.'

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* Collect for Fourth Sunday after Epiphany.

We could willingly extend our quotations from the section on 'A good beginning makes a good ending,' of which the Author makes a singularly beautiful application to Holy Baptism; but we hope our readers will turn to the work itself.

To others who are not so possessed as we are with the importance to a People of true proverbs well understood, this little book will have interest of a less exclusive character. As a simple and most interesting manual of Christian morals, it deserves our warmest praise; and we have seldom seen a work better calculated to be generally useful and interesting to the class of readers for which it was written.

Græcæ Grammaticæ Rudimenta. In usum Scholarum[*].

This is the second edition of a Grammar professedly written *in usum Scholarum*, for the use of schools in general. That is, it is not an Eton Grammar, or a Westminster Grammar, or a St. Paul's Grammar, but is meant for every school, public or private, in the kingdom.

We need not say what a blessing it would be, if the book were to prove worthy of the title it assumes, and if (supposing it to prove worthy) it were to be received by all our great schools. Of course all other smaller schools would follow and we should have, what is so devoutly to be desired, a UNIVERSAL GRAMMAR. We should not then have babes put to suck at one grammar, and fed with meat from another: we should not then have private schools distraught by the divided counsels of those for whom they cater;—one boy having to learn one book and one another, according as he is destined for the foundation of Henry VI. or of Elizabeth. All would continue to walk in the same paths that they began in. For there would be no encouragement, nay hardly any opportunity, to stray.

We earnestly beg all friends of Education to look into the matter. It is no trivial question. Holding, as we do, that Grammar must form the basis of all sound mental Education, we gladly take the opportunity afforded by the appearance of the book before us to enforce on our readers the fact, that THE STATE OF GRAMMAR-LEARNING IN ENGLAND CRIES FOR AMENDMENT.

The book in question is intended to assist this process of amendment. It is well known to be drawn up by Mr. Charles Wordsworth, Under-master of Winchester. The name of the author alone promises much, and we are glad to see from the preface to this edition, that his work has been already adopted by the great schools of Harrow, Rugby, and Winchester. But before we speak of its claims to universal reception, we will venture a few remarks on the point at issue, viz. *the means of amending Grammar-learning in this country.*

Now the Grammar at present in most general use is the Eton. Other grammars, new or old, can count but few schools among their adherents. The Eton is still used (or *was* before Mr. W.'s book appeared), at all public schools except the Charterhouse, St. Paul's, and Westminster, and at the great bulk of private schools throughout the kingdom.

If then any grammar now in use could prefer claims to universal reception, that grammar by general consent would be the Eton.

Yet few persons, however bigotted Etonians, would be found hardy enough to maintain this proposition. The book is quite unworthy to prevail so generally as it now does, far less to be introduced into places where it is not now admitted.

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[*] Londini, apud Joannem Murray, 1840.

This is no rash assertion. We say, and we challenge disproof, that the Eton Grammar (Latin as well as Greek, though now we have to do only with the Greek), is quite full of faults; and Eton should be ashamed of her scholars that none have been wise or bold or industrious enough to point out those faults and correct them.

It is no disgrace to the *authors* of the Eton grammar, that this should be so. Only remember that it was written more than two centuries ago; that since then France, Holland, England, Germany, have teemed with great scholars; acute, ingenious, industrious, philosophic men, who brought all their powers of mind and stores of learning to bear on Classical Literature; that by their labours the text of the ancients has been explained, illustrated, compared, amended; that in the mass of volumes written for these ends the principles of grammar have been perpetually under review, discoveries have been made, scattered facts arranged under general laws, things half understood explained, and things utterly unknown brought into full light.

The authors of the Eton Grammar, were they recalled to life, would be the first to confess that a complete reform of their book was long ago become necessary; that classifications should be altered or modified; and numberless particulars added or corrected. None so ready as they would be to allow that they were under disadvantages many and great; for that they had first to collect materials (and that from writings then in a very corrupt state), and then throw them into form; they had all the work to do themselves; they were pioneers and fighting men; they had to quarry the stone, rough-hew it, shape it for use, and build with it.

We would throw no blame on those good men. We would rather give honour to their names, for that they did so much, and (considering all things) did it so well. But let not this due honour sink into superstitious reverence. Let us not, for their sakes, resolutely oppose all improvements and amendments in art; let us not, like some virtuosos, regard a thing as good and fair, simply because it is old; let us not be so blind, as to look on blemishes as beauties.

Yet the scholars of Eton have been guilty of this or something like it, if not speculatively, yet in practice. Their grammar remains scarcely altered from the time it was first published. Glaring faults (as we have said), even misprints have been handed down from age to age. False principles of grammar have been planted in the mind of successive generations.

So then, no one can dream of proposing the Eton Grammar—*as it stands*—for the Universal Grammar. And there is no other old grammar that need come into the question,

It remains that the Universal Grammar we desire should be either entirely new, or constructed on the basis of the Eton Grammar. Many persons would wish to see the former course adopted. Mr. Wordsworth has taken the latter. We do not think any better statement of the comparative merit of the two methods can be given, than that which he has furnished in his preface.

When he took in hand the Reform of Grammar-learning, he saw (he says) that there were two modes of proceeding. "Poteram enim vel novam omnino, secundum ea principia quae recentioribus Grammaticis (maxime in Germania) placent, Grammaticam adornare, vel veterem illam [sc. Etonensem] mendis purgatam et supplementis idoneis auctam denuo edere. Priorem rationem multi jam iique non indocti viri nuper secuti sunt,—quo successu dixerint alii: posterior adhuc tentanda erat. ILLA *quidem specie simplicior est; regulis paucioribus utitur; si linguæ philosophiam (quam vocant) spectas, ad veritatem fortasse propius accedit.* HÆC *molestiae discentium occurrere ante omnia vult; subtilioris scientiæ argutias, ut a puerorum disciplinâ alienas, procul ablegat;*

rerum effectus, magis quam causas respicit ; simpliciores regulas multitudine exceptionum lucrari nolit. Quod si res de integro agenda esset, illa fortasse probabilior ; haec certe ad praesentem scholarum statum magis accommodata : neque enim leve est, in publico puerorum seminario, certo quovis tempore institutionis quasi flumen perenne in novum omnino alveum convertere . . . . . Itaque . . . . . id in animo habui :—veterem libellum Etonensem, utpote celeberrimum et in plerisque jam scholis diu usurpatum, ita denuo ad incudem revocare, ut abundantia resecarem, omissa supplerem, errata corrigerem, rationem tamen pristinam ec methodum operis, quoad fieri posset, conservarem."

We must own our hearty concurrence in these principles, granting that the arrangement of the Eton Grammar does not always agree with what the philosophy of language teaches, yet its great convenience is a sufficient reason for keeping to its main lines. What a boy has to learn are chiefly *facts*. And as facts may, for the most part, be learnt in an independent form, it is very little matter to the truth whether they be learnt in this order or in that. Very little will be gained, in respect of absolute truth, by a strictly accurate metaphysical order ; very little will be lost by a technical arrangement, convenient for keeping in the memory and for ready reference. Even Buttman, one of a nation not apt to fear the application of abstract principles, shrunk from carrying conclusions of metaphysics into the technical departments of grammar, and did much towards preserving the old forms.

Mr. Wordsworth, then, contents himself with a full, clear, accurate enunliation of the grammatical facts of the Greek tongue. In some matters, as for instance the irregular forms of verbs, we believe he is fuller and more accurate than any other existing work. He has kept as close as possible to the old Eton Grammar, never deviating without good cause. The organic changes he has made are very few : indeed we could have wished them a little more numerous. We should have been glad, for example, to see such distinctions annihilated, as that of the optative mood, and the perfect middle. Mr. W. points out in § 40 obs. that the Optative *is* a subjunctive of past time. We wish he had made it so in name also. This is a classification of the old grammars that really does prejudice to the true principles of language, and does not (as far as we can see) give any countervailing advantage, though we would never admit this plea, except (as we have said) where the truth is not concerned. We trust that in another edition Mr. W. will be a little more bold, and we say this with the more confidence, as we see that in his second preface he declares himself willing "to change, add, and correct," whatever may be proved to him to be advisable.

However, as a whole, we have no faults to find with Mr. W.'s book. It is written on the principle we approve ; in very excellent Latin (which we are very glad he has preserved ; for Latin rules cling to the youthful memory twice as closely as English) ; a multitude of additions and corrections have been made throughout the book ; and on the whole we should say the work could hardly be better done. THIS GRAMMAR WELL DESERVES TO BE ADOPTED AS THE UNIVERSAL SCHOOL GREEK-GRAMMAR.

We say the *School* Greek-grammar, because for our Universities, and perhaps for the upper forms of schools, we want one of a different kind : one namely that would go into the questions which Mr. W. has studiously omitted, explaining the structure of language, as well as stating facts ; taking words not merely as composed of letters and hung together by certain arbitrary rules, but as exponents of thought and connected by the operations of the mind. We *want* such a book, we say. For such we *have* not. Sundry translations we have from the German, of which that most used is Matthiä's, the best probably Buttman's. But Matthiä's is rather a mass of matter to make a grammar from, than itself a usable, instructive, philosophical grammar; and Buttman's is (in the Syntax) confessedly incomplete. We see a grammar from Kühner's German work, by Mr. Jelf of Christ Church, Oxford, is advertised for publication, and we are very glad to see it. For Kühner's work is, on the whole, we think, the best that has appeared in Germany. And if Mr. Jelf will so alter it as to suit the English mind, striking out much of the abstract terminology that so delights the Germans, and substituting a plain intelligible explanation, he will render a great service to the public. We wish there was some understanding between Mr. Wordsworth and Mr. Jelf. It would be a great point gained, if the school and higher grammar in use harmonized as much as possible. We shall never forget how much we were at a loss, when first we passed from the plain and easy paths of our School Grammar into the entangled wilderness of Matthiä.

But this is beside our purpose. All that remains is to congratulate all friends of Education on the success of the book before us, and express our wish that this success may go on increasing. We are anxious to know what Eton is about. After the *exposé* of their present grammar, which any one can make for himself by comparing it with Mr. Wordsworth's, they cannot think of continuing to use *it*. Can they hope to get the same work better done than Mr. W. has done it? If not (and it would not be easy), we trust they will adopt Mr. W's at once, without suffering pride or prejudice to interfere. The work which Eton should have done for herself, has now been done for her by a master hand, but with more delicacy and respect for the book she calls by her own name than she had any right or reason to expect. There may be objections to her adopting it, that we know not of; but we trust they are not unconquerable. At all events, we do sincerely hope that this great school will come forward and do what in her lies towards consummating that end which all friends of sound education must most devoutly wish for—the reception of a Universal Grammar. Little can be done without her aid; with her everything.

L.

DIARY OF THE MONTH.

CATHEDRAL CHAPTERS.

AUGUST 11th.—The Queen this day gave the Royal Assent to the Ecclesiastical Duties and Revenues Bill, the subject of which has been frequently noticed in this Magazine; which notices, we trust, have either found or awakened a deep interest in our readers. We now give a summary of the Act as it has finally passed, with a few explanatory notes:—

FUTURE STYLE OF CHAPTERS TO BE UNIFORM:

The Members of Chapter in every Cathedral and Collegiate Church are henceforth to be styled Dean and Canons. § i. [At Manchester the Dean was before called *Warden*, at St. David's *Precentor;* and in some chapters they were *Prebendary Canons*, *Canon Residentiaries*, or *Residentiaries*.]

CATHEDRAL CHAPTER OF OXFORD NOT AFFECTED:

The Act does not touch the Cathedral Chapter of *Oxford*, except by annexing a canonry to the Lady Margaret's Professorship of Divinity, and two others to two new Professorships to be founded by the Queen. § v. vi. vii. [This is only the application of a principle previously acted on. The new professorships are to be of Biblical Criticism, and Ecclesiastical History.]

WHAT CHAPTER OFFICES IN THE OTHER CATHEDRALS NOT AFFECTED :

In the Cathedral Chapters of *Canterbury*, *Durham*, *Ely*, and *Westminster*, *six* Canons; in those of *Winchester* and *Exeter*, *five ;* in those of *St. David's* and *Llandaff*, *two ;* and in all the rest, *four ;* are left untouched, § ii. a new Canonry being founded in each of those of *London* and *Lincoln ;* § xvii. Besides these, *two* Canonries of *Ely* are to be annexed to *Cambridge* University Professorships, § xii: *nine* are retained which had been previously annexed to various Archdeaconries, Parishes, and Headships of Colleges. § xv.

SUSPENSION OF THE FUNCTIONS OF CERTAIN CANONRIES :

The remainder of the Canonries of each Chapter are to be *suspended* [i.e. no new appointments made when vacancies occur]: viz. *seven* canonries at *Winchester ;* § x. *six* at *Canterbury*, § iv. and *six* at *Durham*, *Worcester*, and *Westminster*, respectively; § viii. *three* at *Exeter*, § xi.; *two* at *Bristol*, *Chester*, *Ely*, *Gloucester*, *Lichfield*, *Norwich*, *Peterborough*, *Ripon*, *Rochester*, *Salisbury*, and *Wells* respectively, § xiii.; *one* at *Hereford*, § xiv.; and all Canonries but two are to be suspended at *St. David's* and *Llandaff*, § xix.

PROVISION FOR REMOVING THE SUSPENSION FROM, AND RE-ESTABLISHING ANY OR ALL OF THESE CANONRIES :

The suspension may be removed by the Commissioners; first by the annexation of one Archdeaconry to a Canonry in any diocese in which all but four are suspended; and 2nd, on the re-endowment of the canonries: (1st) by the Chapters out of their own Corporate Revenues; (2d) by any other persons with any private funds in money, lands, or tithes; (3d) by the annexation of suitable Benefices or other Preferment by Bishops, Chapters, or Private Patrons; according to plans to be proposed by the Chapters. § xx. [This last provision will enable Canonries to be restored in union with Theological Professorships, Masterships of Training Schools, and other like offices immediately connected with the Education of the Dioceses.]

MINOR CANONS :

The Commissioners are to regulate the numbers of the minor Canons (including Vicars, Vicars Choral, Priests Vicars, and Senior Vicars) so that in no Cathedral they shall be more than *six* or less than *two*. § xiv.

NON-RESIDENTIARY PREBENDS, AND OTHER CATHEDRAL OFFICES AND DIGNITIES :

The whole of these Prebends, Sub-deaneries, Chancellorships, and other offices connected with the Cathedrals, remain unimpaired in their numbers and in possession of all their former rights and privileges, excepting that of the patronage of livings, but no future holder will have any claim on the revenues. § li.

In those Cathedrals in which there are not already any such Non-residentiary Prebends or other Dignities or offices, there shall be founded 'Honorary Canonries' to the number of *twenty-four* in each Cathedral. § xxiii.

COLLEGIATE CHURCHES NOT BEING CATHEDRALS :

Manchester being about to be erected into a Bishopric, is treated like the Cathedral Churches: as is the Queen's Free Chapel of *Windsor* in which last *eight* Canonries are suspended. § ix. *One* Canonry in *Southwell* Church is annexed to the Archdeaconry of *Nottingham*, and all the rest are suspended. § xviii. The non-residentiary Deaneries of *Wolverhampton*, *Middleham*, *Heytesbury*, and Brecon, are *suppressed*. § xxi. The Prebends and other offices in these Collegiate Churches are all preserved, as in the Cathedrals, without their revenues. § li.

PATRONAGE :

All Deans to be appointed by the Queen. § xxiv. All Canons (except three of *St. Paul's* remaining to the Queen) by the several Bishops. § xxv. All minor Canons by the several Chapters. § XLV. All Deans, Archdeacons, and Canons, must be priests of at least six years' standing, except where the Canonry is annexed to a University office.

Chapters retain their corporate patronage of Livings, but with some restrictions in the choice of those they nominate, § xliv. The Patronage held by the members of Chapters or by Non-residentiaries in right of separate estates, transferred to the several Bishops, § xli.

REVENUES:

The Chapters retain their *Corporate* Revenues; but paying over the shares of the suspended Canonries to the Commissioners except at *Chester*, *Lichfield*, and *Ripon*, § xlix. The separate states of the Prebends of *Burgham*, *Bursalis*, *Exceit*, and *Wyndham*,* and of all Prebends or other Dignities permanently annexed to Bishoprics, Archdeaconries, Professorships, &c., remain untouched, § li. The estates of the five Prebends of *Chulmleigh* are annexed to the Rectory of that parish, § lxi. Certain other revenues (corporate and separate) of Chapters and of Non-residentiaries are to be annexed to Archdeaconries, Parishes, Colleges, and Chapters whose corporate funds are insufficient, § xxxvi xxxvii. xxxviii. xxxix. xl. lii. lxii. lxiii. lxiv.; and all other separate estates (not thus excepted) are to be vested in the Commissioners. The Chapters of *Durham*, *St. Paul's*, *Westminster*, and *Manchester* are to pay to the Commissioners such portion of their Corporate Revenues as shall leave to the Dean of *Durham* £3000 a-year, and to the other three Deans £2000 a-year each; and to each Canon in each of these four Churches £1000 a-year. § lxvi.

Out of the Common Fund thus accruing to the Commissioners, they shall (where necessary) augment the incomes of Deans to £1000, and of Canons to £500 each, in every Cathedral Church in England, and of the Deans to £700, and the Canons to £350 in those of *St. David's* and *Llandaff*. § lxvi.

And the remainder of the fund shall be appropriated to making additional provision for the cure of souls in parishes where such assistance is needed. The real property is to be actually conveyed and assigned for this purpose; and if it be tithe, consideration is first to be had to the spiritual wants of the place whence it accrues. § lxvii.

CHAPTERS OF ST. ASAPH AND BANGOR:

Changes in these Chapters left for future enactment. The Bishops meanwhile allowed to appoint to the vacant Non-residentiary Prebends, which are to confer no title to Revenues. lx.

COMMISSIONERS:

The Commission, by whom this Act is to be carried into effect, to consist of the previous Ecclesiastical Commission with the addition of all the Bishops of *England* and *Wales*, the Deans of *Canterbury*, *St. Paul's*, and *Westminster*, six Judges, and six Laymen, four to be appointed by the Queen, and two by the Archbishop of Canterbury. § lxxviii.

The Act also contains provisions for suppressing Sinecure Rectories or annexing them to Cures of Souls; and for making consolidations or divisions of Benefices. § xlviii. lv. lxxii.

Such is the final result. Five years ago, Mr. Hume and his supporters threw out a Bill (which would otherwise certainly have been carried) for *suppressing* all but the Dean and four Canons in each Chapter, on the ground that it did not go far enough, and that they hoped for a more thorough measure next year: nay, when the Bill went up to the Peers this year, the proposed suppression was hardly less sweeping, though there was a provision for the restoration, by re-endowment, of the Residentiary Canonries; but, as the Act has finally passed, not a single cathedral office has been *suppressed*, but only the four non-residentiary deaneries of churches, which are not cathedrals. They have "taken the goods," indeed, but they have "given us the persons;" and, therefore, we have surely far more reason to rejoice than to mourn. And though the loss of all the revenues must be severely felt, yet it is, after all, upon men, and not upon money, that the work of God and the country depends; and the speeches and pamphlets of the bishops, and clergy, and laymen, who opposed the Bill, show that they all understood this so clearly, that there can be no room for doubting that our churches will rise, with renewed and increased energy, from the effects of this blow. The non-residentiary Prebends (of which the great practical use was shown by Mr. Acland) * will, we doubt not, be gradually re-endowed; but the first thing seems to be the removal, by re-endowment, of the *suspension* of the canonries. There is wealth enough—surely there is piety enough—in the country, to make many a man "a repairer of the breach, a restorer of paths to dwell in." No doubt some well-considered suggestions, as to the best methods to be pursued for this end, will appear before long from those who are well competent to make them. We shall probably return to this subject; meanwhile, we hardly refrain from reciting such as we know of the names of the men, in and out of Parliament, who fought so nobly for their Church and country (for it is the cause of the country no less than of the Church) against the overwhelming combination of friends and foes, and who, at the last, have so greatly triumphed too—

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* Founded by Bishop Shyrborne in the cathedral of Chichester, as a means of 'applying the spur to the studies of literature' of the members of Winchester College and New College.—*Morning Herald, of Aug.* 7.

> They conquering through God, and God by them:

but they will be better pleased that we recognise the hand of the Lord of our Church and nation, who in judgment has remembered mercy, and who has given us so signal a pledge that He is present, reigning over us, and that "His loving-kindness will He not utterly take from us," and "His covenant will he not break." E. D. W.

NATIONAL SOCIETY.

Aug. 24.—Last month we mentioned that an arrangement had been made by the heads of the Church with the Committee of Council on Education, as to the right of inspecting Church of England schools for elementary instruction. The following letter has since been addressed by the Secretary of the National Society to the managers of National Schools, aided by public grants through the Lords of Her Majesty's Treasury, and, therefore, not subject to inspection.

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* I shall do my best to propose clauses preserving the non-residentiary stalls in all cases of the old foundations, and giving power to all of the new foundations to found similar stalls out of the surplus funds, in order, to enable the Bishops to collate rural deans to those offices. To this point I can speak from experience in the county with which I am connected, where I know that the clergy are most desirous of exerting themselves for the advancement of diocesan education, and feel the want of such connecting links between the rural deans and the chapter, and the consequent want of an effectual organization. I have another practical testimony from an eminent archdeacon, in a diocese which contains two counties. The Cathedral is not in his archdeaconry; and he states that, while there is an equal desire, in both counties, to act with the Bishop, there is a marked difference as to the facility of making any combined movement for the building of churches, or the supply of funds for schools; and that if seven minor stalls could be connected with the rural deaneries, with a stipend just sufficient to pay the expense of journey to and from the Cathedral, it would give opportunities for consultation and action which would be of the greatest benefit to the Church.—*Mr. Acland's Speech in the House of Commons.*

National Society's Office, Sanctuary, Westminster,
12th August, 1840.

REVEREND SIR,

I have the honour to inform you, that in consequence of communications between the Lord President of the Council, and His Grace the Archbishop of Canterbury, the Committee of Council have laid before Parliament the following minute, preparatory to the vote for education this year:—

"1. That before any person is recommended to the Queen in Council to be appointed to inspect schools receiving aid from the public—the promoters of which state themselves to be in connexion with the National Society, or the Church of England—the Archbishops of Canterbury and York be consulted by the Committee of Privy Council each with regard to his own province; and that they be at liberty to suggest any person or persons for the office of inspector, and that no person be appointed without their concurrence.

2. That the inspectors of such schools shall be appointed during pleasure; and that it shall be in the power of each Archbishop at all times, with regard to his own province, to withdraw his concurrence in such appointment, whereupon the authority of the inspector shall cease, and a fresh appointment shall take place.

3. That the instructions to the inspectors with regard to religious instruction, shall be framed by the archbishops, and form part of the general instructions to the inspectors of such schools, and that the general instructions shall be communicated to the Archbishops before they are finally sanctioned.

That each inspector shall, at the same time that he presents any report relating to the said schools to the Committee of the Privy Council, transmit a duplicate thereof to the Archbishops, and shall also send a copy to the Bishop of the diocese in which the school is situate for his information.

4. That the grants of money be in proportion to the number of children educated, and the amount of money raised by private contribution; with the power of making exceptions in certain cases, the grounds of which will be stated in the annual returns to Parliament.

5. That a minute embracing these points be laid before Parliament."

At a meeting held on the 15th instant, the above minute having been read by his Grace the Archbishop of Canterbury to the Committee of the National Society, the following resolution was unanimously agreed upon:—

"That the best thanks of the Committee be conveyed to his Grace the President, for the trouble he has taken in conducting the negociations with the Committee of Council, and for concluding an arrangement by which the National Society is enabled to resume its recommendation of cases for aid, out of the sums voted by Parliament for education."

You will perceive that, by the arrangement now agreed upon, the objections stated by the National Society to the plan of inspection proposed by the Committee of Council have been removed. It is provided that the two Archbishops are to be consulted by the Committee of Council in the nomination of inspectors of Church of England schools; that no such inspector is to be appointed without their concurrence; and that any person so appointed will retain his office, only so long as he is approved by the Archbishops, who, by withdrawing their sanction, may at any time cancel his appointment. Thus the inspection will be "derived from, and connected with, the authorities of the National Church."

Again, the general instructions under which the inspector is to act, will not be finally sanctioned till after they have been communicated to the Archbishops, who will thus have an opportunity of observing upon any points which may even indirectly bear upon religious teaching; while that part which has a direct regard to religious instruction, is to be framed by the Archbishops. Provision is further made, that a duplicate of the Report on each school shall be sent by the inspectors to the Archbishop of the province, and that a copy shall also be transmitted to the Bishop of the diocese.

To give the above provisions additional authority, the Committee of Council have laid before Parliament the above minute, and have satisfactorily explained, that they have no intention of interfering with the discipline and management of schools, but will rely upon the friendly suggestions of the inspectors, the good sense of the managers, and the influence of public opinion, for the introduction of every necessary or valuable improvement.

The Committee of the National Society are of opinion, that the visits of a judicious inspector, acting under such an arrangement, cannot fail to be highly beneficial; and they are especially desirous that all schools, which have been at any time aided by public money, should be open to inspection, in order to satisfy Parliament that its bounty has been usefully applied. I should be happy, therefore, to be enabled to inform the Committee of Council, that you will be ready to admit any duly authorised inspector who may be appointed to visit your schools.

I have the honour to be, Reverend Sir,
Your faithful and obedient servant,
JOHN SINCLAIR, Sec.

The following Letter also, which has been sent by Mr. Sinclair to R. W. S. Lutwidge, Esq., Honorary Secretary to the Subscription Committee, in aid of the National Society, will be interesting to our readers:—

National Society's Office, Sanctuary, Westminster,
10th August, 1840.

SIR,

I had the honour to receive your letter of the 3rd instant, inquiring in what relation the National Society now stands to the Committee of Council on Education; and whether applicants for Government assistance in building Church of England schools are encouraged, under the new arrangements, to seek the recommendations of the Society.

In reply, I have the pleasure to inform you, on the authority of the Lord President of the Council, " That the Committee of Council will continue to receive recommendations from the National Society; and that, although not precluded from receiving and considering others, they will listen to those of the Society with the greatest attention and desire to comply with them, so far as the circumstances of the case, and the means at their disposal, will admit."

To this highly satisfactory statement I have only to add, that the National Society does not confine its recommendations to schools in union with itself, but is prepared to recommend any Church of England school, whether united or not, which appears to be a proper object of Parliamentary bounty.

I have the honour to be, Sir,
Your faithful and obedient servant,
(Signed) JOHN SINCLAIR, Sec.

R. W. S. Lutwidge, Esq.,
&c. &c. &c.

⁂ There was an oversight in one of our former Numbers which we take this opportunity of correcting. The notes on Horace, at page 40 of the July Number of this Magazine, are those which are referred to in page 39, as designed to elucidate the principle advocated in part of Mr. Girdlestone's letter on a "New Edition of School Classics." The notes were contributed by the Rev. W. A. Osborne, Head Master of Macclesfield Free Grammar School.

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THE

EDUCATIONAL MAGAZINE.

OCTOBER, 1840.

CONNEXION OF THE CLERICAL AND PROFESSORIAL FUNCTIONS.

The connexion of the clerical office with parochial instruction, however much questioned, or however difficult to be realized in practice, seems in theory to be acknowledged by all. The connexion of the clerical office with the duties of a Collegiate Tutor, though not perhaps so universally admitted, is yet sufficiently obvious, and can hardly be questioned by any one who has read the irrefragable statement of it in the last number of the "Quarterly Review." But the connexion of the clerical office with the Professorial chair seems not to be equally recognised; probably from the fact that, whereas the Parochial Teacher and the Collegiate Tutor have never entirely ceased to exist, the Professorial office in our Universities has sunk so completely into abeyance, that men have not, as in the two other cases, had its true nature forced upon them; nor, consequently, been led to study its true relation to the general system of Education.

The question, however, can now no longer be overlooked. Even if the attempt to revive the Professorial office did not in itself call upon men to consider whether it ought to be united with, or dissevered from, the office of a Christian Clergyman, the proposal to annex the stalls of Christ Church to Professorial chairs calls at once for the immediate and practical attention of all who have thought on the subject; and it is with a view of facilitating this inquiry, that these remarks have been hastily thrown together, not so much to answer the doubts which they endeavour to meet, as to state the question openly, which others, who have more deeply considered it, may answer for themselves. A very slight attention to it will show that it rests on principles, which most persons, at the outset of their profession, must, more or less, have decided for themselves in their own cases, and which, therefore, every one in his measure may help to elucidate.

Whatever objections exist to this union seem to arise from a fear on the one hand lest it should clash with the true idea of the clerical office; on the other hand, lest it should clash with the true idea of the Professorial office—on the one hand, lest it should impede the maintenance of Religion; on the other hand, lest it should impede the discovery of Truth. Both objections have been urged—both require an answer, partly different, partly the same; and it will therefore be most convenient to consider them separately, but without repeating in each case that which must be, more or less directly, an answer to both.

(I.) The notion that the Professorial office is incompatible with the due discharge of the clerical office, rests partly on the ground of the *mode*, partly of the *matter* of instruction.

(1.) Now, with regard to the *mode* of Professorial teaching, if it be objected that no clergyman ought to devote his life to a method of instruction which withdraws him from an abiding sense of his pastoral charge over those to whom he gives it and of the warfare to which he is pledged by his very profession against unbelief and sin, the objection is not only true, but the foundation of all the following remarks; not only true of Clergymen, but of every Christian man whatsoever, who has the means of influence over others: and it seems especially desirable to set this question at rest, precisely because the objection would imply that there are cases in which this abandonment of Christian responsibility is lawful and laudable, and because there is no more obvious method of extinguishing this evil practice than by vindicating the union of those offices, which the objection would put asunder.

But if it be maintained that the pastoral functions in the largest sense can be exercised only in the personal ministrations of the parish, and that thus alone can the ordination vows be properly fulfilled, then, indeed, the objection would become most serious. Not only in this case would it be impossible to unite the Christ Church stalls to new Professorial chairs, but it would become necessary to divide them from the chairs of Divinity and Hebrew, which, in proportion to their greater importance, must, even more than any other chairs, preclude their occupants from exclusively parochial pursuits. The long practice of requiring the head masters of our great public schools to be in orders must be abolished; the hope of seeing the masters of new schools for the lower classes, enrolled in the order of Deacons, must be abandoned; and, lastly, the great principle which all seem ready to grant in theory, and most to support in practice, that the Clergy are the natural Educators of the nation, at once falls to the ground, if those whose especial office it is to teach the Clergy are themselves not to be Clergymen; if those who are to educate the educators are themselves excluded from the body which alone can properly educate. Is it not rather the case, that what has been so long sanctioned in practice is also true in theory, that the pastoral office is as truly filled by a Professor of Theology (for in speaking of the *mode* of instruction, it will simplify the question to confine it to the subject of Theology) as by a Parochial Minister; that he on whom God has bestowed the gift, not of parochial activity but of meditation and study, is as much bound to serve Him by reading, writing, and lecturing, as he on whom God has bestowed the gift not of meditation and study but of parochial activity, is bound to serve Him by visiting, advising, and ruling; that he whose life is spent in instructing the University by his lectures, or the country by his works, may as earnestly, conscientiously, and constantly remember how "great a treasure is committed to his charge," as he whose life is spent in the cottages of the poor; that he who indirectly may turn the hearts of thousands, and in ages yet to come by the teachers whom he instructs, and by the truths which he establishes, no less than he who ministers directly to the immediate wants of hundreds in his own generation, is employed in "serving the Church and Congregation"—in "teaching and premonishing—in feeding and providing for the Lord's family—in seeking for Christ's sheep that are dispersed abroad—and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever?"

(2.) If we pass from the objection against the *mode* to the objection against the *matter* of Professorial teaching, it is often urged that a Clergyman may indeed be employed in teaching Theology, but that it is inconsistent with his profession to teach Philosophy, History, or Moral Philosophy. Here again, if it be meant that he is to place the main business of his life only in those studies which bear more or less on the highest interests of the human race, and on their relation to God, it is precisely the principle which it is the object of these remarks to support, and which appears by the mere form of the terms to apply to any gifted man, whether Clergyman or layman. But if it is hereby asserted that a Clergyman *may* study what is called Theology because it is connected with Religion, and may *not* study the other liberal arts, because they are not connected with religion; then, again, the consequences are such as force us inevitably to suspect a flaw in the premiss.

For then were our ancestors most grievously mistaken, when, in the statutes of their munificent foundations, they declared that, "to the end that Holy Writ, which is the mother and mistress of all other sciences, may dispread her tents with greater freedom, and Moral and Natural Philosophy go on the warfare with her," all members of the College "should study in the said science," and should "discuss sedately poems, chronicles of the realm, the wonders of the world, and such other matters as add grace to the Profession of Clergymen;" then was the whole University in error, when she enacted that a Christian education should consist not only in Theology, strictly so called, but in the liberal arts; then was the practice of our forefathers, and the noble theory of the great Christian philosopher of later times, alike vicious, in comprehending all the learned classes of the country under the common name, and within the common body of clergy or *clerisy*; then must we abandon the great principle which all parties seem on the very verge of granting—the principle of the inseparable union of what is called secular, and what is called religious Education.

But, happily, the case is far otherwise. If we take the account of these so called secular studies, from those who are competent and certainly unprejudiced judges of them, it will appear that they are only so far distinct from Theology, as the branches are distinct from the root; that those who work in them, and those who work in Theology, alike sit "at the fountain-head of the humanities of the country," with the same object equally to be borne in mind by all, of educating the whole national mind into conformity with the will of God.

If the only object of reading History be to know "how our fellow-creatures got along in those old days, suffering and doing;" "to what extent, and under what circumstances, they resisted the devil, and triumphed over him," (Carlyle's Essays, II. 99); to know "what were their joys, their sorrows, their hopes, and fears; how far they were like ourselves—how far different; what things they loved and hated; what sort of conception they had formed of the things they loved and hated" (London and Westminster Review, No. X. p. 21), it is hard to conceive how History can escape the closest connexion with that science whose object it is to explain those facts which History must describe—how Civil and Ecclesiastical History can be torn asunder without injury to both, without depriving each of them of their just title to be considered as History at all.

If the study of Greek, and the very existence of our Greek Professorships were the prelude to the greatest religious movement of later times; if Erasmus and Colet were the natural harbingers of Luther and Tyndal; if Philology be, according to Niebuhr, "the introduction to all other studies," then assuredly there is no reason why one, who steadfastly bore this in mind, and who girded himself to his work in the noble and religious spirit of Niebuhr's letter in the first Number of this Magazine, should not far more truly instruct himself and others in the knowledge which concerns things divine, than many who have professed to teach Theology, and far more truly and conscientiously exercise pastoral functions over the minds of Englishmen, than many who have devoted themselves exclusively to parochial activity.* And (to take but one more obvious instance) if Logic and Moral Philosophy be employed, even in the most secular views of them, in facilitating or supplying answers to the deepest questions which the human mind can ask, it seems almost unmeaning to say, that he whose business it is, on any hypothesis, to meet these questions practically in the pulpit, is precluded from meeting them theoretically in the Professorial chair.

Perhaps the authority of Archbishop Leighton is one which will be acknowledged by all as important on such a subject—" Humanas mentes ad divinam imaginem de novo effingere hunc non solum Pastorum in suis gregibus, sed et doctorum in scholis genuinum esse et præcipuum scopum, nemo est ut opinor qui non fatebitur. Et licet munus hoc academicum illi alteri pastorali in plerisque non illubenter cedat, hâc unâ tamen ratione aliquanto altius tendere videtur, quod illius sit vulgares ut plurimum animas, hujus vero selectiores, literatam scilicet et studiosam juventutem doctrinæ cælesti imbuere, e quibus spes sit nonnullos, bono cum Deo, ejusdem doctrina nuntios postmodo evasuros. Et quibus cunque hoc operis divinâ manu impositum est, certe hoc ipso ad illud exequendum tanto alacrius sese accingere œquum est, ubi secum reputant quam longe effluere et in quam multos Domini nostri agros tanquam per canales et aquæductus suo tempore transmitti possit quicquid eruditionis Christianæ et veræ pietatis in teneros discentium animos infuderint.

Such being the case, it seems that the *mode* of Professorial instruction is only one of the various methods by which the order of Clergy in this country has been always intended to fulfil its proper functions; and that the *matter* of Professorial instruction is such as must always fall within the studies of a thoughtful clergyman, whether formally recognised or not.—Two remarks may close this part of the subject, both in strict accordance with all that has been maintained: *First*, it is necessary for all times, and most especially necessary for these times, when the alarming state of the population of our great towns requires so vast an expansion of the parochial part of our system, that the great bulk of the English clergy should, as is implied in a great part though not the whole of the ordination service, be devoted to practical parochial duties. But it is obvious that this is an object attained far more fully by the recognition of a distinct branch of the clergy set apart to establish those principles which will best enable the parochial clergy to teach their flocks wisely and effectually, than by compelling the learned branch of the clergy, as a matter of conscience, to undertake the additional responsibility of a parish, and forcing the parochial clergy, as a necessary consequence from the absence of exclusively learned clergy, to gain their knowledge entirely by their own exertions—thus uniting two lines of clerical duty, as difficult of due performance by one person as two distinct cures, and causing both to be performed ill, by not allowing either of them to be performed separately.— *Secondly*, whilst it is most important to protest against the *necessity* of imposing upon learned clergy the entire and constant responsibility of a parish,—it is no less important to urge the *possibility* and the *advantage*, which the Professor's clerical character affords of his engaging, so far as is consistent with the due discharge of his Professorial functions, in those occasional parochial and practical duties, which are just as useful in tempering the dangers of exclusive study, as the occupation of the parochial minister in learned or literary pursuits, so far as is consistent with his parochial functions, is useful in tempering the danger of a life exclusively practical. But it is obvious that this object also is far more properly attained by uniting the Professorial office with the clerical profession, than by the adoption of a principle, which would deprive all who wished conscientiously to devote themselves to learned pursuits, of the most natural means of employing their leisure time in that direct intercourse with men which English habits and Christian truth alike declare essential to the perfection even of theoretical speculations, whether of clergymen or laymen.

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* It is needless to go through the connexion of all the branches of learning with Theology; those have been mentioned which it is more especially the interest of the University of Oxford to revive at present. For a full proof of the case, the reader is referred to the pamphlet, "Subscription no Bondage," pp. 25—100. How far *all* that has been here said applies to *all* the physical sciences, or to all the *subordinate* and more *mechanical* departments of the moral sciences, including Theology itself, is not here determined; nor is its determination necessarily connected with the present remarks.

† Prælect. Theol. Præl. I.

(II) Much of what has already been said applies also to the second objection which may be urged against the union of the clerical and

Professorial offices, on the ground that it is incompatible with the due discharge of Professorial duties and with the discovery of truth. So far, however, as it requires a distinct answer, it may be resolved into two points:—viz. that if the practice here advocated were customary in most cases, or compulsory in any, on the one hand those who are most fitted for the task might be excluded from it, on the other hand those who were least fitted for it might often be admitted.

(1.) In the first place then it may be urged, that there are many persons by their talents and zeal for truth eminently qualified to fill the Professorial chair, who may yet, either from their opinions or their characters, be disqualified from taking orders.

The difficulty occasioned by the case of those who are precluded from the clerical offices by intellectual doubt as to religious truths, resolves itself immediately into higher and more general grounds, on which alone it can fairly be discussed. In one point of view it is a branch of the vast question which relates to the connexion between religion and education, and can be only settled by ascertaining whether or no there are certain truths which contain the key to all knowledge—certain principles which form the basis of all teaching—whether speculative opinions are or are not in any case to be made conditions of high responsible offices. Or in another point of view it may run up into the less profound, but equally extensive question of the actual state of English subscription: and it must in this case be remembered that there may be similar difficulties attending the entrance not only into the professorial chair, but into the parochial cure; and that these difficulties have more or less to be met not only by those who are members of the clergy, but also by those who remain members of the University. According as the difficulty assumes one or other of these aspects, it may be, and probably would be, answered in different ways: but it is obvious from what has been said that it affects not only the question now before us, but either the whole grounds of education, or the whole practice of English subscription, and need not, therefore, be farther considered, inasmuch as, however important on general grounds, it is not peculiarly applicable to the present case.

The objection that a moral character which is no obstacle to good Professorial teaching in itself may be a great obstacle to entering orders, and therefore to a clerical Professorship—falls more immediately within our range. If the objection contemplates the case of able, but unprincipled or careless men, then indeed it is impossible that such could rightly enter upon a clerical Professorship; but it is equally impossible that they should rightly aim at, or rightly be allowed to enter any Professorship whatever, if, as we have shown, the pastoral functions of the two offices in a Christian country, differing in degree, are in kind precisely identical. Even on the lowest grounds, the University could hardly expect the merely mechanical duties of a Professorship to be conscientiously discharged by an unprincipled man —and when to this we add the great moral evil likely to accrue from the possession of important educational offices by such persons, it is obvious that Truth and Learning can sustain no real loss from the absence of them.

But if it be meant that the clerical character of Professorships would be a bar to persons of high moral and intellectual attainments, whose powers and habits disqualified them from the activity of a parochial cure, then it is to be remembered that such an objection is founded on the misconception that parochial functions alone are properly clerical. If, however, it has been rightly argued that neither the mode nor matter of Professorial instruction is inconsistent with the pledges of ordination, then ordination so far from excluding any one of such a character from his natural calling, could only enable him to follow it more actively and faithfully.

(2.) It may be urged that clergymen, however well suited for parochial ministrations, are as a general rule unlikely to pursue Professorial functions with a single-minded and fearless love of truth, but rather from their peculiar habits and position are likely to pursue them only so far as they think safe or expedient for other purposes.

If by this is meant that, as a matter of fact, English clergy have not been such honest followers of truth as they ought to have been—this may be a very good reason for labouring most earnestly to bring our low practice up to the level of our principles—it can be no reason whatever for bringing down our principles to the level of our practice. But if it be meant that those who are possessed of deep moral convictions are likely to make "their wishes the fathers to their thoughts," and to lead their understandings into conformity with their wills, then the question resolves itself into the whole question of the proper means of pursuing truth—a question fraught with difficulties belonging not only to this, but every branch of human action, not only to clergy, but to all men, lay or clerical, who take interest in the subjects which affect their future destinies—a question, therefore, into which it is unnecessary to enter on the present occasion. But great as may be our actual falling short of our duty, and high as may be the duty itself which a right pursuit of truth lays upon us, it is cheering to think that there are rising up strong protests against the first, and fervent aspirations after the second. To quote but one instance, a clergyman, who has written an apology for our ecclesiastical institutions, and may, therefore, be less inclined than many of his brethren to notice our defects, in speaking of the attempts to falsify science and religion under pretence of giving it a religious tone, says, "The science for the use of the religious world is not an inquiry into the facts which God's universe tells us; a brave inquiry into the meaning of Him, whose glory is to conceal a thing that his children may search it out; it is an attempt to make facts tell a tale—to make them say something about the wisdom and the goodness of the Creator and noisily confirm the Scripture narrative which never asked for any such help. The literature of the religious world does not strive to be more than other literature, to speak out deeper thoughts, more earnestly to enter into the life of things; it is altogether an empty, heartless, outside representation of things, sugared over with Christian phrases and conclusions." This language is surely as vehement as any layman could desire. Of that ideal after which we should aim, — it is said — "everything is good which is true—everything is evil which is false.—The church does not ask science to squeeze out arguments in favour of God or His word—she has all the arguments she wants: she only asks scientific men to be free-hearted and true, and then they must be witnesses for God. She does not ask poetry to speak out religious sentences or even devotional sentiments—she asks it to speak out what is deep and permanent in men; she knows that in this way it will lead men to feel their want of all that she has to give them."

With this quotation we leave the subject, not as having exhausted it, for had that been possible, we should have purposely declined the attempt; but having said enough upon it, we trust, to show that it is one at any rate not to be hastily put aside, either by theoretical or practical objections.

P.

LETTERS ON THE BIBLE.—No. V.

BY A LAYMAN.

My Dear J——,

In my last Letter, I spoke of the office of the Hebrew Prophet, and illustrated it by the example of the prophet Isaiah; and I now proceed to the third point proposed, but not entered on in that letter—namely, to inquire into the characteristics of those books of the Bible, which correspond with the Poetry and Philosophy of other Literatures, as also into the union of Hebrew Poetry and Philosophy, with Prophecy. The consideration of this union properly forms a part of the inquiry, because we may say that Prophecy in its deepest, largest, and fullest meaning, is that superhuman element which pervades every part of the Scriptures, and makes them to differ from all other Literatures, not by taking from them any of their proper human features, but by superadding one which is divine. Inspiration, Revelation, and Prophecy, respectively seem to express the same Idea, contemplated in reference to the Life which is Light, to the Eternal Counsels which that Light reveals to those whom it quickens, or to that ever-blessed Person whose Kingdom is everlasting, and in whose Presence is fulness of joy. The Old and New Testaments both conclude with Prophecy, as though this was the consummation and crown of the whole; and perhaps I may venture to express my belief, that in proportion as we apprehend and hold fast the meaning of the Prophetic Scriptures, shall we be enabled to understand and profit by all the rest.

The Poetical Books of the Old Testament, are *Job*, the *Psalms*, *Canticles*, and all the *Prophets*, with the exception of a few passages of narrative interspersed. The *Proverbs* and *Ecclesiastes* are rythmical in their form, but their character is properly Philosophical rather than Poetical. There are also many Odes scattered through the Historical Books.

The Writer from whom I have already quoted, describes the leading Idea of the Book of Psalms, as that 'of an invisible Righteous Ruler in whom the nation subsists, in whom each member of it feels and realizes his own dignity; against whom all selfish tyrants, all the powers of the world, are striving; who upholds each one who trusts in Him against their enemies within and without; in whom the weakest may find a refuge, apart from whom the strength of the strong is of no avail; whose righteousness shall at last be demonstrated to be mightier than all the energies that oppose it; for the continual acknowledgment of whom His image is presented to the nation in every anointed religious king; of whose permanence the prolongation of a dynasty through a number of dying persons is a perpetual witness; who shall finally be shown forth perfectly to man in a perfect humanity. The conflict of naked power with righteousness, of the visible with the invisible, of confusion with order, of the devilish with the divine, of death with life; this is its subject. And because this is the subject of all human anxieties this book has been that in which living and suffering men in all ages have found a language which they have felt to be a mysterious anticipation of and provision for their own especial wants, and in which they have gradually understood that the Divine voice is never so truly and distinctly heard as when it speaks through human experience and sympathies.'[*] Therefore too has the Church, with her wonted heaven-directed wisdom and love, appointed that so large a portion of the Psalms should be read in our daily worship. And you will find much light thrown upon them when taken as a part of Church worship, and in their connexion with the Creed and the Gloria Patri, which appear to me to bear something of the same relation to the Psalms as the Lord's Prayer does to the other Prayers and Collects:—a connexion which Luther must have realized in no ordinary degree, finding in the one and in the other the proper Confession of Faith of the baptized man, which he who can utter with his whole heart effectually claims his baptismal birthright and *is* justified.[†]

The Book of *Job* presents us with 'the history of a man, the specimen of his own nation[‡]—the specimen of humanity, struggling under an overpowering weight of calamity to discover the cause of human misery, how its existence is compatible with the mercy of God; the sense of inward evil fighting against the feeling that, in some sense, he is a righteous man, surviving amidst patient hope, doubt, and despondency. The reader is taught, in a preface or prologue, that he is about to view the conflict between the spirit of good and evil, each wrestling for the heart of a man. The man is then introduced in his lowest depth of suffering, still holding fast his faith in a God of justice and righteousness. In his misery, three friends come to him, who set before him the vision of a God of mere power, delighting to baffle and confound his creatures, and between whom and them there exists no bond of sympathy. In the vigour with which Job repels this view of the character of the Being whom he worships, consists the grandeur of his arguments; in his attempts to reconcile this idea with actual appearances, and in his uncertainty whether to call the evil or the good within him, *himself*, consists their confusion. He had acknowledged the righteousness of God, but he had not bowed before his wisdom. God, answering him out of the whirlwind, overwhelms him with a view of the mysterious order, disposition, and harmony of the natural world, brings him into an awful sense of his insignificance, and into a still more awful understanding that in himself, separate from the Being who had thus vouchsafed to converse with him, he was unrighteous and unclean. From this state he is restored to all his former peace, joy, and prosperity.'

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[*] *Encyclop. Metrop.* Art. *Moral and Metaphysical Philosophy.*

[†] 'Now have I obtained my righteousness and the sum of all my salvation without my works in Christ my Lord . . . . for the conscience resteth in this article of our Christian faith, I believe in Jesus Christ my Lord, which suffered, died, and was buried for me, &c.' *Sermon on the Lost Sheep.* And in the same sermon he speaks of those false teachers of justification by man's own works who 'endeavour to bring him from his baptism and article of Christ.'

[‡] Of what nation? Job was a man of Uz.—Ed.

There were prophets—Samuel, Elijah, and many others, of whom we have no proof that they were also poets; but, as I said above, this is the character of all those whose prophetic writings are preserved in the Bible; and for the fuller understanding of these *Prophets*, I would beg you to connect the following, which refers more prominently to their poetical character, with the passage quoted from the same Writer in my last Letter, in which the Prophet was spoken of as the witness for the Lord reigning in his Kingdom, and directing and accomplishing all things according to the Counsels of His Will. How all passing events, all convulsions of empires, all changes of dynasty, indicate His presiding government, illustrate the eternal laws of justice and righteousness by which He is ruling; how He has chosen one nation to be the centre of the universe, that its kings might exhibit the pattern of His justice, wisdom, and condescension to man; its priests that holiness and purity of character to the likeness of which He would raise man; the whole order civil and ecclesiastical, the deep inwoven harmony of that scheme according to which all the ages of the world have been disposed; how the violations and transgressions of this order by the perverse will of men, their refusal to be the witnesses of God to the nations, the lust and pride of rulers, the selfishness of priests, the ignorance of the people, were preparing the way for the dissolution of their commonwealth; how yet the purpose of that commonwealth would be fulfilled, because it stood not on the caprices of men, not in the faith of a peculiar people, but had its foundation in the *fact* of a union between God and man, in the Person of the Mediator, in the certainty that He was the bond of all society; how this Being would finally be manifested to man, the completeness of this union demonstrated; how, by transcendent acts, as yet beheld only in the distance, reflected in imperfect human mirrors, the full meaning of this incarnation would be accomplished, and the foundation laid of a universal human fellowship grounded upon the fellowship between man and God; these are the principles, uniting together [illegible] facts and political science, yet appealing to the heart, and mak- [illegible] nselves intelligible to the faith, of the poorest sufferer—of the most humble wayfarer, because they set forth the character of One, with whom he, as much as the ruler of his land, was permitted to converse; which found their expression in the writings of the Prophets, from Isaiah to Malachi.*

Let us now follow this Author in his conclusion that the three main divisions of the poetry of other nations — the *Lyric*, the *Dramatic*, and the *Epic*—have their antitypes and divinely constituted standards in the Psalms, the Book of Job, and the Prophets, respectively. The rest of this letter (in brackets) is written for me by himself.

[The writer who would be fixed upon as emphatically the Lyrical poet of Greece is Pindar. If you have Cary's translation at hand I would recommend you to read the two first Olympic odes. I think you will not be inclined to stop there but will go on to the end of the book; however they will be enough for my purpose. The first question that will occur is, What are these poems about; and the answer that will be given is; About men who won prizes in horse races, chariot races, foot races. This first impression may not be a pleasant one; neither, perhaps, will be the next. You will have a feeling of confusion as to the sequence of the thoughts; you will find it hard to discover what one part of the ode has to do with the other. Well! but read the two odes I have mentioned again; read them three times; and then tell me whether a thought of this kind do not present itself. 'These poems may be suggested by a worthless occasion, but in some way or other that occasion becomes attached in the poet's mind to deeds of heroic action and suffering; to high aspirations; to famous traditions; to a deep nationality.' And another feeling will follow this; 'there is a connexion in these poems after all. I do not know what to call it—there is a strange mystery in it. But it seems the thoughts do belong to one another like the parts of an overture. Yes, the connexion is a *musical* one. A sense of inward music in the poet's mind, brought out, cultivated, and expressed by actual music, is that which both gives coherence to his thoughts and words, and makes them enter harmoniously into my mind and dwell there.' When you have made these two observations, —and you will not make them without, to a certain extent, *realizing* them, without, I mean, feeling the characteristic peculiarities to which they point—you will be on the road to an apprehension of the nature and power of Lyrical poetry. To me it seems to be poetry in its *essence;* not the highest form of poetry by any means, but that in which it appears with least of what is not poetry, in which you have most of the pure breath or inspiration. The qualities which give animation and vital glow to other verse seem actually to constitute this. The Lyrical hero, I think you will see in Pindar, though he may be a flesh and blood man yet has less of what is actual, more of what is purely ideal, than either the hero of the drama or the Epic. Now though it shocked you even to think of Pindar's writings as having the most distant relation to those of David, while you thought of him as the singer about chariot races and foot races; you may, I think, discover in *these* characteristics something which will revive, not painfully, your recollections of those deep and solemn melodies which have so often awakened responses in your own heart. It will at once occur to you how all the sympathies of the psalmist are called forth by national events, national deliverances, national festivals; how much you have at times been perplexed by sudden transitions of thought, by changes of feeling and language which you only did not dare to call incoherencies; how at other times you have detected the most exquisite accordance to the movements and vibrations in your own mind and affections; how these rises and falls seem to be attached by some invisible affinity to a musical principle; so that those puzzling "Selahs" seemed to receive a better interpretation from your heart and imagination than the labours of the critics could invent for them: how, lastly, the righteous King, the great champion of Israel, seems now to be a real human warrior, now the invisible Lord, and how when your spirit was most in tune, you could feel that without difficulty or contradiction, He might be, nay, must be, both at once. All these thoughts, I say, will occur to you, and what effect will they produce? Will they incline you to say as it was common to say half-a-century ago—'David, besides his character as a writer and inspired man, was *also* a great lyrical poet; he had much Pindaric fire,' and so on. I think not; for you will feel that these qualities which we have noted in David are not *beside* his character as a writer of Scripture. They are part and parcel of that character; they enable you to perceive and own him in the character of a divinely inspired prophet and teacher. You have not first to study David for personal profit, and then for his poetical merits; but the more you do the first—the more as Luther recommends, you play over the psalms upon your own harp, that is, upon your own affections, the more all the meaning and beauty of the poetry will manifest itself to you. But the fact is that the tone of speaking which prevailed at that time was not really respectful to the profane books, though it dishonoured the sacred. Nothing is commoner than to find an accomplished scholar of the last century describing Pindar

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* *Encyclop. Metrop.* Art. *Moral and Metaphysical Philosophy.*

'as a very *elegant* poet, with many sublime turns of expression—irregular in his compositions as great geniuses often are, and possessing a fine though somewhat undisciplined imagination.' These are phrases which no one would now think of applying to this great poet; every one would feel that they were frigid and false, that they did not describe what he was or what effects he produced. Whence come their coldness and their impropriety? From the fact that these critics were busy in all cases about the shell of poetry, and troubled themselves little about the kernel. If we have got at all into a better style of criticism (as it is my belief that we have) we owe it far more than some of us know to the increased feeling that there is one book which is a book of *realities*, and not a book of *composition*.

A few men said strongly and emphatically, 'We want a book of life; not a book of fine sentences; we want one and must have one, and we know that this is what we want;' and by degrees people have begun to fancy that in all other books we want life and not fine sentences. The suddenness of this discovery has blinded many. They have seen so much more meaning in the Greeks than they had dreamed was in them, that they have begun to fancy everything is in them; hence they cry out that there is religion and morality in the Olympic and Nemean odes as well as in the Psalms; and that persons who presume to maintain that one is essentially and in kind different from the other are antiquated bigots. Admit the first part of the proposition and *therefore* deny the second. Admit that Pindar is not merely a fine writer; that he would not be the poet he is if there had not been in him a feeling after high forms of excellence and purity; if there had not been a beautiful perception of order and harmony; if there had not been a sense of conflict between good and evil, and of the triumph which is intended for the good. Acknowledge this and therefore say that you must have somewhere a poet who has more than a feeling after what is pure and excellent; who actually apprehends it; who can rise above the region of the heroic into the region of the divine; who can descend without sinking from the region of the divine into the region of the simply nakedly human; who can connect the perception of order and harmony in himself with the scheme of God; who can show *how* the victory of good over evil shall be actually won. Say this energetically and resolutely for your own sake as well as for the sake of the Greek, whose character and worth will soon be degraded again as it was in the last age, if there be not this faith to illustrate and to sustain it.

I have talked so long about Pindar, that I have no leisure to speak of those perhaps yet nobler utterances of the Greek lyre which exhibit another view of its powers, and a view which should be taken account of in order fully to understand its relations to the harp of the sweet singer of Israel—the chorusses, I mean of the Greek Tragedies. But these are both in our common feelings and in reality so interwoven with the Greek Drama, that I have perhaps a better warrant than want of time for not considering them separately.

On this subject, as on the last, the tone of criticism in the last thirty years has entirely changed. The Greek dramas used to be spoken of as the great examples of regular composition in this line, as the standard by which all other tragedies were to be judged. In general our immediate ancestors derived the principles by which they judged of Greek literature from Roman imitations of it. Here this was impossible; there are no Latin tragedies which have the slightest resemblance to these. But though they did not pretend to judge of Sophocles by Seneca, as they judged of Homer by Virgil, and of Pindar by Horace, they still acted in the same spirit. They had no notion of making the intellectual grand tour by any other route but from London to Paris, from Paris to Rome, from Rome to Athens, from thence, in the case of those who chanced to have business there, to Jerusalem. The Greek tragedies, therefore, while they were erected into the highest models of excellence, were tried by Latin or French measures which could only determine, and that very inadequately, their outward proportions. As to the time in which the action of the play was to last, as to the number of persons who might appear on the stage at once, as to what changes of scene were possible or prohibited, there were guesses—not always very accurate, and displaying little acquaintance with the origin of the circumstances to which so much importance was attached. But what the meaning of the drama itself was; how it obtained a religious character and significance; how far it represented ordinary human life; how far a different, raised kind of life; what was implied in the constant allusions to a ruling necessity—these points were scarcely considered at all or not illustrated with the least clearness. Our attention has been forcibly called to these points. We have learnt to look upon these dramas as having a ground of the deepest reality, as exhibiting in a most living form and in connexion with persons who once had or were believed to have had an actual human existence, some of the doubts and questionings by which the heart of man in all ages has been most racked. How it is that man feels in himself such wonderful and such divine energy; how it is that such crushing laws control and restrain him; what these laws are and who appointed them; how crime is linked to crime; what are the ends of punishment; all these anxious doubts have been perceived to be at work in the Greek mind and to find their expression with an attempt to solve them here. I have no time to go into particular illustrations; what I wish you to perceive is, that the farther we enter into the real inward criticism of these books, the more we feel there must be a relation between them and the Book of Job. In the last century that relationship was asserted on merely external formal grounds; it was a book of dialogue not of narrative, therefore it was called dramatic. But here again you must perceive, I think, how inseparable the dramatic quality of the book is from all its other proper biblical qualities; how much that quality instead of detracting from the reality of the book helps to make it real. And yet the moment we feel ourselves off the ground of mere composition and upon the ground of reality in our study of the Greek plays, that moment, I am sure, do we begin to demand something which they do not give. It is not merely the answer out of the whirlwind that we have not there; it is not merely an assurance that God is on the side of man, the spirit of evil against him, instead of his being left to an unintelligible strife with an unintelligible person who may be either—this is much, this is wonderful; but it is not all. In the Greek drama it is the *great man*—the hero who is brought into this conflict. We must see a *Man* in it—one like ourselves; we must know whether there is one who cares for him in it, and will help him out of it. This last is the great difference between our English drama in its highest form and the Greek; but the difference could not exist if Christianity had not obliged us to model ourselves after the primitive type of the drama, which we find in the Book of Job.

Epic poetry has, I think, gained even more than its sisters from the discoveries and elucidations of the last forty years. The poetical critics of the last age were much shocked when a great scholar, on mere grounds of external evidence, started the doctrine that the Iliad was not the work of one person but of many. It is not important for my present purpose to enter into the long controversy which this opinion has occasioned; but this is certain that the dispute to whatever conclusion it may ultimately lead, has been of the greatest use in shaking the opinions which had previously prevailed respecting the kind of unity which existed in the Homeric poems. That there was a unity there the critics saw truly enough, but they believed it to be an artificial manufactured unity; they thought Homer had laid the plan of a great poem, and being a very ingenious man, had contrived that all the parts of it, however little connexion they might seem to have with each other, should all fall into their proper places and tend to the accomplishment of his main object. Now the notion which has taken the place of this, that the

Iliad consists of a collection of lays, each celebrating the deeds of some Hero who went out in the great cause of Greece against Asia, seems to substitute a real unity in place of this fictitious unity. The unity is in the subject, in the national feeling which made that subject so precious for ages afterwards. The poems could not but be all linked together, though they had ever so many authors; nay, even though they had no common hero—an hypothesis, however, which it is not necessary to adopt, for it is most probable that tradition did assign to Achilles the noblest place among the champions, and this feeling may have pervaded the minds even of those who were celebrating the deeds of Diomed or Ajax. But does not the poem in this way lose its right to be called Epical? Certainly it loses some of the characteristics which the critics, deriving their notions from Virgil, attached to the name; and many more which they added to it out of their own inventions. But it has still a particularly definite nature of its own, entirely distinguished from that of the other species. It is song, but it has no lyrical alternations of feeling; it is perfectly even and continuous. It describes actions, but the actors stand aloof from us; we do not, indeed, merely read of what they have done as in history, we see them doing; nevertheless it is not *drama* but *epos;* not a *doing* but a *speech* concerning doings. In the period which produced the Homeric poems it is quite impossible that anything so solitary and individualizing as a drama could have been produced. The feelings then were all social; the hero is the most conspicuous object in a crowd, but he is one of a crowd. In like manner the Gods above constitute a society, holding communion with men, some assisting this side in the great controversy and some that; but the aspect in which they are viewed is that of beings possessing human feelings—inspiring human energies, though acting as the judges and lawgivers of men; not as in the other case in that of beings, resisting and controlling all the operations of the human will and intellect.

Now the characteristic difference between the Hebrew Prophet and the mere Psalmist lay in this, that he was dealing not chiefly with states of feeling, but with acts; with a series of events moving onwards towards some great crisis. That which gave unity to those different prophesies, though composed in different styles, in different periods, by different men, was their tending all towards one great object; their essentially national character. That divine truth which it was especially their design to bring out was the relation of the Divine Word to man, and the course of his dealings with man, by means of man, in spite of man, till the great consummation. This then, I say, may rightly be called the Hebrew Epic, not for its outward material resemblances, but for its inward agreement with that which bears the name elsewhere. But then that agreement brings out in the most striking and wonderful light the difference. If you feel Homer to be real, you must long for a higher reality. You must begin to ask for some poetry which shall be one with history, and shall give you the very spirit of history; for some national events and national crises to be the subjects of it, which shall be at the same time events and crises for the universe. You must ask for a poetry which shall indeed fulfil the idea of poetry by unfolding truths of continual recurrence in events of the passing hour. You must ask to see that there is indeed a bond between earth and heaven, which has been established once and cannot be broken. You must ask to have the song of Troy divine sustained and interpreted by that of Mount Sion, which records that Babylon is fallen, and that the New Jerusalem has descended out of Heaven as a bride adorned for her husband.]

I am, &c.

E. D. W.

NURSERY EDUCATION.—No. 1.

[We are very anxious that our Magazine should contain a class of papers especially addressed to Mothers, and dealing with questions which are as interesting to the higher as to the lower classes of society. The following essay with which we have been favoured by a correspondent, will be a very suitable beginning to such a series. Any farther hints upon the important subject of which it treats, we shall receive with pleasure.—Ed.]

ON THE FEARS OF CHILDREN.

Fear is doubtless an instinctive feeling in the minds of children. It is there before experience enables them to decide on what should, and what should not, be feared.

Afterwards, as their minds expand, fear loses much of its earliest character—it is no longer mere instinct. Children soon associate pleasurable or painful ideas with the objects that present themselves to the senses or to the imagination. Then education begins to tell on their feeling of fear; and there is scarcely any which may be more extensively influenced by wise and judicious treatment.

There is, therefore, here much interesting subject for thought, and much room for the exertions of practical persons. Great light might be thrown on this matter by those who have been much with children, and have watched over the unfolding of their minds. Perhaps the hints I am now throwing together may induce some of the many who are well qualified for the task, to state what their experience has been, and what conclusions they have formed on a subject so closely connected with the happiness not only of children but (if the child is indeed father of the man) then of mankind. They will remember that, could we obtain a distinct and full history of all that had passed in the mind of a child, from the beginning of life and sensation till it grows up to the use of reason; how its infant faculties began to work, and how they brought forth and ripened—all that we find in ourselves when we come to be capable of reflection; this would be a treasure of natural history, which would probably give more light into the human faculties than all the systems of philosophers about them since the beginning of the world. And that though it is in vain to wish for this, which nature has not put within the reach of our power, yet the next best thing to this treasure would be such a collection of authentic and accurate details as should exhibit the earliest workings of the mind, as revealed to those who have marked them in their first beginnings.

If any one doubts that fear is at first a kind of instinct, many facts might be mentioned which I think would satisfy his doubts. The object of this paper is, however, more connected with that period when fear is capable of being dealt with in the progress of education.

But it is well to set out with a clear understanding, that fear was not originated in our child's mind by accident, or by fault of ours, or error of nursery management, however grievously it may have been augmented and misdirected by these causes; but that it was there at first—implanted for wise purposes by God, to prevent their rushing on danger and destruction, as they would otherwise do.

There are many practical questions which will suggest themselves to such parents as may have had their attention turned to this subject—as for instance—How are we to preserve our children from being the victims of fear? How keep them from night terrors of ghosts and apparitions, without destroying, or rather weakening (for we cannot quite destroy) their belief in the unseen realities of that world of spirits which co-exists with our material world? To dwell for a moment upon this one question. Many people may suppose that these fears are not of sufficient permanence, or do not effect so many children as to be taken very seriously into account in calculating the sum of those things which materially affect their happiness. I have often wished that all parents might read a painfully interesting passage in one of the "Essays of

Elia," in which Charles Lamb describes what he himself experienced as a child. Allowance must of course be made for the imaginative turn of his mind, and his perhaps morbid sensibility; but still it seems impossible to read that essay without feeling how much of the sufferings it tells of becomes the portion of our own children.

The paper is entitled "Witches and other Night Fears." "From my childhood," says the writer, "I was extremely inquisitive about witches and witch stories. My maid, and more legendary aunt, supplied me with a good store. But I shall mention the accident which directed my curiosity originally into this channel. In my father's book-closet the 'History of the Bible,' by Stackhouse, occupied a distinguished station. The pictures with which it abounds attracted my childish attention. There was a picture of the witch raising up Samuel, which I wish that I had never seen." . . . . . . "There was one impression which I had imbibed from Stackhouse which no lock or bar could shut out, and which was destined to try my childish nerves most seriously—That detestable picture! I was dreadfully alive to nervous terrors; the night-time, solitude, and the dark, were my hell—the sufferings I endured in this nature would justify the expression. I never laid my head on my pillow, I suppose from the fourth to the seventh or eighth year of my life, so far as my memory serves in things so long ago, without an assurance, which realized its own prophecy, of seeing some frightful spectre. Be old Stackhouse acquitted in part if I say that to his picture of the witch raising up Samuel (O, that old man covered with a mantle) I owe, not my midnight terrors—the hell of my infancy, but the shape and manner of their visitation. It was he who dressed up for me a hag that nightly sat upon my pillow—a sure bedfellow when my aunt or my maid was far from me. All day long, while the book was permitted me, I dreamed waking over his delineation, and at night (if I may use so bold an expression), awoke into sleep, and found the vision true. I durst not, even in the daylight, once enter the chamber where I slept without my face turned to the window, aversely from the bed where my witch-ridden pillow was.

"Parents do not know what they do when they leave tender babes alone to go to sleep in the dark. The feeling about for a friendly arm—the hoping for a familiar voice, when they wake screaming, and find none to soothe them, what a terrible shaking it is to their poor nerves! . . . . . . That detestable picture, as I have said, gave the fashion to my dreams, if dreams they were, for the scene of them was invariably the room in which I lay. Had I never met with the picture, the fears would have come self-pictured, in some shape or other—'headless bear, black man, or ape;' but as it was, my imagination took that form. It is not book or picture, or the stories of foolish servants, which create these terrors in children; they can at most but give them a direction. Dear little T. H., who, of all children, has been brought up with the most scrupulous exclusion of every taint of superstition; who was never allowed to hear of goblin or apparition, or scarcely to be told of bad men, or to read or hear of any distressing story, finds all this world of fear, from which he has been so rigidly excluded, *ab extra,* in his own thick-coming fancies; and from his little midnight pillow this nurse-child of optimism will start at shapes unborrowed of tradition—in sweats to which the reveries of the cell-damned murderer are tranquillity." This closing passage seems to corroborate the opinion that fear comes before reason, and still more, before education. But it is by no means to be concluded that, therefore, we cannot do much to prevent the fearful results here so powerfully depicted. It would be most interesting to know what plans judicious and watchful parents have found most successful. Children, before their imagination begins to operate, dislike and fear the dark; and if they had not this fear, they would be subject to numberless sad accidents in earliest childhood, from moving freely about among the many nursery dangers which the light enables them to avoid. Now, when they learn a little carefulness, and yet before the imaginative faculties are strongly developed, it is not difficult to lessen considerably their fear of the dark, by letting them be with you in a dark room, by sending them on little messages through the dark, &c.; taking it for granted, in speaking to them, that the only apprehension they can have is that of striking against the objects that are in their way, falling down-stairs, &c.

Then when the time comes, and it ought to come early (before imagination makes the darkness terrible), when they are to be left alone to sleep in a room by themselves for even a little time, in the early hours of the night, their minds should be carefully watched; and if a child should express the least wish for a light, a light should be immediately and without argument or observation, given; for a child's imagination cannot be reasoned with, and reasoning at *all* in such a case but deepens the impression you wish to efface. And it need not be added, that every severe and harsh expression, condemning their apprehensions, should be entirely avoided—for why add fear to fear? Most thoughtful parents, and even intelligent nurses, have probably often acted by anticipation on such obvious suggestions. But the question remains to be asked, whether it is not possible to do something towards strengthening and directing the imaginative faculty, so as to lessen the danger of its dwelling on terrible creations of its own. It must be confessed that this is a most delicate and difficult work. It is so easy to do too much, and to make a child too early begin to analyze the workings of its own mind—besides the risk of its becoming, under such a process, artificial and fanciful. Yet there are parents quite capable of so gently and imperceptibly leading the child's imaginative powers that nothing but good shall result from the direction thus given them.

It would be difficult by any detail to develop more fully this idea, so much must depend upon the constitution of the individual mind with which one has to do. But it may help to suggest to parents a way of fortifying their children against such fears as we have been hitherto speaking of.

Nothing has here been said about the manifest folly not to say sin of allowing children to imbibe from "maid or legendary aunt," hobgoblin tales, stories of murders, &c. It seems like an insult on the common sense of parents to suppose it possible they could need such suggestions. Yet only the other day, there was a lady a clever and diligent instructer of her children talking before her boy, whose young bright eyes fixed full upon her showed how earnestly he was drinking in every word, of Gould and Courvoisier, &c., how she could bear to hear of their deeds of blood by day, but when the night came how she shook and trembled, &c. Can the boy *soon* forget this? For how many nights has this inconsiderateness doomed *him* to shake and tremble too? Wherever it is necessary that children should hear of such things, the plain fact divested of its mystery, and given with as little detail as possible, may be so communicated to them as not to set their imagination or fears to work.

There are other sources of apprehension, perhaps, more commonly affecting the happiness of children than those which have just been noticed. But as they chiefly belong to the period of *early* childhood, and frequently decrease and become forgotten as the child grows up, they may not be thought to desire serious attention. Yet do we not greatly diminish the prospect of a healthful and free expansion of mind in our children if we allow the influence of constantly recurring fear to jar their nerves, in the midst of their sports and little engagements?

How soon they learn (too often from those about them) to be afraid of horses, of cows, of dogs, even of insects, such as spiders and beetles. A child should be afraid of scarce anything. It is one thing to avoid danger, another to be in continual fear of it. If persons with children see any danger approaching, it is generally easy to withdraw them quietly out of the way, without expressing any alarm. They who by indulging their own fears before children make them cowards, little know for what misery they are thus preparing them. It is not well to be continually cautioning children against danger. One well-timed distinct intimation will sink more deeply into the child's mind and be more likely to recur to it at the right moment, than those often-repeated cautions, which do little else than leave a vague impression that there is danger to be apprehended everywhere and almost from everything, an impression much calculated to destroy the blessed sense of enjoyment which the goodness of God has provided for children in all the scenes of their daily life. If one could premonish a child respecting every possible danger that could befal it, it really does seem that the prospect of his safety would be but little increased, while his mind, instead of being filled with happy thoughts and imaginations, would be brought into that morbid condition in which fear is the predominating influence, rising at times into positive terror, and shaking the young heart to its very centre. Parents may, however, if they are disposed now try the experiment on the most extensive scale, taking for their assistant a little book which has just been published, prettily embellished, and entitled, "Green's Useful Knowledge for Little Children." It professes to treat of all the accidents and dangers which can befal them. After assuring them that children are often stolen by beggars, the knowledge of which fact will produce the most undesirable unkindly feelings towards every unfortunate mendicant they shall ever hereafter meet; the writer proceeds to mad dogs—and after having done his best to destroy the pleasure with which children run to greet their four-footed playfellows, he goes on to treat of being killed in various ways, by cuts, bruises, &c., by being drowned, run over, shot, scalded! The illustrations are very appropriate, one of the tail-pieces representing death leaning on his scythe!

This work, strange to say, fails in one point—it does not suggest the fear of ghosts. But this defect is supplied in another popular little book, coming out in numbers. "It was about twelve o'clock at night, and he reached the churchyard. SOME little boys would have been afraid of going into the churchyard, for fear of ghosts," &c.

Perhaps we are not sufficiently careful in making those who are placed about our children aware of the great importance we attach to the preservation of their peace of mind. It has been well observed that we have only to keep children from irritating, tormenting, and terrifying influences, and they will find happiness for themselves without our labouring to procure it for them.

One day last year (it was the 6th of November), I was crossing the New Road on foot, not far from the Regent's Park. Two or three idle boys were amusing themselves, dressed up in the masks which they had worn on the preceding day of Gunpowder Treason. My attention was attracted by a little party who were approaching. There were two persons—apparently a nursery governess and a children's maid—and with them two interesting and lovely little girls, one of about eight, the other perhaps ten years old. They looked as if they were the objects of some fond mother's love and care. As they came near, they both caught sight of the masquers quite close to them. They had evidently never seen a mask before. It is impossible to describe the agony of terror written on those young faces. As the boys (who really did not mean to frighten them) came still nearer, the children rushed into a small shop near. Their attendants followed and pushed them rudely out—the children clung to them, but they shook them off with violence, declaring angrily that they were "so naughty"! A father, a mother, almost every one of common sense and humanity would have calmed their fears in a moment—even the passers-by spoke to them kindly and soothingly; but those to whom they were entrusted, in that moment of affright, so *burnt-in* the memory of that scene, that the poor children cannot but have been permanently injured. If the boys had been asked to remove their masks—if at the next toy-shop a mask had been bought, and meantime the little girls been gently calmed and caressed, how much lasting pain would have been spared them! One or two people stopped to remonstrate, and I could not help saying a few strong words to these cruel women. I longed to find out the parents and tell them to what their children were subject; but parents are generally unwilling to listen to tales which would seem to call in question their judgment and discrimination in the choice of their children's attendants.

In closing these remarks one word must be said about the religious training of children. Those who manage them by fear, will sometimes resort, when other fears have lost their effect, to such as are connected with religion. But surely the "Terrors of the Lord" should be used very sparingly, as motives to children. All pleasant and glad thoughts should be associated with the knowledge of Him who is their unseen Father, who cares for, and watches over, and loves them, and to whom they are reconciled through Jesus Christ their Saviour. We could not, and dare not, if we could, conceal from them the doom that awaits those who live without God in the world, but we should exhibit His character who "willeth not the death of a sinner," as abounding in love. The nearer we can bring them to God—the more perfectly they repose on his assured promises; the better they understand the connexion that already subsists between Him and them; the more simply they learn to look to Him for their daily and most needful supplies of strength and grace, the happier they will be; the greater advance they will have made towards the attainment of that perfect love which casteth out fear.

T. V. F.

ON TEACHING GRAMMAR IN SCHOOLS.

To the Editor of the Educational Magazine.

Sir,

As a Schoolmaster of thirty years' standing, I am happy in giving whatever weight my testimony may carry with it, to the valuable principles laid down in the Review of Mr. Wordsworth's Greek Grammar, in your last Number.

I believe there is hardly a competent instructer to be found who will not acknowledge that the change of Grammars is one of the most fatal obstructions that can be thrown in the way of early education. The reason is obvious. Children are not, and cannot be made philosophers. Their powers of generalization are not sufficiently developed to enable them to find the clue which leads more advanced thinkers to trace identity of principle under different arrangements and forms of expression. Consequently a new Grammar is to them a source of perplexity and confusion.

So convinced am I of the value and necessity of uniformity in early grammatical instruction, that I verily believe the interests of learning would be on the whole advanced by the *uniform* adoption of the very worst Greek and Latin Grammars extant. Agreeably to this persuasion, it has long been my practice to use no other Grammar than the Eton, as that most generally adopted; though I think it is open to many of the objections alleged by the reviewer; and I hail with him the appearance of a Greek Grammar, which, preserving the accustomed phraseology and the easy practical form of the Eton, rectifies its errors and supplies its deficiencies.

It is curious that, in this age of improvements, we should be suffering to so great an extent from an evil which the sagacity of Wolsey saw and strove to remedy, as appears from his Preface to Henry the Eighth's Grammar.

"As for the diversity of Grammars, it is well and profitably taken away by the King's Majesty's wisdom, who, foreseeing the inconvenience, and favourably providing the remedy, caused one kind of Grammar by sundry learned men to be diligently drawn, and so to be set out to be only and everywhere taught, for the use of learners, and for avoiding the hurt in changing of schoolmasters."

It is my earnest hope that the suggestion offered on this head by the reviewer may receive the attention it deserves and requires from all concerned in the business of Classical Education, particularly from the masters of our great Public Schools; and that the latter will strive to effect, by the weight of their *influence*, what can unhappily be no more expected from *authority*. I feel great confidence that, if the distinguished scholars who preside over our chief foundations, could but be prevailed on to agree upon one uniform Grammar, both Greek and Latin, their practice would gradually draw after it that of all the minor grammar and minor schools in the kingdom, to the great ease of learners, and improvement of early instruction.

I am, Sir,
Your obedient servant,
F. K.

Bath, Sept. 3, 1840.

P.S.—I am glad to see that the principle above advocated is recognised in at least one high quarter, in the approximation of the late editions of the Charter House Grammars to the simpler arrangements and received examples of the Eton.

To the Editor of the Educational Magazine.

Sir,

In your last Number is a letter from one of your correspondents, signed "W.," requesting information on the best method of teaching English Grammar. Having been practically engaged in the business of education for many years, during which my attention has been greatly devoted to that branch of it mentioned by "W.," I beg leave to offer him a few hints, which are drawn from my own experience, and shall be extremely happy if they prove of service to him.

1. As soon as the pupil has learnt and thoroughly understands the definition of a noun, let him take as an exercise any written composition, say the 15th chapter of Proverbs, and find out all the nouns in it, writing them on his slate: in the same way let him proceed with the adjective, and with the verb. Let the pronouns, adverbs, prepositions, and conjunctions be committed to memory. There is no definition that can be accurately applied to prepositions or conjunctions, so as to

render it an easy matter for a boy to find them out. Therefore, let them be learnt by heart.

2. After being well exercised in this first step, let him proceed to parse every word, in the most simple manner, on his slate, ***not vivâ voce,*** writing out the sentences in a column, as follows:—

A, ...	article.
soft, . . .	adjective.
answer, . .	substantive.
turneth, . .	verb.
away, . . .	adverb.
wrath, . . .	substantive. &c.

3. As he may now be considered tolerably well grounded in finding out the parts of speech, the next step should be to explain to him their *accidence,* such as the number, gender, and case of nouns and pronouns, the mood and tense of verbs, and so forth. Here, again, we must proceed cautiously, step by step, making sure that the foundation is well laid, ere we proceed to erect the superstructure.

In explaining the formation of the plural of nouns, the declensions of the same, the comparison of adjectives, and the manner of conjugating a verb, I have found the black board and chalk essentially serviceable.

There is, perhaps, no better method with regard to *verbs* than to conjugate at full length as many as possible.

A class may write out on their slates two or three verbs (the *same verb,* actively and passively, when it can be done) every day, afterwards reading them aloud to the master, and answering divers questions about them.

4. Written questions on the text of a grammar contribute greatly to the understanding of the subject. These questions should be taken promiscuously from any part of the grammar, thereby obliging the pupil to *use his judgment in framing an answer.*

Regarding grammars, I know of none better than Lennie's. It is very much the fashion in the present day to make "grammar easy," as it is termed. This is a fallacy. As it was well observed in the last number of that valuable periodical, "The British Critic," there must be a certain number of technicalities employed in every science, and we should be careful not to render too simple our nomenclature, lest we encourage that familiarity which breeds contempt, and detract from the dignity of the subject.

These hints, hastily and imperfectly thrown together, I beg to submit to your discretion; and should they be deemed worthy a place in the

"Educational Magazine," or contribute in any degree to the furtherance of education, I shall be amply repaid for any trouble I may have taken in writing them.

I am, Sir,
Your obedient servant,
J. D. C.

Gloucester, Sept. 9th.

ON TEACHING ARITHMETIC.

To the Editor of the Educational Magazine.

Sir,

I have presumed to forward you this paper, thinking it *may* prove of use to teachers, and because I know of no publication of a character so likely to bring it before the notice of those whom I wish to see it, as the "Educational Magazine."

It contains, as you will find, a plan for working sums in the first three simple and compound rules in Arithmetic, which has for its object the three following advantages:—

1st. It prevents those who have learnt Addition and Subtraction from forgetting them while learning Multiplication.

2ndly. It furnishes great facilities for examination.

3rdly. The mode of proof is applicable to all figures worked in the way laid down in these examples, whether in the simple or compound rules.

If this system proves of any advantage to those engaged in the education of the young, the fact of knowing that good has been the result will amply repay its author, who has the honour to subscribe himself,

Sir,
Yours very respectfully,
F. Wright.

Stroud, Gloucestershire.
Sept. 5, 1840.

ADDITION.

The number of the lines is placed on the right hand of the sums.

67	1
34	2
67	3
———	
168	4
504	5
———	
840	6
2520	7
———	
4200	8
12600	9
———	
21000	10
———	

EXPLANATION.

Nos. 1, 2, 3, are the addition sum.
No. 4. The sum of the three preceding lines.
— 5. Three times the fourth.
— 6. The sum of nos. 1, 2, 3, 4, 5.
— 7. Three times the sixth.
— 8. The sum of 1 to 7 inclusive.
— 9. Three times the eighth.
—10. The sum of 1 to 10 inclusive.

Proof.—Five times the 4th gives the 6th. Five times the 6th gives the 8th. Five times the 8th gives the 10th. Or, suppose the 4th multiplied by 10—by adding a cipher to it, and then dividing it by two, will give the sixth. By supposing the 4th multiplied by 100—by adding two ciphers to it, and then dividing it by 4, will give the 8th. By supposing the 4th multiplied by 1000—by adding three ciphers, and then dividing it by 8, will give the 10th line. Ex. 4th line multiplied by 1000, or with three ciphers added to it, would be 168,000; this, divided by 8, gives 21,000.

SUBTRACTION.

It is to be observed here that *the lines are ruled for the addition*, and not for the subtraction part of the sum.

367	1
279	2
88	3
734	4
278	5
456	6
2202	7
278	8
1924	9
6606	10
278	11
6328	12
19818	13
278	14
19540	15
59454	16

EXPLANATION.

From No. 1 subtract No. 2—the result will be No. 3.

No. 4 is the sum of Nos. 1, 2, and 3.

Nos. 5, 8, 11, and 14, are the second line brought down, and subtracted from Nos. 4, 7, 10, and 13, respectively.

No. 7 is the sum of all the preceding lines; i. e. the sum of Nos. 1, 2, 3, 4, 5, and 6.

Nos. 10, 13, and 16, the sums of all the lines preceding them.

Nos. 6, 9, 12, and 15, are remainders.

Proof.—Twice the first line is the 4th line. Three times the 4th line, the 7th. Three times the 7th, the 10th. Three times the 10th, the 13th. Three times the 13th, the 16th. Or, nine times the 4th gives the 10th, and nine times the 10th gives the 16th. Or, multiply the 4th line by 81, and the result will be the 16th. The 4th line may be multiplied in one line, by adding in the front figure, thus:—Say, once 4 is 4, which gives the first figure; then 4×8=32+3=35, 5 and carry 3; then 3×8+3+7=34, 4 and carry 3; then 7×8+3=59.

MULTIPLICATION.

It is necessary that the multipliers should succeed each other in the order here given; i. e. if the first multiplier be 5, then the next should be 6, and the next, 7, &c. It is also necessary that there be neither more nor less than five multipliers.

1246	
5, 6, 7, 8, 9	
6230	1
7476	2
8722	3
9968	4
11214	5
43610	6
7476	7
36134	8
8722	9
27412	10
9968	11
17444	12
11214	13
6230	14
211820	15

EXPLANATION.

1246 multiplied by 5, 6, 7, 8, 9, in succession, the products of which are Nos. 1, 2, 3, 4, and 5, respectively.

No. 6. The *sum* of the five products.

Nos. 7, 9, 11, and 13, are the products, Nos. 2, 3, 4, and 5, respectively brought down, and which are subtracted from Nos. 6, 8, 10, and 12, leaving the remainders, Nos. 8, 10, 12, and 14.

No. 15 is the sum of Nos. 1 to 14, inclusive.

Proof.—Five times No. 3 gives No. 6. No. 14 corresponds with No. 1.

Suppose No. 3 multiplied by 100—by adding two ciphers to it, then divide it by 4, and from the quotient subtract No. 15, and the remainder will be the same as No. 1. Ex. 8722 multiplied by 100, or with two ciphers added to it, is 872,200; this, divided by 4, gives 218,050. From 218,050 subtract No. 15, which is 211,820, and the difference or remainder is No. 1, viz. 6230.

TEACHING TO READ.

To the Editor of the Educational Magazine.

SIR,

I believe the general opinion among teachers is, that far more time and pains are employed in giving instruction in the mere elements of reading than are really necessary for success; and being, for my own part, convinced that it was possible, to a very great extent, to diminish the labour of the teacher, and remove the difficulties of the learner, I made many experiments in course of teaching to discover the process by which children *actually advanced*, that thus I might perceive whatever was superfluous or inadequate in our present modes of instruction. I also examined a number of the most celebrated elementary reading-books, without finding one that was arranged in a satisfactory manner, though much pains had been evidently bestowed on several of them, as Butler's, Mavor's, M'Culloch's, &c. &c.

But the work which appears to me the best, as I find it the most successful in use, is the "Reading Disentangled," published by the Home and Colonial Infant School Society. It contains a better arrangement of the words than any other I have met with; however, the plan of teaching recommended in the introductory sheet, and I believe in use in the Society's Model School, I consider of little value, and have, therefore, declined to adopt it.

Indeed, the authors of all of them seem to have misapprehended the process by which a child acquires the art of reading, and, supposing either the *names* or the *sounds* of the letters to be taken as guides by the learner, have prepared their lessons accordingly.

The result of my own observations, after paying the greatest attention to the subject is, that I am convinced that the *order* in which the letters occur is, in fact, what the child looks for as his main guide, even in the earliest stage of his progress; and, consequently, if we wish to teach the art of reading by the shortest method, it is on this principle we must proceed in the arrangement of our lessons.

It must be evident to any one, on the slightest reflection, that it is idle to expect, while our orthography remains as it is, that the pupil can gather the *sound of a word* from the *sounds of the letters* which compose it; and, indeed, the pupil himself, sooner or later, disregards the system, and advances in spite of it, and in a natural manner, though of necessity at a considerably slower rate than *if taught* on correct principles. For example, in boy, cow, boat, house, knife, eye, and a multitude of other words most familiar to a child, and from which he would, therefore, find much entertainment and delight in learning to spell, the *individual sounds* of the letters give little, and frequently (in the language of Mr. Woodbridge) "no clue to the sound of the word;" but *certain letters* observed by him in a *certain order*, he *associates* with a *certain sound:* thus, with each of the words *ewe* and *eye*, four *names* or *sounds* being remembered *in their order*, if you repeat in his hearing the first three, e, w, e, or e, y, e, or show him their signs, the fourth immediately recurs to his mind.

It is clear, then, that the pupil should have *the sounds fixed in his memory*, which *the several combinations of letters* represent; therefore, to be most successful in our teaching, the greatest prominence should be given to this principle, while we ought to consider the *names* or *sounds* of the *letters individually* as *helps* only, and not *guides*, inasmuch as they do little more than point out the *initial* or *terminal* sounds of syllables and words.

We may be said, then, to read fluently when a *glance* at the *order* of the letters excites in the mind the idea of the word they are intended to represent. It is in this way we know what word the letters p, h, y, s, i, c, are put for, and that l, e, g, do not spell *elegy*. Thus, when I one day showed a boy the word *dough*, he pronounced it *duff*, evidently disregarding the individual sounds of the four last letters, and remembering that the same letters occurred in the *same order* in *rough*, *tough*, or some such word which he had previously learned, and were pronounced *uff*.

I am not aware that these principles are adopted in any of the existing modes of teaching to read, prevalent in our schools; however, in proportion to the *number* and *description* of words the child learns by heart, so is his progress; and when he happens to be intelligent enough to discover for himself the pronunciation from analogy (for it is, perhaps, seldom thus pointed out to him by the teacher), his advance is the more rapid.

But, instead of requiring the pupil to learn a great and indefinite number of words by heart, many of which he must forget, not having them fixed in his memory by any association, I conceive that such a *classification* of words and syllables might be made as could be easily remembered by the learner, and *serve him as a key to the whole language*. The advantage to be derived from this classification is, I think, sufficiently obvious from the fact, that when a child meets with a strange word, he is, in most instances, unable to pronounce it, just because he has no other word present to his mind containing a similar combination of letters. Thus, if he meets with *might* for the first time, he is obliged to pause, unless he perceives its analogy to *night*, *light*, or a similar word; and, on such an occasion, the teacher would certainly find it advantageous to impress the combination on the pupil's memory, by giving him examples, and requiring him to adduce others, and so make the word serve as a key to several at once, which otherwise would be so many separate obstructions in his path.

How much use, for instance, might be made of *o u n d* in exp*ound*ed, by teaching the child to recognise a similar combination in conf*ound*ed, surr*ound*ed, ast*ound*ed, ab*ound*, b*ound*ary, red*ound*, &c. Such a course of proceeding could not fail to facilitate greatly his progress, preventing, at the same time, his being so often puzzled where to make the syllabic division of words as under the present system.

In the classification alluded to, the long-received practice of considering letters *separately*, according to alphabetical order, should be entirely laid aside to attend only to *the sounds they are to produce in their single or combined state in syllables and words*; and if we consider, *not* the *vowel letters*, as some have done, but the *vowel sounds*, as of primary importance, and arrange words accordingly, we shall reduce all the combinations of letters in the English language to sixteen classes,[*] from which we may select *key-words* for the pupil to learn by heart; and on this plan a well-chosen selection, though limited in number, would, I have no doubt, enable him to read better in three months than the random system in a year, or more.

Instead, therefore, of ranking the words *new* and *few* with *brew* and *sew*, as on the plans hitherto adopted, they should be placed in the same *class* with *ewe*, *you*, *view*, *due*, *yew*, &c., each of these words being viewed as the *key* or representative of a distinct *order*; and the pupil, having learned to pronounce *new* at sight, will, after two or three examples, find no difficulty in *dew*, *few*, *pew*, re*new*, and others of the same order. The teacher also has, by this mode, a means of accurately testing the progress of his pupil, and can readily discover the true reason of any deficiency.

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[*] Which I intend to explain fully on a future occasion.

It is almost needless to say, that the above would likewise serve as an excellent method, as well as a systematic one, of introducing the pupil to the correct pronunciation of his language, and is admirably adapted for teaching in classes.

I am, Sir,
Yours, obediently,
Samuel A. Good.

Loudwater, Bucks.

REWARDS IN SCHOOLS.

Sir,

In one of your late Numbers there appeared a letter from one of your readers, suggesting an improved method of the system of "marks," formerly in use in National Schools. Now I think that he would push his system too far. For first, the idea of a pupil's conduct so derived may be very delusive; and besides the plan is no less dangerous to the pupil than delusive to the master. I object to the setting up of a standard of conduct which must be arbitrary: I think it tends to confuse the notions of right and wrong in a child's mind; and this, even if the scale is properly graduated; not that I do not admit of degrees of trespass, but it has certainly a bad tendency to make the subject a matter of calculation and accurate adjustment. If a child transgress, it is enough that it is wrong; and if it is a worse transgression, let it be made to understand that it is worse, without exactly setting the degree in which it is worse; and if it be said that "marking" should be confined to trifling irregularities in behaviour, which may all be considered alike, I think in one respect this has a more dangerous tendency, for this being open to the comprehension and sensibly affecting him, will tend to make the child think more highly of such matters than really moral faults, and dispose him to eye-service and hypocrisy. Nor from any system of "marks" can a general estimate of *character* be formed; a register of regularity in attendance and cleanliness may be of use to refer to as a memorandum, but for other purposes it is, I think, inadequate. As a sign of proficiency "marks" are no less fallacious; my experience certainly goes to say, that those, in many cases, who would gain the least number of marks are often the greatest proficients. A child that is very careful in getting up his learning, may retain very little to profit by. In many cases the very abundance of errors shows an active mind, which, if properly tended, will advance most rapidly, moreover all the disadvantage of an arbitrary standard of perfection tells in this case no less than in the former. There is, however, a system of marking which is free in great measure from the objections I have stated, and to which I should desire to invite the attention of your readers. I am not aware that it is adopted any where but in one school with which I am acquainted: it is applicable only to the department of instruction; my doubt is, whether it would be practicable in large numbers. The plan is simply as follows:—

The school is divided into classes according to the general proficiency of the boys. In each class they stand according to age; a register is kept, in which, down the first column to the left, are ranged the names in order of seniority; along the top of the page are ranged the subjects to be learnt during the day; at the head of respective columns, so that opposite to each boy's name, stands a space for each lesson to be learnt during the day. For every lesson learnt correctly three marks are registered; every mistake that can fairly be reckoned so, takes off one mark, so that for three mistakes or more nothing is counted. At the end of the half-year, these marks are reckoned up, and the boy who gets the greatest number in each class, for each subject, is entitled to a prize for that subject. I should suggest as an improvement that every boy who gained a certain number of marks in a given number of subjects, a fixed proportion to the whole, should be considered to have attained to what was required of him. Whether he should receive a prize or other honorary distinction, or whether the base satisfaction of having done his duty should satisfy him, is a matter for separate consideration.

J. S.

BOOKS AND TRACTS FOR A LIBRARY.

To the Editor of the Educational Magazine.

Sir,

It was with great pleasure I observed that you had called the attention of your readers in your Number for May, to the want of Libraries for the middle classes. Having myself had some experience in the matter, and possessing a considerable acquaintance with books that would be within the reach of such or similar institutions, I take the liberty of forwarding you three lists—1. for a superior Subscription Library; 2. for a Children's Library, or Schools' Rewards; 3. for a Tract Library. In every case the three may be combined.

Each may be enlarged from the catalogue of the S. P. C. K.

T. C.

No. I.

Anson's Voyage round the World
Arabian Nights' Entertainments
Beveridge on the Church Catechism
———'s Sermons on the Church
Bewick's Birds
Blunt's History of the Reformation
Burke on the French Revolution
Burnet's Lives by Jebb
Caswell's America
Life of Columbus
Life of Capt. Cooke
Cottager's Monthly Visiter
Church Magazine
Church of England do.
Clarendon's History of the Rebellion
Coleridge's Scriptural Character of the Church of England
Davy's Volume for a Lending Library
Dodsworth on Romanism and Dissent
Dowling's Effects of Literature
Evans' Rectory of Valehead
Forster's Life of Bishop Jebb
Fuller's Characters
Herbert's Country Parson
Englishman's Library—
  1. Clement Walton
  2. Scripture History
  3. Parable of the Pilgrims
  4. Help to Knowledge
  5. Compendious Ecclesiastical History
  6. Practice of Divine Love
  7. The Lord's Prayer, a Manual of Religious Knowledge
  8. The Early English Church
  9. Tales of the Village
  10. Christian Morals
Gleig's History of the Bible
——'s History of England
Gresley's Portrait of an English Churchman
———'s Siege of Lichfield
Godparents' Gift
Gladstone on Church and State
Hall's, Bishop, Balm of Gilead
—— 's Contemplations
Hall's, Capt. B. Fragments, of Voyages (3 series)
History of the Plague and Fire in London
Hone's Lives of Eminent Christians
Life of Bishop Hobart
The Instructer
James on Christian Watchfulness
Jones's Essay on the Church
Keith's Evidence of Prophecy

Selections from Hooker
Loss of the Kent
Lathbury's History of the English Episcopacy
Law's Serious Call
Le Bas' Life of Cranmer
———— Jewel
———— Wycliff
Lessons for Young Persons in Humble Life
Autobiography of Archbishop Laud
Letters to a Dissenter
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——'s British Months
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Short and Simple Letters to my Countrymen

INSTITUTION AT BEUGGEN.

ZELLER'S "LEHRE DER ERFAHRUNG."

In Beuggen, a village on the left bank of the Rhine, in the territories of the Grand Duke of Baden, about three leagues from Basle, an institution for the children of the poor has existed about twenty years, which well deserves the notice of all writers and thinkers upon Education. Some friends of ours, who have visited this establishment, and are well competent, by their knowledge and experience, to judge of its merits, believe it to be the best specimen of a School in any part of the Continent. We have endeavoured to make amends for the want of personal observation, by procuring accounts of its system and proceedings. Of these there is an unusually large supply. A report of the School appears every year, by the School Instructor, Mr. Zeller. Several persons have written warm-hearted but somewhat enthusiastic descriptions of the annual fêtes which celebrate its establishment. Finally, Mr. Zeller has given us a complete view of the system and operations of the School in a work in three volumes. The religious tone of these books is their most striking characteristic. It is evident that the conductors of the School look upon an Education not based upon religion as a contradiction in terms. But they shall speak for themselves. We shall not make any extracts from their reports, which, though written in an earnest affectionate style, and full of deep piety, might remind some of our readers too much of those documents that are submitted to the public meetings of our religious societies, but from the larger work we have alluded to, which enters very largely into the principles of Education generally. This book has been published some years, and ought to be better known in England than it is. The title is, "Lessons of Experience for the Christian Teachers of Country and Poor Schools; a Guide Book, intended for the Teachers in the Seminary at Beuggen." By Christian Henry Zeller.

We pass over a considerable part of Mr. Zeller's introduction, because the principles which it sets forth, though valuable and important, would not be new to our readers. It is very satisfactory to find a Swiss Protestant assuming, at the commencement of his work, that there are three great divine institutions for the Education of man—the Household, the Nation, and the Church; that the two former are preparations for the latter, and yet have each a distinct value and importance; that the Church must sanctify both the family and the State, in order that they may both rightly fulfil their own appointed function in human training. From this statement of the general scheme of Providence, the author proceeds to the evils and confusions which are occasioned by the indifference to it on the part of man: he shows how a necessity for Schools has arisen from the failure of the household Education; how States have been compelled to interfere, to rectify the want of insight, of affection, of means in the parents, or the desertion of children. Having distinguished the different kinds of schools to which these necessities have given rise, he proceeds with an interesting sketch of the history of Education, especially with reference to Germany. What he says of Education among heathens, Jews, and the early Christians, as well as of the effects of Popery, and the Reformation upon it, might not impart much information to our readers; but the following sketch of modern systems will, at all events, be interesting to them.

The author had been speaking, in the previous section, of the effects which were produced on the religion of Germany, in the 18th century, by Spener, Franke, Canstein, and Zinzendorf.

"But whilst this evangelical feeling, called by its opponents Pietism, began gradually to sink into a mere form, and, instead of power and life, became mere insight, or, worse still, only a fashion of phrases, there was going on in the spiritual world a counter movement and revolution—out of which, since then, a multitude of the greater and less novelties and changes of our time have arisen, and are still arising."

* * * * * *

This rationalism has diffused itself from England and France, with incredible quickness, through Europe and over the ocean; has come down from the throne into the cottage; has acted upon all social relations and upon the working of most sciences; has given birth to, and again stifled, one system after another; and has had a very remarkable influence upon the character of schools and of Education. There are four principal theories about the instruction and education of youth, which this new time has brought forth and resisted.

First, the Philanthropic system, worked out by Basedow, the admirer of the Frenchman, J. J. Rousseau, that eulogist of the so-called Natural Education—that enemy of existing social relationships. This system was embodied and expanded in writings and lesson-books, and brought into practice in the Philanthropical Institution at Dessau, a parent of many others. While Basedow was working these, his friend Rochow strove, upon similar principles, to promote instruction in the poor and country schools through his model school at Relsahn. Separating themselves from Basedow, his former helpers, Campe and Salzmann, laboured far and wide, by their own institutions, and by their writings in the cause of Education. The following are the distinguishing principles of this Philanthropic system, which produced an extraordinary excitement, introduced a great stir and movement into the school and education system, and caused a wholesome disturbance to the school routine.

The contemplation and knowledge of Nature is the great object of all teaching: realities are stronger than dead words; contemplation of realities and forms is the *means*, the clearing of the understanding and readiness in reasoning is the object of instruction. Languages must be learnt by visible objects, and by actual speaking. Children must only be told, out of histories, the great, noble, and good deeds of men; crimes must be passed over. Biblical instruction, the peculiarities of Christianity, the miracles, and whatever is above reason, belong not to the instruction of youth, but are only to the instruction of peculiar sects and Churches. Natural religion, the universal-prayer doctrine—that doctrine about God which reason itself can form from the contemplation of nature, and the love of men which proceeds from it—this is the universal, pure religion of humanity; not the teaching of faith, but the teaching of morals, is needful. Here is the universal and the essential part of Christianity, and of all religion. Religion comes out of morality, and reformation from the illumination of the understanding. Man has no naturally corrupt principle; his faults arise from his ignorance, and from his superstition which is the result of ignorance. As

Christ has wrought by his teaching and example, so will humanity generally be raised by better teaching and better examples. The belief in the atoning death of Jesus Christ is pernicious, and is superstition. Jesus is the first of men who, by his death, has established his doctrine.

Secondly, the Humanistic system, which had more influence upon the superior schools than upon those of the citizens and the poor, and was especially defended by Ernesti and his followers. The following are some of the principles of this school.

The study of the old writings of Greece and Rome must be the principal object in the education of youth. In the classical writings of these rulers of the world lies the cultivating power; from them goes forth humanity; the study of them is expressly *humane* study. Realities are secondary considerations in the education of youth, and must not occupy the time of the old languages, but must rather be left for a later professional study. Education in language is the education of the spirit; it is, accordingly, the most important. The old languages must be thoroughly learnt; but this can take place neither by picture books, nor through the mere practice of speaking, but by an early, diligent, and thorough study of grammar, knowledge of dictionaries, and diligent reading and translating of the classical writings. With the loss of the study of the old languages, the barbarism of the middle ages inevitably returns. The Greeks and Romans are the most cultivated people of the old world, and also the patterns of all others, especially in the constitution and regulation of their governments, in sciences, and in arts. We must form ourselves after them. In their writings, too, we must learn the exposition of the Bible. Their writings are the fountains of histories; therefore is the knowledge of language the key to the Bible, and to all histories. So taught the Humanists.

The Pestalozzian system followed later. While the Philanthropical system, in part through its conflict with the Humanists, was beginning to exhibit its weaknesses; while, however, under Canon Rochow's influence there was an increased and increasing zeal and activity in the improvement of Country Schools, and in the establishment of training seminaries upon the new principles; while yet on the whole, and especially in Switzerland, the schools for the poor were still in a very low condition, Henry Pestalozzi arose. He roused, first by his writings, then by his institutions for the education of the poor in Stanz and Burgdorf, such a new and universal interest, that persons of all ages, who had the cause of instruction and of discipline at heart, travelled from all parts of Europe, either voluntarily or upon commissions from government, to Burgdorf and Yverdun, to learn upon the spot the new system of the famous man.

Hence it came to pass that the Pestalozzian institution lost by degrees its first character of an institution for the education of the poor, and was changed into one for communicating the science of education.

The spirit of unselfish devotion, of love, and of faith with which Pestalozzi gave himself up to the instruction of his poor children and which in the first beautiful infancy of his institution, and in the first working of his new system, perceptibly inspired and penetrated everything, was frequently overlooked, confounded with the new form of teaching, or so little distinguished from it that the effects of this spirit were ascribed to the method and the principles. Moreover, want of unity among the assistants, which, alas! soon broke in—speculative theory, and what had in many ways much to do with both, economical embarrassments, which were found to be most disturbing, extravagant expectation to which people without any warrant gave way, destroyed, disfigured, checked, or changed much, which dwelt pure in the earnest heart of the old man, or had been derived from his deep observation and knowledge of human nature, of the poor and of their wants. Wherefore it is difficult to lay down satisfactorily the principles of this system; the more so because Pestalozzi did *not* establish a peculiar system, and because what was done by his assistants, his friends, and dependents, was not always at all times acknowledged by him. The following are some of the doctrines which he would perhaps have most readily acknowledged.

[Mr. Zeller's outline of Pestalozzi's principles we omit, as they will be found much more clearly and fully exhibited in his life by Dr. Biber.]

The fourth, the Eclectical system, worked out, especially by the Chancellor Niemeier in Halle, proposes to bring all these systems of instruction and education to a test, to preserve the good of each—that is to say, whatsoever seems to the tester, according to his view of the subject, to be the good or the best. But if the best should not happen to be in any of these systems; or the best should not be recognised and adopted by the said tester; or if what is false, feeble, and bad, should be adopted, then will the eclectical system have the same faults as the rest and be one-sided and defective like them.

We ought not to forget here the so-called English system, which was discovered and introduced by Dr. Bell, a clergyman of the English Episcopal Church, first in Madras, and afterwards into the Episcopal Schools in London, and by Lancaster, a member of the Society of Friends, into the great English free schools for the poor. But this English system is not properly to be called a system of instruction or education, but rather a system of *school arrangements* which has for its object to provide occupation for a great number of children in one place and under one teacher at the same time; so that being distributed in fitting classes and circles, they may be so uniformly and mutually instructed that every child being advanced according to his previous powers and progress, to the place for which he is fit, may constantly receive the requisite instruction through scholars who multiply the single teacher and supply his place.

These different systems have unquestionably, through God's overruling providence, excited and wrought much good. Attention to the condition of schools in town and country, and to the education of the households, has become through their means, especially in Germany and in Switzerland, almost universal; and thereby an activity and a zeal for improvement have been aroused, which had not existed for centuries. Especially has the method of instruction been improved; its laws were never so deeply inquired into, or so closely set forth and recognised, at least in everything which concerns the education of the mere *soul* (intellect). It is very different with the spiritual instruction of real education. We ought not, and must not, forget to observe and to lament that all these systems have the common fault of being wrong in the main point, and of not having followed out and persevered in that road which Augustus Herrmann Franke had traced out. They do not recognise the essence of true education; that it is a deliverance from sin, and a restoration to the image of God by His Spirit and the life-giving Word of his only-begotten Son. They ground education, not upon the communicable humanity of Jesus, but upon a human and child nature, which in experience and reality shows itself quite otherwise than in systems and in books. Their education work is self-work; their education goal is a self-righteousness and a virtue, which man is to work out for himself, without grace, without reconciliation, or pardon; a goal, perpetually proposed and never reached. They do not recognise the fall and its penetrating consequences, and the ground of corruption in human nature, which, through it, is found in all men. They deny or make light of the influence of the devil upon the corrupted and divided natures of men, and understand and think far too little of the might and power of Baptism, the power of prayer and intercession, and the glory of the person and office of our Lord. Education according to them must be something which only goes forth from man, and is worked by man; men not being regarded as vessels and willing instruments of grace. The restoring grace and the reconciliation of Jesus Christ, and the Spirit of Sonship, which Christ hath won for us, and hath made us partakers of, is either denied or silently passed over as unimportant. Therefore all these education systems, like all else which is not built upon the corner-stone of Christ, the longer they exist will become the more untenable, and at last will come to shame. But the good and the true which there is in them will remain, and will bring forth fruit.

(To be continued.)

POETRY.

FROM AN EASTERN POET.

All night the lonely suppliant prayed,
All night his earnest crying made,
Till standing by his side at morn
The tempter said in bitter scorn
"Oh peace—what profit can you gain
From empty words and babblings vain?
Come, Lord, oh! come you cry alway,
You pour your heart out night and day,
Yet still no murmur of reply,
No voice that answers, Here am I."

Then sunk the mourner's hope in dust,
That word had withered all his trust,
He found no heart, no strength to pray,
For Faith and Hope had fled away,
Until at length beside his bed,
His sorrowing angel stood and said—
"Doth it repent thee of thy love,
That never now is heard above
Thy prayer—that now not any more
It knocks, as once, at heaven's door?"
"I am cast out; I find no place,
No hearing at the throne of Grace.
Come, Lord, oh come, I cry alway,
I pour my heart out night and day,
Yet never until now have won
The answer—'Here am I, my Son.'"

"Oh dull of heart! enclosed doth lie,
In each, "Come, Lord," an "Here am I,'
Thy love, thy longing, are not thine,
Reflections of a love divine.
Thy very prayer to thee was given,
Itself a messenger from heaven.
Whom God rejects, they are not so,
Strong bands are round them in their woe
Their hearts are bound with bands of brass,
That sigh or crying cannot pass.
All treasures did the Lord impart
To Pharaoh save a contrite heart.

All other gifts unto his foes
He freely gives nor grudging knows,
But love's sweet smart and costly pain,
A treasure for his friends remain.'

R. C. T.

DIARY OF THE MONTH.

NATIONAL EDUCATION IN SCOTLAND.

SEPT. 1.—We have been favoured with some very interesting extracts respecting National Education in Scotland. It is generally known that the Committee of the General Assembly in Scotland accepted the Government grants and inspection. It did so as the organ of the Kirk. In estimating this circumstance aright, as it regards our own country, it is important to bear in mind that the Church in England has no legislative body, like the General Assembly, which could formally delegate their authority to the National Society; but in lieu of that, the whole of the heads of the Church are actually members of the Committee of the Society.

'By the report of the General Assembly Education Committee which I sent you, it appears that there are in full eighty-eight Presbyteries in Scotland, of which all but six made returns of the Schools in their districts. These amount to 2,585 schools examined and 137 not examined; total reported, 2,722. If we add about 200 for the six Presbyteries which sent no report, the whole jurisdiction of the General Assembly's Education Committee will extend to only 2,922 schools, at sixty scholars to a school, which appears the average number; this would give 175,000 scholars. Comparing the 2,900 schools and 175,000 scholars with the number of Church schools and scholars in England, it will prove which body's judgment on the Inspection question is entitled to the greater weight.

The actual number of schools, however, 'maintained on the General Assembly's scheme' which they state is 'the principal part of the service they are rendering to Education,' and which correspond with the number actually in union with the National Society, are only 117, with 9000 scholars, at an expense, for the year ending May 39, of £3541.

The exertions of the Assembly's Committee depend, like those of the National Society, entirely on voluntary contribution.

They state, in reference to the returns from the Presbyteries, 'that it shows not only that schools *of every description* in Scotland recognize the superintendence of the Church, but actually are every year inspected and judged of by the Presbyteries of their respective bounds—the exceptions being not of any certain class of schools, but merely of certain individuals.' Private superintendence of schools, where it exists, does not seek to supersede or rival the superintendence of the Church, 'but it confessedly subordinate thereto, and co-operating so well, as generally, by the Presbyteries themselves, to be considered as truly auxiliary.'

'This relation of the schools to the Church, has its foundation in the cognate nature of the two establishments, and there is therefore the strongest reason to trust that it will never be allowed to cease. The reign of religion in the schools, and therefore the superintendence of the Church, is part of 'that kingdom which shall never be destroyed.'

MR. THORN'S TRACTS.

SEPT. 8th.—Some of our clerical brethren may possibly have met, in the cottages of their parishioners, with a set of tracts, or rather handbills, which have been put forth by Mr. Thorn, an Independent minister at Winchester. One of them is "On the Superstitious Rites and Notions of the Church of England;" one "On the Essential Difference between the Church of Christ and the Church of England." A much larger publication, by the same author, for the sake of which we advert to the rest, is entitled, "The Anti-Christian and Pernicious Doctrine of the Church Catechism; containing an Appeal to Parents on the Sin and Danger of allowing their Children to learn it, or to attend a School where it is publicly taught." This pamphlet has been diligently circulated in some parishes in Essex. An exemplary clergyman, the Rev. W. Harding, of Hockley-on-the-Hill, found one of them in the house of a poor person whom he was visiting. He borrowed it, and read it. In the first two pages of the book he met with these three assertions:—1st, That the Church Catechism does not teach the Deity of Christ, or of the Holy Ghost. 2ndly, That it speaks of the Creed as composed by the Apostles, and gives it the same authority as the Scriptures. 3rdly, That it merely teaches children that they are to *say* their prayers—not that they are to pray. Hereupon, Mr. Harding wrote two letters; one to his parishioners, telling them that such a book was in circulation among them, that it was intended to prevent them from sending their children to the Church School, and that it contained three direct LIES (as by quotations from the Catechism he showed them to be); and that, therefore, the author of it was not a person to be trusted in any matter, least of all when he pretended to talk about religion. The other letter was to a Mr. Temple, a dissenting minister in the neighbourhood, who had been active in diffusing Mr. Thorn's books. Mr. Harding's "Address from an Essex Vicar to his Parishioners," headed, "Beware of False Prophets," is admirable. It is a model of the simple, straightforward, Saxon style, which a cultivated clergyman, who is writing plain truth to plain men, should always adopt. The other letter we could wish that he had spared. It had no other effect than to call forth from Mr. Temple a response about clergymen of a Political Church, Baptismal Regeneration, Unity and Love among Brethren, Judah vexing Ephraim and Ephraim vexing Judah, &c. &c. &c.—the one question, whether it is right to circulate direct falsehoods, being the only one which the author seemed to consider quite unimportant.

The case we have been alluding to is important, if on no other account, yet as a defence of those who, at the risk of much unpopularity, declared that all measures for bringing the children of dissenters and Churchmen into one state school were impracticable. We trust the amiable and sincere advocates of that measure, Lord Lansdowne, Dr. Kay, Professor Pillans, and others, are long ago convinced of their mistake; but if there is in their minds any lingering regret for having been compelled to abandon a favourite scheme, we would call their attention to this fact: Mr. Thorn, not an inconsiderable minister among the dissenters, but one who has been put forward, again and again, as one of their conspicuous champions, distinctly proclaims it a *sin* to teach the manual which Churchmen use, diffuses pamphlets for the purpose of urging *Churchmen* not to allow their children to enter a school in which it is taught, and thinks no slanders too monstrous for the sake of effecting this object. Was it bigotry, we ask, on our part, to say that a common training school could not be founded, from which masters, to teach in Mr. Thorn's schools and in ours, should go forth; that it must be a hollow compromise, subversive, not promotive of unity, which should attempt to bring children, instructed by him to abuse and hate our Catechism, into the same room with those who are taught to consider it solemn truth? The question is one of plain common sense. If we were honest—if we were not teaching that to which we attached no value, nay, that which we believed to be unmeaning and false, are we not bound to resist such an association as this?

We should suppose, also, that such intercourse could not be very pleasant to Mr. Thorn; that he could not desire that persons whom he assumes, in all his writings, to be knaves and hypocrites, should be brought into very close affinity with his disciples. But we confess we are quite unable to take the measure of this gentleman's conscience; and we can conceive it quite possible, that at the next public meeting at which he is called to speak, he may express his concern that Churchmen should have displayed, on recent occasions, such a spirit of narrowness and bigotry; that they should understand so little of those principles of brotherly love which should link all Christians together, and especially that they should respond so ill to those kind, friendly, and Christian invitations which he has addressed to them—these invitations being such as we have given a sample of in our present article.

THE NATIONAL SOCIETY—MR. SINCLAIR'S APPEAL.

SEPT. 18th.—The following letter has appeared in most of the daily newspapers. We make no apology for introducing it here; its great value and importance entitle it to the largest circulation and the deepest attention that it can possibly obtain.

Letter from the REV. JOHN SINCLAIR, M. A., *Secretary of the National Society, to the* Right Hon. LORD ASHLEY, M. P., *Chairman of the Subscription Committee, formed at a Public Meeting of the Friends of Church Education, held at Willis's Rooms, on the* 30*th May*, 1839.

London, 14*th September*, 1840.

MY LORD,

AGREEABLY to your Lordship's request, and that of the Subscription Committee, I have drawn up the enclosed statement, adapted to recent circumstances, containing a second appeal, in behalf of the NATIONAL SOCIETY, to the friends of Education and of the Church.

I have the honour to be, MY LORD,
With much respect, your faithful and obedient Servant,
JOHN SINCLAIR.

A RENEWED APPEAL, ON THE OCCASION OF HER MAJESTY'S ROYAL LETTER, IN BEHALF OF THE NATIONAL SOCIETY, TO THE FRIENDS AND PROMOTERS OF SOUND CHRISTIAN EDUCATION, THROUGHOUT ENGLAND AND WALES.

No apology can be necessary for again inviting the attention of the Public to the all-important subject of National Education, more especially under the altered circumstances in which the great questions and interests, religious and social, which it involves, are now happily placed. When it was last my duty to set forth the claims of the National Society to the support of the country, I had the painful task of dwelling on the disappointments and embarrassments of the clergy and managers of schools who had expected public grants in aid of their exertions. But I have now the satisfaction of writing under auspices and anticipations of a far different kind, and of a more cheering description. That a mutual good understanding should have taken place between the Committee of Council and the National Society was to be expected, as soon as each party became sensible that the important objects which they had respectively in view could not be gained without mutual co-operation.

It is highly satisfactory, therefore, that my appeal no longer wears, in any shape or degree, a political aspect; but may be confined to a simple statement of the plans which the Society has in view for improving and extending Education, and of the reasons why all parties friendly to the Church, whatever may be their disagreements as to measures of State policy, should on this vital question cordially unite.

As regards the improvement compared with the extension of Education, I would observe that, to build schools is of little use without providing efficient teachers; and, therefore, that the measures of the Society for the latter purpose are of paramount importance; and although less palpable to the senses, and less manifest to the eye of common observers, are not less real and valuable in themselves than the erection of the most substantial school-building.

The most ignorant passer-by may see a building, and estimate its dimensions; but it requires some exercise of intelligence to estimate the attainments of the master, and the proficiency of the scholars.

The Society, therefore, will continue to maintain its Model-Schools for boys, for girls, and for infants; and will thus afford to candidates for the office of tuition opportunity to learn and practise, on the most approved plan, their difficult and useful art. It was in furtherance of this object, that the Society recently commissioned the master of their central institution, the Rev. G. Moody, M.A., to visit Warrington, Bolton, Edinburgh, Glasgow, Dublin, and other places, where the best theories on Education have been for some time subjected to the test of experiment, and to ascertain, by his personal observation, whether any and what amendments might be introduced into the National system consistently with its great object—the religious training of the children.

The Society will also continue to support Training-Institutions, where future masters and mistresses, boarded and lodged in part at the expense of the Society, may be instructed, under efficient superintendence, in the knowledge which they are afterwards professionally to diffuse. With a view of carrying on more effectually, and on a scale more proportioned to the wants of the country, the education of masters, the Society has lately purchased the estate of Stanley Grove, Chelsea, about three miles from London. The property comprises eleven acres, lying contiguous to the Fulham Road. A principal of this new college will be appointed as soon as the Committee have been able to decide upon the comparative pretensions of the numerous and highly eligible candidates for this arduous and responsible office.

Another object which the Society has in view, is to maintain a small body of unattached masters, who may be appointed from time to time to organise or remodel schools, and spread throughout the country a practical acquaintance with the most approved methods of tuition. An efficient master, especially when assisted by one or two competent monitors, might, in the course of three or four months, bring the most undisciplined school into good order. In many such cases, also, it might be found desirable by the managers of a school to send their permanent master for instruction to the Society, where he might undergo a salutary process of re-training. A rustic teacher, who has never seen what good education is, would thus have his eyes opened to his own deficiencies, and return to his obscure locality not only better capable of teaching, but more desirous and more susceptible of self-improvement.

Among other helps to the progress of education, a plan for providing proper books and school materials has been strongly recommended by several of the diocesan and district Boards; and it is hoped will be shortly carried into effect, in co-operation with the Society for Promoting Christian Knowledge. The price of text-books, maps, globes, registers of attendance, and other school requisites, might be reduced, by well-devised arrangements of this kind, to one-half their present cost. If a selection could be made in accordance with the views of school-managers, and should, in consequence, be generally adopted, any master who should be sent forth from the training-school of the Society, or of any diocesan Board, would be required to teach the very books which he had himself previously learned and taught. The advantage resulting from uniformity as to discipline and weapons, in the warfare of the Church against the combined powers of sin and ignorance, is manifest. There is no way, perhaps, in which grants for the support of schools in circumstances requiring aid, could be made more usefully and effectually than in the form of school materials.

It would be easy to enlarge on other means of educational *improvement*, especially that of inspection by intelligent officers, under competent authority; but as the benefits of such inspection have been frequently discussed, and are now universally acknowledged, I proceed at once to explain the great and grievous necessity which, notwithstanding all the efforts of the Society and of the Government, still exists, for extending education by the erection of School Buildings. There are not a few well-meaning persons, professedly sound members of the Establishment—persons in easy circumstances, or even possessed of great wealth—who imagine that since public grants have now for some years been made for extending education, no further efforts can be required on the part of private individuals; that schools in sufficient numbers must, no doubt, have been built in most places; and that the deficiencies must be few and unimportant. A very natural desire to be relieved from a pecuniary burden, however small, disposes such persons to acquiesce, without much inquiry, in these comfortable assumptions. If, however, I could prevail upon them to investigate the truth, to see with their own eyes, and to judge from their own observation; if I could but bring them into this office, and there induce them to read only a small portion of above a thousand letters received on the subject during the last few months, and which are still pouring in daily—applications from eye-witnesses of the most unquestionable authority, men of learning, judgment, and right principle, with minds neither jaundiced by prejudice nor blinded by enthusiasm,—I think that some impression would be made, even upon the coldest reader, by the undoubted evidences of deplorable destitution which I should set before him. I would show him a parish containing "20,000 souls," where there is "no free school in the whole place," and where "hundreds are totally uneducated;"—a parish with a population of "16,000 or 17,000 hand-loom weavers," with only "a provision of 20l. a-year applied to the education of thirty boys and girls;"—another with a population of 15,500, and others with 12,000, 8,000, 7,000, 2,300, 2,000, 1,600, 1,800, 1,200, and many more of equal or inferior numbers, where sometimes the only provision at all, and sometimes the only provision in connexion with the Church, is a Sunday-school, held either in a small vestry or in a porch or chancel, where the children in winter are ready to perish with cold, or in a hired room, where they are "stowed in such numbers that there is hardly space for them to stand or breathe." In some cases the school-room, if the place may be so termed, is in danger of being sold; and in others of falling into ruins; and in not a few cases the rent absorbs almost all the subscriptions. The clergyman of a country parish states, as the result of actual survey, that one-half of his parishioners are unable to read. Another reckons up in his parish "upwards of 1000 poor children destitute of all moral and religious training, whose parents have expressed their *anxious and great desire* to avail themselves of Sunday and daily instruction, if such opportunities were afforded them." A parish containing 10,000 souls is described as having only a Sunday-school, kept in a vestry, capable of containing no more than eighty individuals, while the remaining scholars, amounting to 300, are dispersed through every apartment of the clergyman's house. According to a return made to the Society, in 1837, the total number of schools held in churches (not including those in vestry-rooms) was 2071, of which 44 were daily-schools, and 2027 were Sunday-schools.

The impression which ought to be made upon the mind of every Christian reader of these facts, may be inferred from the effect actually produced upon those by whom they are witnessed and stated. A young man goes into the clerical profession, expecting to find a maintenance, upon the divinely established principle that *the labourer is worthy of his hire.* He accepts a curacy upon a moderate stipend, and is required to maintain a certain rank in society. But when he enters upon his spiritual charge, he often sees around him such educational destitution, that he cannot refrain from giving, not out of his "abundance," but of his want, to relieve it, rather than see the flock committed to him perish for lack of knowledge. A curate of this description, and I believe there are many, has actually told me that of his income of 100*l.* a-year, for the first two years he had given one-half to repair a church, and the other half to build a school. In another instance a curate writes, that he had "put down his name for 30*l.* out of his pittance, as an example;" but I am obliged to add, with shame, that he could not prevail upon the proprietors and capitalists of his parish to follow him. In numerous instances, the incumbent builds and maintains the school entirely at his own expense, and only applies for a master or mistress. The rector of a small living writes, that he is ready to give 30*l.* a-year towards the maintenance of his school; adding, as a claim to aid, that he subscribes both to the National Society and to the Diocesan Board. A curate in Wales offers 20*l.* towards a school; and pledges his vicar, almost as poor as himself, to give 20*l.* more. Another clergyman in the north of England has raised 850*l.* in subscriptions towards a building estimated at 1800*l.*, and makes himself responsible for the deficiency. "I do not think," he says, "my people would let me go to jail; but there are many inconveniences short of that which it would be desirable to avoid." Another in the south has paid out of his own pocket 250*l.* for the site of a school. A third writes—"I have expended more than 500*l.*, which amounts to nearly three years' clear profits of my living." Others write, that they have "advanced 100*l.*;" or that they have "taxed their own means to the utmost;" or that they "have contributed till they are quite exhausted;" or that they have made themselves "responsible for the whole expense of the undertaking." The incumbent of a district church states, that he has "only 30*l.* a-year," and yet that "with a family of eight children," he has "incurred liabilities to the amount of 80*l.* exclusive of fittings-up." In some instances, a clergyman asks for aid in establishing a day-school, of which he himself, or some members of his family, are to be the daily teachers. One exemplary parochial minister, in a remote district, makes this pathetic appeal:—"I have been diligently and faithfully instructing the poor children ever since I came to reside in the parish, in reading, writing, arithmetic, the elements of English Grammar, and in the principles of Christian knowledge, as taught in our excellent Catechism. For this purpose I hired a schoolroom, which was unfortunately sold about two years ago; I, however, being determined to persevere in the good work which I had undertaken, fitted up a neat granary in my own yard as a temporary schoolroom; where I am labouring every day to do what good I can to the rising generation. I cannot have a fire; but I light a fire in my kitchen during winter, as the school is not many yards from it, and my parishioners have sent me five quarters of coal for the purpose."

A distressing contrast to this self-denying zeal of the clergy is too frequently presented in the apathy and misplaced economy of their parishioners. There are some gratifying and even splendid exceptions; but in too many instances it is quite disheartening to read the pitifulness of the sum that, even in extensive parishes and wealthy neighbourhoods, is all that can be raised, either to build a school or to pay a teacher. A very large proportion, and in some instances the whole of the expense, is borne by the parochial minister. Too many letters declare that manufacturers give nothing; that landlords give almost nothing; and that farmers confine their bounty to the cartage of materials.

During the twelve months that I have held my present office, I have received nearly 5000 letters, chiefly from clergymen in all quarters of the kingdom, upon different subjects connected with the business of the Society; and I may be allowed to say, that the strong feelings of affectionate admiration produced by the perusal, dwell continually in my recollection, and gain force instead of being weakened by time and repetition. I discover daily more and more the intrinsic worth of the clerical character; the fitness of these excellent men for the all-important and difficult station which they occupy; not merely their high mental cultivation, but their truly Christian zeal, the judicious activity, and readiness on all occasions to make any sacrifice of time, of labour, and of pecuniary means, for the benefit of souls committed to their charge.

I cannot conclude this appeal without noticing the great amount of good which may be done by even small contributions towards the infinitely important object I am recommending. The chief difficulty to be overcome by the promoters of education is the erection of their school-buildings; the maintenance of schools afterwards is, in general, more easily provided for. To support two schools, for 150 children each, may, perhaps, require 120*l.* a-year; and yet so small a contribution as 150*l.* may be sufficient to decide the question, whether a school shall or shall not be built; or whether 300 children shall or shall not receive a Christian education. In one instance, the applicant only asked for 5*l.*, with an assurance that this was all that he required to commence operations. In another instance, the poor fishermen of a sea-port village, having exhausted all their resources, asked only for 12*l.* towards adapting a ruinous building to the purposes of a schoolroom. I shall only add one case, belonging to a class of which unhappily the number is but too large, where the clergyman solicits aid to arrest the headlong progress of anti-Christian opinions. "In 1836," he says, "I established a school here, and got on tolerably well, till the spirit of Chartism infected us. The farmers have all withdrawn their subscriptions, and left me with only the landlords. The very misfortune which causes this defection, makes me the more anxious to continue the instruction of the children. If I could have a grant of 20*l.* I could go on for one year, during which God may in his mercy disinfect our moral atmosphere."

It may be asked, what is the expected issue of all this educational movement? I am ready to answer, that the happiest results may be looked for to all parties. In proportion as schools are multiplied and improved, children will not only have opportunities of religious instruction, but will of themselves desire to embrace them. Conscious of self-improvement, they will, as the experience of some well-ordered schools can testify, take pleasure in school-attendance, instead of importuning their parents to let them stay away. Parents, in like manner, seeing the religious and intellectual progress of their children; finding them become cleanly, teachable, orderly, and obedient; and observing some of them, in consequence of natural ability duly cultivated, to rise into comparative eminence in society, will take a warmer interest in their instruction, pay for it more cheerfully and liberally, and be thankful to the benefactors who assist in providing it. The owners of property will more and more be impressed with the conviction, that the best security for property as well as life is the early establishment of religion in the hearts of the people; that the best corrective of Chartism is Christianity, and the best preventive of Socialism Church-of-England principles. The clergy will take, if possible, an increased interest in the Christian training of the young; and will consider it as much their pastoral duty to exhort and instruct in the parish schoolroom, as in the parish church, or in the chamber of sickness. The influence of the Christian minister will be strengthened; the rising generation will regard him with filial reverence, and listen in after-life with due attention to his well-known voice—that voice, associated with the dearest recollections of their childhood, now raised to warn them against falling from the safe and firm path (in which he himself had been their early guide) into the abyss of anarchial and infidel corruptions.

London, 14*th September*, 1840.

CHESTER DIOCESAN BOARD OF EDUCATION IN CONNEXION WITH THE NATIONAL SOCIETY.

On Thursday, the 16th of September, a meeting of the Chester Diocesan Board of Education in connexion with the National Society, was held at the Amphitheatre, the Rev. Rector Brooks in the chair. It was very largely attended, and several of the speeches were highly interesting. The one which was probably most admired at the time it was delivered, Mr. M'Neile's, must have suffered in the report. Mr. Gladstone's will be better appreciated the more it is read and studied; we cannot do better than transcribe it for the benefit of our readers, who may not have seen the excellent report in the "Morning Herald:"—

> W. E. Gladstone, Esq., M.P., then rose amidst very marked and lengthened applause. He said, "The resolution which I have undertaken to second, in the presence of this great and influential assembly, has been already read to you by the rev. gentleman who preceded me, to the effect that the education of the middle and labouring classes ought to engage the diligent attention of the Established Church. Now this is a proposition which, in the eyes of some of those present, and at the present stage of the business, may have the appearance almost of a truism; and yet, notwithstanding, I will venture to say that it is one containing a sentiment which involves every question now contested between the friends and opponents of scriptural and religious education. (Hear, hear.) It is not held by any great or influential party, that education ought to be communicated to men without the accompaniment of religion; we have not yet arrived to such a height of audacity as that any party maintaining such a proposition should meet with any considerable amount of acceptance from Englishmen. On the other hand, we have not now to contend with the honest prejudices of some of those who were once inclined to believe that we are to seek in the ignorance of the people, for the safety and permanency of our institutions. We do not believe that man can be benefitted by the continuation of ignorance; that good can be generated by the torpor of those faculties which God has given to us. Go where we will, we find it generally admitted that the people ought to be educated, and religiously educated too. The question at issue—the question on which the result of all these schemes of education depends—the question on which hangs the alternative, whether education should issue in the greatest blessing or the most terrific curse that can befal mankind, is whether religion ought to be treated as a single and isolated science, as a mere matter of scientific attainment, or whether it ought to be a vital principle pervading every element and topic of instruction, as the soul to which every other topic is as the body. (Cheers.) Now, it is because we maintain strongly the one of these alternatives, and because we deprecate the other, that the resolution I am now speaking to is to-day proposed to this meeting. If it be true, as it is often asserted, that religion may be separated from the general matter of instruction, then, indeed, it does not appear on what ground we venture to assert that education ought to engage the attention of the Church. It is said by many, whose delusions on this subject I have ever deplored, 'Let the Church teach that which belongs to her; let her not intrude into a province which does not belong to her; let her instruct the people in the doctrines of genuine Christianity, but not attempt to engross in her own hand the general education of the kingdom.' A more plausible sophism was never uttered. It comes attended with many winning considerations, with promises of peace and harmony on the one hand,

and with a representation on the other, that, if we persist in contending for the union of religious and general education, we shall be persisting in maintaining among the people a cause of perpetual discord. I am not insensible to the insinuating nature of this representation; but, nevertheless, I say that to that cause which is the cause of truth we must give the first consideration, and that that which is the cause of truth will likewise be found to be the cause of peace; and that that which promises to be the cause of peace and charity, and yet disregards those principles from which peace and charity can alone flow, will ultimately be found one of the darkest delusions with which the human mind was ever afflicted. Why is it that we are called upon to resist the plausibility of those who contend for the division of religious and general education? Nothing can be more equitable than the intentions of many among the number of those who contend for the division; nothing can be more perilous than the general argument they urge, because it is just that degree of reasoning that is likely to take those who pay little attention to the subject. They do not say that education should be without religion; but they say, 'Let the Church give to the children of the Church that education which she thinks proper; only let her confine herself within certain bounds, and leave the rest free from her influence.' That is plausible; but it is what we ought to resist to the utmost extremity. (Much cheering.) I will not attempt to go at large into the reasons on which that opposition ought to be grounded; but I will endeavour to give these two reasons for the course which I have recommended. In the first place, I admit that in certain branches of culture knowledge may be communicated without religion; that, for instance, to make men physicians or engineers, or to instruct them in many useful branches of learning, is a thing that may be done without any direct reference to religion. But even this is not true of the highest branches of secular knowledge. While speaking of things inanimate, of the powers of nature—how they may be subdued and enlisted into the service of man, you may escape, though through great injustice, from any reference to religion; but it is impossible that you can escape from a reference to Nature's God. But when you come to the sciences which involve the nature of man—when you come to the sciences which involve his destiny—when you teach man to learn the lessons of wisdom from the records of experience—when you come into the regions of moral philosophy, of history, you are then reduced to one of two alternatives—either you must have the pupils instructed by those who have a sense of the truth of Christianity, or you must abandon them to practical infidelity. It is in vain to teach men history, or anything concerned with human hopes and destiny, on principles of neutrality. (Cheers.) The experiment has been tried, and a greater failure was never exhibited. It must be taught with a sense of religion, or they will be irreligious. But that it should be taught with a direct mention of religion, may be inferred from one of the precepts which have been given for our guidance—namely, that whatever we do, we are bound to do it to the glory of God. (Cheers.) I say that if we are bound to do small and mean things to the glory of God—if we are told even to eat and drink to the glory of God, how much more does the command hold good when we talk of subduing the powers of nature, healing disease, or of putting into activity the benevolent operations of art: above all, when we ascend from the regions of matter to mind, and deal with the faculties which God has conferred upon us, and with respect to which man was declared to be made in the image of God. To refuse to recognise religion in these branches, is at once to deny that allegiance which we owe to this supremacy. (Applause.) Now the principle on which I contend that religion ought to pervade all systems of education, and that no system of education can permanently raise either the intellectual or physical condition of man which is not connected throughout with religion, is the principle which not only approves itself in the abstract to our understandings, but has ever been acted on since the foundation of the Christian Church. I defy any man to name a period since the Christian Church existed, at which she has not been the great promoter of education—(applause); and in saying this, I do not except from the proposition even those ages of darkness when the mass of men were almost wholly destitute of intellectual culture. Even then, small as the amount of existing knowledge was, the great portion of it was to be found in the seminaries of the Church. I say, without fear of offence, that the monasteries, which afterwards became sinks of pollution and corruption, were in their origin established for, and in some degree effected, the maintenance of learning and civilization; and that, through a long and dreary period, when the generality of mankind were enveloped in darkness, those monasteries did rear and send out some of the greatest men that the world had ever known. But I now come to a more popular and obvious illustration, derived from the Reformation; and I ask, what was the effect of the Reformation on the measures which were then taken for the cultivation and advancement of knowledge? In the first place, it is fair to say that the Reformation gave a facility to those measures, by the revival of learning; and I refer to that as a proof of a proposition of no small importance to maintain and keep in mind, that the revival of learning was eminently favourable to the maintenance of Christian truth. But what followed the Reformation with respect to the revival of learning? If we study the subject of endowments in this country (and a very curious one it is) we shall find on the whole that this is the case. At the period of the Reformation, so far from a check being given to religious benevolence, the benignant stream, on the contrary, for a century and a half afterwards, flowed more freely and fully than for the preceding century and a half; but it took a different direction, namely, the founding and endowing of schools —the very object on which we ourselves are this day met. (Cheers.) Trace the history of those grammar schools which have done so much for the intellectual culture of this country, and you will find that while few were founded in the reign of Henry VII., more were founded in the reign of Henry VIII., very many more in that of Edward VI.—that they went back in the reign of Mary, and advanced in that of Queen Elizabeth—(great applause); and through the whole of the 17th century there was a constant course of benefactions directed to that great and valuable purpose, thereby testifying the sense of those who were attached to the Reformation as it was seen in the Church of England, and their strong conviction that learning ought to be added in connexion with the Church. In the constitution of the Church there were embodied regulations, which show how completely this principle had been accepted and recognised throughout her whole progress. Even when the chapters were founded, it was considered one of the duties of the clergymen there assembled, to devote themselves not only to the teaching of scientific theology, but to the general education of the people. And afterwards, when it was found necessary, instead of dividing the task among many, to concentrate it in one person, an officer was appointed in every chapter, one whose duty it was to advance the instruction of the people. And that officer was—and there is a peculiar propriety in referring to it, from the fact of there being one gentleman present on whom the title has been appropriately conferred—the chancellor of the diocese. (Cheers.) And I must say, that if we are to take the speech which he (the Rev. Chancellor Raikes) has this day delivered as a specimen of his general intentions with respect to education, or as a specimen of his powers in pleading its cause before a great assembly, we cannot but be satisfied; and I cannot wish any better security for the performance of the duties which the title of his office implies, than the fact of its having been conferred on a man so zealous and able. (Applause.) If, in opposition to the reasons which have been urged, and in opposition to the precedents which I have cited, those who disapprove of our principles, and advocate novel theories on the subject of education, shall procure a national assent to the fatal doctrine that religion ought to be separated from secular instruction, and that separate cultivation ought to be given on some general principle common to all religions, or without reference to the religion of the Church—then it is my firm persuasion, that in vain shall we attempt to maintain religion as a separate science. Revelation was not given by God as a speculation; it was given that it might form the foundation of the character of man, and be the guide of every action; and if it is to be regarded in any other light—if it is to be treated as a merely speculative thing, it becomes no better than an antique curiosity—one of those monsters of bygone days which were referred to by the reverend gentleman (the Rev. Mr. Buddicom); and we might as well renounce and repudiate it altogether, as to say that we can retain religion by separating it from the rest of knowledge, and base the rest of our life on other principles than those of the Christian religion. We may well say that the institution of these Diocesan Boards come to us commended by an abundance of reasoning, which our own minds can supply, and of authority which is derived from universal practice; and I, for one, am perfectly persuaded that these institutions will extend, that they will remain, and that all those theories which go to the inculcation of knowledge without religion may also remain, as evil is not to be banished entirely from the world; but that they will never overcome that true principle on which we stand, that a Christian country can have no stable advantage which is not penetrated and pervaded by religious education. It is true, indeed, that the interest and excitement of a meeting like the present do not avail to overcome the difficulties which lie in the course of those who have an interest in this great work. We, who appear before you to-day, and lend our humble efforts to this cause, are not those on whom the heat and burden of the day falls. It falls on the humble schoolmaster in the remote village, it falls on the clergyman in his cure, on such gentlemen as the one who has undertaken the superintendence of the training college of this Diocese, on such men as my honourable friend the secretary, whose unwearied energies are supported by the hope of your approbation, as well as of future and more enduring rewards. (Cheers.) Let them persevere in the task which they have undertaken. Knowledge, I admit, may do something; I admit that scientific pursuits, apart from religion, may do something to restrain the grosser excesses of vice. But it is in vain to apply a palliative to the evils of human nature; it is in vain that we resort to other ways than those which the Divine authority commands; and whatever may be done for a time, however we may be deluded by partial successes, in time the old disease of humanity recurs with increased violence, and in a more obstinate and aggravated form. To that disease, we earnestly and humbly desire to apply the remedy which God appoints; not because it is the one which we deem right and expedient, but because it is the one which He has appointed. And because it is the one which God has appointed, we are not to be discouraged by opposition, prejudice, or lukewarmness, even if that had been greater than it has been; but are to persevere in confidence with the work undertaken according to the will of God, through the instrumentality of that organization of the Church which He himself has ordained—that work which has received the universal sanction of the wisest men in all countries and throughout all ages, and which, however obscured by temporary difficulties and obstructions, in the end must be successful, in that measure and in that time and degree which God himself has ordained." (Great applause.)

JOURNAL OF BOOKS.

Christian Morals. By the Rev. William Sewell, M.A.*

Mr. Sewell says, in an address to a young reader, which is prefixed to this volume:—

"If you had lived 1500 years ago, though what I am about to say to you would have been taught you from a child, it would probably not have come to you in the shape of a little book. There was a time when Christian men did not trust to books to inculcate Christian truths. And why this was, you may understand, if you consider how you will deal with me, who now wish to talk to you in the person of a little book. You have taken me up, have you not, in order to amuse yourself? You have seated yourself in a chair—made yourself very comfortable—propose, if you like me, to read me just as long as is convenient and pleasant, and to throw me aside when you are tired. Whenever I become grave and uninteresting, you will cease to listen. You will skip this passage and that; turn over three or four pages, till your eye catches capital letters, which seen to indicate a story; exclaim against me when I am dull; pronounce me wrong, if I say what you do not agree with; call me dark and obscure, if you fail to understand me at first sight; criticise and judge me, in all things, instead of docilely submitting to be guided by me and overruled. And if I happen to coincide with yourself, you will go away flattered and confirmed in your opinion of your own wisdom; and, in the meantime, I am powerless in your hands. I cannot rebuke you for your levity; nor rouse you to attention; nor explain my own meaning, when you mistake it; nor chastise you for indolence and carelessness; nor reduce you to humility, by showing your own ignorance; nor compel you to study me; nor encourage you to think afterwards on what I say; nor save you from perverting my words to your own injury; nor abide with you in your hands, ready to admonish you at all times; nor make you feel shame, or gratitude, or affection to me, by which you would act up to my lessons. And the words which I utter are all ambiguous—all of them may be made by ony ingenious reader to take one meaning or another, according to his own disposition. What I say in the beginning will require to be balanced and qualified by something that occurs at the end—sentence with sentence, rule with rule, principle with principle. But whether you do this or not, will depend on your own industry, and honesty, and knowledge, and talent. If you fail in any one of these—if you are either lazy, or partial, or ignorant, or stupid (and what young man is not liable to one or more of these faults?), you will certainly err. If you act upon your error, you will fall into mischief. If, what is not less likely, you do not act at all, but forget what you read the moment it has passed from your eye, and make it all a dream, then you will fall into a still worse evil; for you will have lost an opportunity of doing right, and have made your conscience more insensible to warnings, and learnt to practise contempt for your teachers, and to look on questions of right and wrong, virtue and vice, as things to be talked of and argued about, not for practice and self-denial; and your condemnation will be more certain, and your punishment more severe, because the knowledge will have been placed before your eyes, and you will have failed to have profited by it.

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* Burns, Portman Street.

These are some of the reasons, and there are many others, why wise men of old—wiser men than you or any of us in the nineteenth century—would have opened their eyes with as much contempt as holy men can feel towards ignorant fellow-creatures, if any one had proposed to make you a good Christian, or a good citizen, by means of a book.

And yet I suspect you will say, 'they certainly would have wished—would they not?—to make me both wise and good. At least, the better that men are around me, the more anxious they seem to be that others should be good likewise. And if books were of no use, what could they have had?'

Now here is an instance of the evil which I mentioned above. You have, I suspect, mistaken my meaning. You are on the point of either throwing me down in ridicule; or at least you will declare to your father or mother, or some one who asks you what you have been reading, that I have been gravely telling you that books are of no use to make men good. Now, if you will look back, you will find that I said no such thing. I said that wise men in former days would not have thought to make you good by means of a book; but I did not say that books were not useful to make men good. When you have to take medicine, the medicine must be brought in a glass. When you mount your horse, you will look out for the bridle. And the glass is very useful in curing you, and the bridle in enabling you to ride; and yet I think it is not the glass which cures you, nor the bridle which makes the horse go. And so books may be of great service in making you good, and all the time not be the thing which makes you good at shall in some degree restore him to that sterling and independent character which once distinguished the English peasant. Let the country gentlemen of England then weigh well the awful responsibility which rests upon them, with regard to the state and condition of the agricultural population. With them it depends whether the peasantry, the most important of all classes to the well-being of the State, be directed into, and preserved in, the paths of virtue and happiness; or whether they shall be left a prey to the machinations of the incendiary, the traitor, and the blasphemer."—P. 125.

We are reminded at every page of this book, of those words so congenial to its spirit:—

> But times and seasons though they change,
>   And customs pass away,
> Yet English hearts and English hands,
>   Shall prove Old England's stay;
> And though our coffers mayn't be filled
>   As they were wont of yore,
> We still have hands to fight if need,
>   And hearts to help the poor:
> Like the fine Old English Gentleman, all of the olden time.

Would we could see any equally promising signs of the rising of the no less manly and English spirit of the old English *Citizen* in our merchants and tradesmen.

E. D. W.

A Treatise on the Physiological and Moral Management of Infancy. By ANDREW COMBE, M.D.*

Nurses have much to thank Dr. Combe for, but mothers much more; and we doubt not that they will wish he had left out a portion of his extracts from registrars' tables and other statistical matters, for even more minute details connected with the practical management of their infants. It is to be hoped that those mothers who are happily in possession of the knowledge reaped from Dr. Combe's pages, will do all they can to disseminate it among their poorer neighbours; for it is among that class that the most deplorable ignorance on such subjects exists. Dr. Combe's remarks on over-feeding infants we think peculiarly valuable, having ourselves met with an instance of a monthly nurse who had actually lost a child of her own by perpetually administering to what she considered its cravings for food. Bitterly did she look back upon her ignorance; and upon reading to her a passage from another work of Dr. Combe—namely, "The Principles of Physiology applied to the Preservation of Health," she exclaimed, "What would I have given if I had known all this before!" a proof that such aid is not only requisite, but thankfully received. Dr. Combe's remarks on the moral emotions implanted in infancy, cannot be too often sounded in the ears of those who have to do with young children. He says (p. 348), "Many sensible people imagine that they may say or do anything in the presence of an infant, because it is too young to be affected by it. This however is a great mistake: it is true that an infant may be unable to form an intellectual opinion upon any occurrence, but it is no less true, that, from a very early period, as shown by Madame Necker de Saussurre, its feelings respond to the calls made upon them, and thus give a bias to the mind long before the child can exercise any act of judgment." And again, p. 350, "Let us not then deceive ourselves, but ever bear in mind that which we desire our children to become, we must endeavour to be before them. If we wish them to grow up kind, gentle, affectionate, upright, and true, we must habitually exhibit the same qualities as regulating principles in our conduct, because these qualities act as so many stimuli to the respective faculties of the child. If we cannot restrain our own passions, but at one time overwhelm the young with kindness, and at another time surprise and confound them by our caprice and deceit, we may with as much reason expect to gather grapes from thistles or figs from thorns, as to develop moral purity and simplicity of character in them. It is vain to argue that, because the infant intellect is feeble, it cannot detect the inconsistency which we practise. The feelings and reasoning faculties being perfectly distinct from each other, may, and sometimes do, act independently, and the feelings at once condemn, although the judgment may be unable to assign a reason for doing so. Here is another of the many admirable proofs which we meet with in the animal economy of the harmony and beauty which pervade all the works of God, and which render it impossible to pursue a right course without also doing collateral good, or to pursue a wrong course without producing collateral evil. If the mother, for example, controls her own temper for the sake of her child, and endeavours systematically to seek the guidance of her higher and purer feelings in her general conduct, the good which results is not limited to the consequent improvement of the child. She herself becomes healthier and happier, and every day adds to the pleasures of success. If the mother, on the other hand, gives way to fits of passion, selfishness, caprice, and injustice, the evil is by no means limited to the suffering which she brings upon herself. Her child also suffers, both in disposition and in happiness; and while the mother secures, in the one case, the love and regard of all who come into communication with her, she rouses, in the other, only their fear or dislike." B.

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* Edinburgh, 1840.

The Church Scholar's Reading-Book. Consisting of papers selected from the "Saturday Magazine." Published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge.*

This book consists of interesting extracts from a very creditable periodical. It will, we have no doubt, be popular as well as useful in many schools for the middle classes. At the same time we would earnestly remind the Committee to whom we are indebted for this publication, that much greater things are expected from them than these, if they would really help forward Christian Education, and provide the books of which there is so lamentable a want in English schools. It is not for us to suggest to a body of learned and able men what books are most needed; but they will not, perhaps, be disinclined to profit by the example of foreigners. A book has been compiled by the Rector of a Gymnasium in Basle, Professor Rudolf Hanhart, expressly for the use of schools in Switzerland, which we think might furnish a model for more than one series of books in English. It is called "Stories of Swiss History after the Chronicles." The work appeared in volumes, the fourth of which has been completed about two years. It carries down Swiss history from the age of Cæsar to the peace of 1815; all the early portions of it are exactly in the language (with here and there the alteration of a word) of the Chronicles; the latter parts are equally taken from the best Swiss Histories. When the Editor appears himself, he seems to have caught the spirit and simplicity of the older times. We think we cannot do better than select part of the table of contents to the first volume, which may give our readers a notion of the kind of work which we should like to see executed here; one which should tell us something of school and ecclesiastical foundations, and the doings in country places, as well as of the mere proceedings of Statesmen.

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* London: John W. Parker, West Strand, 1840.

1. The Helvetians leave their land and move towards Gaul. They are beaten and obliged to return into their land.—(From Cæsar.)

3. The Foray of Cæcinæ.—(Tacitus.)

4. Of the Alemanni.

5. Of the Burgundians.

6. Of the Franks under the Merovingians.

7. The Legend of St. Fridolin.

8. Columbe and Gall, the Missionaries.—(From Stumpf.)

9. Foundation of the Great Minster and of the Lady's Minster at Zürich.

10. The Convent of Reichenau on the Lake of Constance is founded in the year 714.

11. Of the Convents of Münster in Granfeld, St. Ursitz Lüzel, and Bellelage.

12. Foundation of the Convent at Muri—(From the Chronicles of Tschudi.)

13. Bishop Wernher of Habsburg—(From Tschudi.)

14. The Convent Life from the ninth to the twelfth century.

15. The Convent Schools in the years 900—1000.

16. Of the Origin of Parish Churches.

17. Of the Origin of some of the Conditions attached to Estates and Servants.

18. Of the Mayors, Bailifs, &c.

19. St. Gall's Friendly Guests; The Emperor Charles the Fat and Conrad the First.

21. The tyranny of the Messengers of the Royal Exchequer Berthold and Exchanger, and their punishment.

22. Degeneracy of the Brothers of the Convent of St. Gall, in the twelfth century.

23. Rebuilding and Consecration of the Cathedral in Basle.

24. The fight at Schwarzach where the freedom-loving country people were beaten by the Nobles of Thurgau

25. Foundation of the Convent of All Saints and St. Agnes in Schaffhausen.—(Nöthinger.)

30. How in the wilderness of Uri Schwytz and Unterwalden, people came for the first time, and how a dragon dwelt there and was also slain.

34. How in Zurich a Tournament was held with great splendour in the year 1165.

35. The Swiss Crusaders in the twelfth century.

36. What in this century was attempted for the reformation of the Church in its heads and members.

47. The town of Berne is fortified.

48. They make a Bridge over the Aare and the Lords of Kiburg will not suffer it by reason of their pride.

52. The Dominicans in Zurich

57. A Bishop of Lausanne lay down his office because he cannot check the great evils of the time.

Glenrock Sunday School, or Lessons illustrative of a simple method of conveying Religious Instruction to the Children of the Poor. By the Authors of "Aids to Developement." Second Edition, abridged.

We are very glad to see this useful work in a more convenient form; the first edition was not externally adapted for that wide circulation to which the character and object of the book entitled it. Those who have witnessed the proceedings of Sunday Schools, must be convinced that there is no greater difficulty attending them than the general unfitness of the teachers to instruct the children in the Scriptures—an unfitness which (as the authors say) "many of the most active and humble among them lament, and are glad to avail themselves of any helps that may be afforded." Even where the teachers are more efficient, there is often a most injurious discrepancy in their modes of teaching, which interferes in various ways with the advancement of the children, and the good order of the schools. This work is intended and excellently adapted to meet these difficulties, and to instruct all the teachers who will use it in one sound method of conveying Scriptural knowledge. The Lessons which are given in it as specimens of the method, have evidently been prepared by those who have thought much and attentively on the subject, and who have closely watched the progress of children's minds.

The "Introductory Essay," on the general management of Sunday Schools, which is prefixed, is well deserving the consideration of all who are concerned in them. After speaking of the little fruit which Sunday Schools have produced, the authors thus enumerate the errors in the usual method of conducting them, to which their failure may be principally ascribed.

"1. The unfitness or incompetence of the Teachers employed.
2. The want of a good method of teaching.
3. The selection of unsuitable lessons and plans of instruction.
8. The want of classification amongst the pupils.
5. The improper motives and stimulants which are proposed to incite children to diligence."

Under the third of these heads, the authors place the too common practice of teaching children their letters and spelling in Sunday Schools, even in neighbourhoods well supplied with Infant and Parochial Schools. The following passage expresses the specific defect which the mode of teaching illustrated in the lessons is intended to remedy.

"Learning by rote, which by a sad misnomer, has been called learning by *heart*, has in all classes in these schools, been substituted for a real acquaintance with the Scriptures. The latter can only be obtained by a gradual opening out of them, a careful explanation of every word and portion; a frequent questioning; a reference to similar expressions and parallel passages in other parts of the Bible; and also, by encouraging the pupils to present their difficulties, that they may be patiently and simply solved. It may appear as if much less was learnt in this way than by the ordinary method, but the results will prove the contrary.

It is not intended, by the foregoing observations, to deny the great importance of learning by heart; very far from it, for nothing can be so valuable as an abundant treasure of Scripture truth laid up in the memory, which in time of sickness and weakness often proves the richest source of strength and support to the mind; but the value of this store must certainly depend in a great measure, upon whether it is understood or not."

A Practical Discourse of Religious Assemblies. By WILLIAM SHERLOCK, D.D. A new Edition; with a Preface, by the Rev. HENRY MELVILL, B.D.*

This is another attempt to encourage the study of our elder divines among the middle classes. If Sherlock does not belong to the highest period of English theological literature, and if there was in him on some subjects a want of the clearness and depth of wisdom which characterised Bishop Bull, he yet was a man with whom it may profit us much to converse. The preface by Mr. Melvill, will, we hope, recommend the work to those who would otherwise pass it by. The following admirable and manly passage, coming as it does from the most popular preacher of the day, should be diffused everywhere for the honour of the author, and for the good of all who read it.

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* London: James Burns, Portman Street. 1840.

"'But it is not the Dissenter alone who will find unpalatable truths in the following Discourse. The Churchman will meet with much that is opposed to popular opinion and practice. They who would shrink from being schismatics in the aggravated sense of separating from Church communion, think nothing, for the most part, of being schismatics in a lesser, but an actual sense—that of separation from parochial communion. This matter is treated with great delicacy and faithfulness in Part II. ch. 1 of Sherlock's Discourse; and the temper of the times renders it specially needful that attention should be directed towards it. If a minister wish now-a-days to advance 'a hard saying,' one which will excite a more than common outcry, let him tell the multitude which is running hither and thither after preachers, that it is their duty, and would be vastly for their benefit, to be content with the instruction provided for each by his own parochial ministers. Yet if there be a truth, this, we believe, is one. The whole ordinance of an Established Church appears set at nought, if every man is to choose his own teachers; though teachers have been assigned to him by competent authority. The distribution of instructers cannot be regarded as a mere thing of chance by any one who acknowledges in Christ the Head and 'Minister of the sanctuary.' Rather must it be considered that Christ has to do with the assignment to every parish of its spiritual pastors, either appointing such as will be faithful to their calling, or permitting the appointment of others, because designing to overrule for good their failings and faults. And if it be said that there is no sufficient evidence of the excellence of the parochial economy, as thus understood and asserted, let it be answered that there is no sufficient trial; every man looks out for his own instructer, tries church after church till he has found one to his taste, and then settles himself for just so long as he may relish the provided instruction.

Can this be a wholesome, a right state of things—a state in which the ordinance of God is virtually superseded, and the sheep wander to and fro in quest of a shepherd, not because no shepherd has been given them, but because they wish to meet with one who shall be better than their own? Indeed, we all know what answer will be made. Our own shepherd does not lead us to green pastures; he teaches error—are we to listen to error, when elsewhere we may find truth? This is a melancholy answer; for it is too often based upon fact. We may not deny—would to God we could!—that the statements of the Gospel heard in our churches are occasionally crude and imperfect. But there is no sufficient reason in this for abandoning the parochial ministrations. It must be an extreme case which justifies separation, whether from the Church to which we belong, or from the portion of that Church in which we are parochially placed. The prayers and the sacraments remain in their beauty and energy, when the sermons may be defective. And it were well, if men would more bear in mind, that it ought not to be for the preaching alone, nor even chiefly, that they go up to God's house: that house is 'a house of prayer,' though, alas! it is deserted almost as a matter of course whensoever it is opened for nothing but prayer.

Besides, even so far as the preaching is concerned, a man is immeasurably more likely to be benefitted by meekly submitting himself to an ordinance, though imperfectly administered, than by constituting himself judge of the mode of administration, and refusing to attend unless his own standard be reached. The temper in which a sermon is heard has commonly more to do with its profitableness to the soul than the doctrine on which it insists. God may be expected to bless those most who use with most simplicity the appointed means of grace; and therefore are the ministrations of the parochial clergy, if attended by the parishioners on the principle that these men are their authorised teachers, far more likely to promote growth in knowledge and grace than those of any other clergy, however more eminent in learning, eloquence, or piety. Alas, that a truth, which ought to be self-evident to all who recognise God's institutions in the visible Church, should be almost utterly lost sight of! When the sermons are not what professors of religion think they should be, the church is abandoned; the minister whose power to instruct depends much on the prayers of his people, is forsaken by all but the careless and indifferent; and the deserters suppose that they have given their faithful testimony against error, when they have done their best to perpetuate it in their parish."

BISHOP OTTER'S SCHOOL.

September 28*th*.

THE death of the Bishop of Chichester has been felt as a personal loss by all the Clergy, and by many of the Laity, in his diocese. There was a loveliness in his character which won every heart. At a meeting held at Chichester, immediately after his funeral, it was determined to erect a monument to him by a general subscription of the diocese, and that the most appropriate monument would be a building for the Training School at Chichester, to be called *Bishop Otter's School*. This was his latest institution, and one in which he took a deep interest; and his name will thus be handed down to future generations as the father of the improved system of education in the diocese, while every parish, and almost every family in it, we may trust, will have reason to be thankful for the benefits which, under God's blessing, may be expected to emanate from Bishop Otter's School.

The following account of the late Bishop, extracted from a country newspaper, is written by one who knew him well, who has happily caught the chief features of his character, and whose reverential love for truth has withheld him from everything approaching to exaggeration:—

William Otter, late Lord Bishop of Chichester, fourth son of the Rev. Edward Otter, was born at his father's vicarage, Cuckney Notts, on the 23rd of October, 1768. He was educated at Jesus College, Cambridge, and took the degree of B.A. in 1790; in the examination of which he attained the honour of fourth wrangler. He was ordained to the curacy of Helstone, in Cornwall; from which place he was recalled into a residence at Jesus College, having been elected fellow, and subsequently appointed tutor. In 1804 he became rector of Colmworth, in Bedfordshire; and the same year he married Nancy Sadlier, eldest daughter of William Bruere, Esq., formerly secretary to the Government, and member of the Supreme Court at Calcutta. After being removed successively to Chetwynd and Kinlet, in Shropshire, he accepted in 1825 the ministry of St. Mark's Church, Kensington; which last he resigned in 1830, on being appointed principal of King's College, London. In 1836, he was consecrated Bishop of Chichester. His death took place at Broadstairs on the 20th instant.

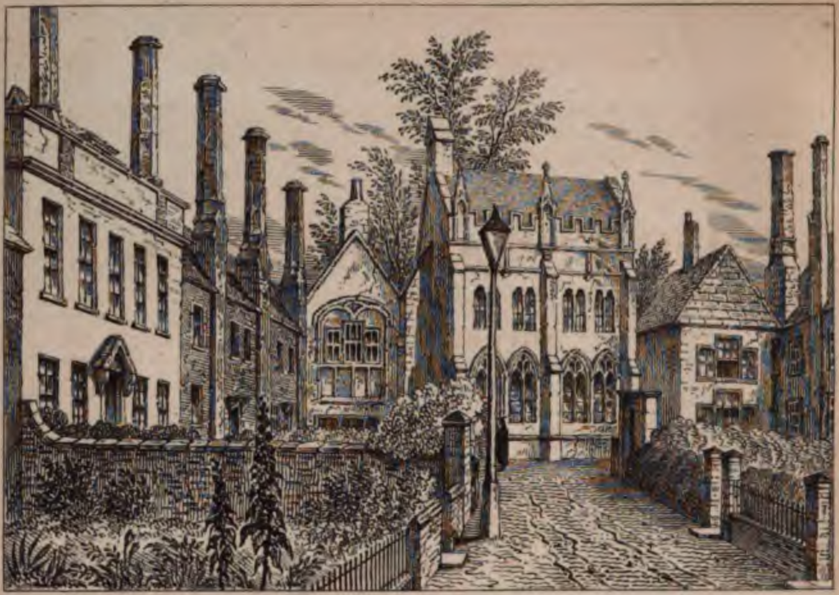
To these leading facts of the late Bishop's life, we may add a slight sketch of his high and admirable character. The distinguished academical honours which he obtained in early life, and the important office of principal in King's College, London, from which he was removed to the see of Chichester, indicate no common intellectual endowments. His reading was extensive and various—he had a remarkable quickness of apprehension, and great correctness in the habits of thought and reasoning. His compositions are marked by the chastity and elegance peculiar to a classical scholar, and by a simplicity of style which seems to belong with exclusive propriety to natural goodness and singleness of heart. In the more public functions of the Episcopal office, his manner had a singular ease and a persuasiveness, which none who have ever heard him can forget. He had a largeness of hand that was never straightened by a selfish carefulness, and his alms were not only given with a cheerfulness, but with a sensitiveness of tact and delicacy which true charity alone inspires. The same nice regard of the feelings of others rendered easy the most difficult functions of the episcopate. His admonitions were weighty, because they were gentle. He disarmed opposition by forbearance, and won the reluctant by the equity and fairness of his injunctions. It may be said with the strictness of truth, that they who were brought to never so slight an intercourse with him, will retain a grateful recollection of his kindly condescension; and that they who either by the necessity of their duties or by the freedom which he permitted to them, were often about him, must for ever cherish an affectionate remembrance of his most endearing character.

There was also another feature hardly less remarkable than the last—namely, a most perfect absence of self-esteem. His mind seemed proof against this littleness in all its forms. The kindness of his own heart, as it led him to form an unduly favourable estimate of others, so it produced an undue depreciation of himself. There was about him the true dignity of goodness, which put him above every kind of self-elation. It would be hard to find any one who ever possessed high mental qualities with more humility, or bore the honours of rank and station with greater meekness; so that in public he had the most natural and unconscious gravity, and in private life a fresh and playful mind. The piety which is between God and his departed servants, it becomes us rather to imitate with a reverent silence, than to commend with ordinary praise. The living fall more fittingly within the range of our commendation; but those that are taken, God has thereby gathered into the fellowship which is to be honoured by a reverent and thankful memory; of that aspect of their character, however, which is open and visible to us, we may more readily speak, and in the character of him whose loss we deplore, there was one signal and predominant feature, a deep and earnest benevolence.

In his own family his affections were of the fondest kind, in his friendships he was warm and steadfast; to the young especially of his Clergy, he was as a father; for all who were brought to him by want or affliction, he had the keenest and liveliest sympathy. There is however, a better testimony to the excellence of this lamented prelate than any we can offer, we mean in the condition of the Diocese which he has administered, and the universal attachment of the clergy, and the flock over which he ruled. In his whole temper of mind he was a man of peace, and above all things he yearned after the unity of the Church. To this great end the unremitting labours of his episcopate were directed, and by God's blessing he was spared to see in no small measure the fruit of his labours. In the short space of four years he called into united action the clergy and laity of his diocese, inviting them to aid him in fulfilling his sacred misson, by multiplying the number of churches and of clergy, and by extending the means of education to the poor.

His last public measure was to draw closer still the bonds of unity among his clergy, by restoring an organized system of mutual intercourse and co-operation, and by exhorting them to brotherly love and united action, in a pastoral letter of the most primitive and apostolic character. These institutions, together with a school for raising the qualification of parochial teachers, and a diocesan college to prepare young men for holy orders, planted by the side of his cathedral church, will stand as visible monuments of the piety and devotion of Bishop Otter. They who had the high privilege to be about him, know how often and how earnestly he desired that his life might be prolonged to see these works firmly and surely established. And it would seem that his desire was granted. It only remains for us to add, that throughout the whole diocese of Chichester there is but one accordant feeling of deep and affectionate sorrow. The whole flock over which he has presided, as they have been most persuasively drawn to act together by his example, so are they now united once more in mourning together for his loss. He has bequeathed to them a pure example and a work of peace among themselves, than which no man can bequeath a richer inheritance to the Church of Christ.

City Press, 1, Long Lane: Doudney and Scrymgour.



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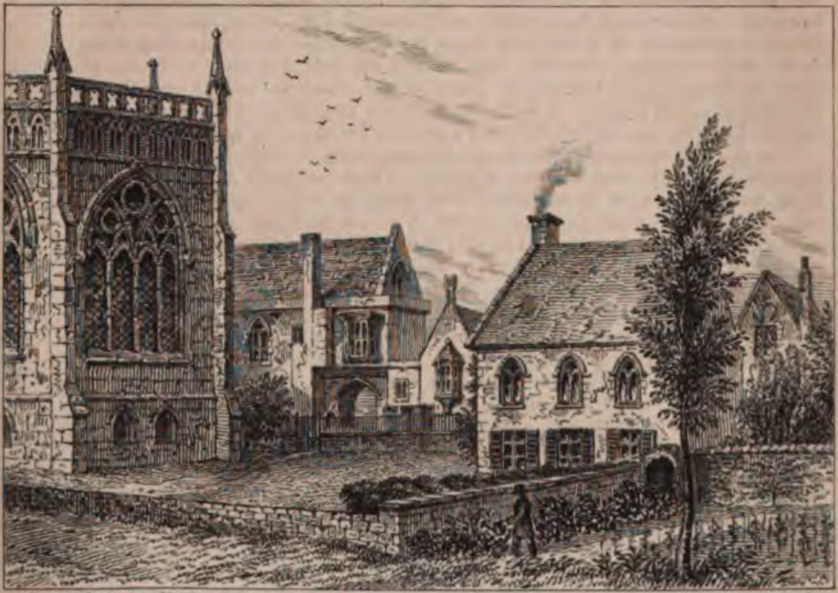

On Zinc by Augustus Butler

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NOVEMBER, 1840.

INTRODUCTORY LECTURE.

BY THE PROFESSOR OF ENGLISH LITERATURE AND MODERN HISTORY AT KING'S COLLEGE, LONDON.

DELIVERED, TUESDAY, OCTOBER 13.

GENTLEMEN,

I avail myself of the privilege, ordinarily granted to a new Professor, of stating in an Introductory Lecture what I conceive to be the nature of my office, and the right method of fulfilling it. The practice is, I think, a reasonable one in all cases; and is, on some accounts, particularly expedient in mine. A person who is merely about to deliver a course of lectures upon a given subject may choose his own plan, may, in a great measure, determine his own object, and may hope that they will, by degrees, explain and justify themselves as he proceeds. But he who is admitted to be one of the lecturers in a school or a college has not the same freedom. He is bound to consider with himself, first, what place his particular department of instruction holds in the general plan of the institution to which he belongs; secondly, how he may conduct it in such a manner as to promote and not to thwart the plans of the teachers with whom he is associated. And it must, I think, be desirable that he should, at the very outset of his course, impart his views on both these points to his pupils.

This duty is enforced by some special considerations upon a Professor of English Literature and Modern History. These subjects appear, at first sight, to be somewhat disconnected with those to which your attention is called in the rest of your college course. You are probably aware that they have been often put forward as having a more direct claim upon the regard of young men in this day, than those which we here account the fundamental parts of education. You may have been told, that it would be far better if we made English our primary object, and treated Latin and Greek as accessory and ornamental studies. Now, as this opinion seems to be flattering to that branch of instruction which is committed to me, and as the flattery is of a kind which I believe to be dangerous, both to it and to you, I ought, I conceive, to tell you why I look upon my task as altogether a subordinate one, and what relation it seems to me to bear to those which, in importance and dignity, take precedence of it.

And it is more necessary for me to do this than it could be for my respected predecessor. He had given proofs, at the time he came among you, of the influence which a classical education may exercise in forming an English scholar and poet. He might be excused from labouring to prove a connexion by argument, which he was able to illustrate by so satisfactory an instance, just as he might be also excused from showing, by any other evidence than that of his life, how well intellectual accomplishments may be combined with practical devotion to the wants of the humblest classes.

Gentlemen, there is an education which men acquire by moving about in the bustle and tumult of the world. It is an education not to be despised or undervalued. By means of it men acquire great readiness in speech and in action. It cures or diminishes some awkward unsocial peculiarities. Above all, it teaches a man practically that he cannot have his own way; for that there are thousands of others each of whom wishes to have his way. These are the lessons which are, without any study or meditation, brought home to a person who takes part in the business of such a city as this. Now the pursuits and the discipline of a college cannot impart this kind of knowledge, or can impart it but in a small degree; and, therefore, if they are to be of any avail, they must communicate some other kind of knowledge. They must aim at giving you some instruction which the world cannot give you, but at the same time which is necessary to make what it does give profitable and not mischievous. If you think a moment, you will discover what sort of instruction this must be. People who are moving about in society see all things in rapid change and succession. The one truth which they are sure not to discover by the light which their circumstances supply is that there is anything fixed and permanent. They see men's notions, opinions, modes of action, altering with every new age, with every different climate. There is nothing (nothing, I mean, of which they will take heed) to remind them that there is a standard by which all these opinions, notions, modes of action, must be measured. They see a multitude of natural agents, an endless varietyof machines at work, to assist those natural agents in procuring for them the means of subsistence and comfort. There is nothing to tell them that these agents are subject to certain laws; that there are laws which regulate the forces and the actions of these machines. They hear and utter a multitude of words, it may be in different languages, which are necessary to the purposes of traffic or government, or persuasion. There is nothing to bring the thought clearly and definitely before them: these words which you speak are not mere counters; they, too, have laws and principles which govern them, and which prevent discourse from being a mere hubbub of voices. These discoveries (I repeat it) form no part of that teaching which is obtained by walking and acting in the world. And yet without these discoveries—without a conviction derived from some other source and impressed upon active and bustling men in spite of themselves, that there is a standard of what is right and true; that there are some principles which govern physical instruments, and whatever is invented by man to make them more effectual; and that words are not spoken at hazard, but follow a certain order, and are bound by certain links and affinities to those which were spoken ages ago, in circumstances the most different from our own; there would have been no system or security in the proceedings of men, no machinery to assist them, no commerce to connect them with each other. All these have been owing to the recognition of those fixed principles and laws of which, in the world itself, we are taught nothing. All these will perish when that recognition is lost. What the world, then, cannot dispense with and cannot bestow, you have a right to ask of these Schools and Colleges. You have a right to ask, Is there any law to which the life and actions of men may be referred, which may govern them and yet not rob them of their freedom? We answer this question by teaching you Theology, which one of the two greatest philosophers of the old world affirmed to be necessarily and essentially the highest science, because, in a higher sense than all others, it deals with that which is, and which is unchangeable; which *the* greatest of all the old philosophers believed to lie at the foundation of all practical morality, and even of all political fellowship. You have a right to ask us whether there are any laws which determine the movements of those bodies which compose this outward world, which assign their relations to each other, and according to which human art may regulate its own operations? We answer this question by teaching you Mathematics, to which both the philosophers of whom I just spoke assign the second place among sciences, as teaching us to see the constant and invariable laws of that which is in itself fluctuating. Finally, you have a right to ask that we should show you how it is that, amidst the varieties of human thought and speech, there yet seem to be some principles which are common to all, which explain the nature and determine the limits of language itself. We answer this question by leading you to study two Languages, in which you may see these principles most livingly at work; not subject to the caprices of circumstance or fashion, but in a great degree helping you to understand how those caprices may have conspired with other deeper and more important causes to give a shape and character to the dialects of Modern Europe. These three subjects form, then, as we believe, the ground-work of a College education. And the more I in my particular vocation, and each of the other Professors in his separate department, do homage to these, acknowledging that our own teaching is in the general scheme secondary to them, the more shall we maintain for it a high and honourable character; the more successful shall we be in preventing it from being useless to you.

It would be very unbecoming in me to illustrate this position in reference to those physical studies, of which there are so many able teachers among us. You will often, I am sure, be warned by them of the danger to which these studies are exposed, by the very circumstances which seem to be signs of their prosperity; how likely it is they will become superficial when they become popular; what fear there is that they will be confounded with those mechanical pursuits which derive from them all their virtue; how needful it is that they should be associated with what is purely and strictly scientific. But you may be less able to see why similar admonition should be necessary for those who are entering upon the study of English literature. It may seem to you that this is a property which, by the clearest right of inheritance, belongs to you, and that it is most unreasonable to require that you should seek your title to it in Theology, Mathematics, or the Languages of the old world. Unquestionably, it is your property, and it is our desire that you should, as soon as possible, enter into the possession of it. But I know that many who have fancied it was theirs have been cheated of all the fruits of it. A man takes up a volume of Shakspeare or of Milton—of Taylor or of Burke. He finds in it the same words which he has been used to hear in ordinary conversation, or to read in the newspapers. Unawares, he brings the standard of thinking and judging which he has acquired from the writers and speakers of his own time, to bear upon these authors. He sets himself above them; he judges them. If he takes a fancy to them, he adopts them as favourites; if he dislikes them, he throws them aside. He pronounces this book agreeable and that disagreeable. What seems to him agreeable, he calls good; that which is disagreeable, he soon believes to be bad. And thus, he never really studies these writers at all. They do not improve him or educate him. He tries their practice by his rules, when it would have been far better for him to have learnt his rules by their practice. This comes to pass because he has not learnt that neither literature nor anything else is valuable, except as it serves to emancipate us from that which is capricious and changeable, from the notions and habits which are peculiar to our own age; except as it connects us with what is fixed and enduring.

But if you do learn this lesson from your other studies—and I have shown you that they are particularly fitted to teach it to you—then see with what profit you may approach this particular one. You will not have to forget that it is your own language you are occupied with; that these words are the words you speak; that the authors you are reading were your own countrymen and ancestors. All these thoughts will be more than ever cherished by you, for there will be another to strengthen them. These words which I hear used—which I am using myself so constantly on low and trivial occasions, are yet not in themselves low or trivial. They are living words. They have their roots deep in our soil; they have been growing for generations. These English words are not mere words to buy and sell with any more than those Greek or Latin words which have passed out of the common uses of the world, and are become sacred. These, too, have been dedicated to the highest purposes—these, too, have expressed the calm and sedate thoughts of men who lived, not for their own time only, but for all times. These are not meant, any more than the others, to be mere utterances of momentary necessities or party spleen. They are prostituted in all lips—they will be prostituted in mine if they are not redeemed to true and worthy ends, if they are not uttered with a sense of responsibility for enjoying them. I think you must feel how much more really we shall enter into the possession of our own English stores if we begin with such thoughts of them as these. But these are the thoughts that unite this subject to the rest of your education, and when we lose sight of the purposes of that education we shall cease to entertain them.

I hope, then, I have convinced you that I am not degrading my office, but asserting its dignity, when I say that I do not wish it to stand alone, or to exalt itself above those other studies which have hitherto been thought more necessary. I hope I have shown you, that though it cannot supersede those studies, it carries out the intention of them, and may assist you more than they could do without it in rising above what is apparent and transitory to what is real and permanent. There are other points of connexion with two out of these three subjects, which I may be permitted to notice very briefly, as they will help you to understand the course which I have marked out for myself. It might occur very naturally to any one that the study of the classics, however favourable to the general cultivation of our faculties or even of our characters, would rather tend to check than to promote the development of proper English feeling. To be carried so far away from our own land, to be taught so much sympathy with men who lived in circumstances altogether different, might seem an unsuitable preparation for the growth of native affections and habits. A suspicion of a similar kind might attach itself to the study of theology. Though a sense of reverence would hinder you from saying that the knowledge of that which is essentially good, could ever hinder men from exhibiting one particular form of goodness, yet you might be inclined to fancy that theology had some high aims which would make it careless of this subordinate one; or you might even persuade yourselves that it discouraged national feelings, as exclusive and bad.

But a little consideration shows that both these impressions are unfounded. You cannot advance one step in the study of Roman or Greek literature, of Roman or Greek history, without perceiving that these people owed whatever was most remarkable in either of them to their nationality. They were, I need not tell you, entirely different from each other in their character and their cultivation. But they had this in common — this which distinguished them from all the countries over which they exercised sway: each man in them felt that he belonged to a nation; all the better and wiser men in them were better and wiser, because they identified themselves with their nation. This feeling expressed itself in all their acts and words. When it departed, they ceased to do anything that it was not a shame to do, or to say anything that it is worth while to hear. This is the lesson above all others which our profane studies impress upon us. How is it with our sacred studies? Our theology is not delivered to us in maxims and propositions; it is unfolded to us in a history. This we assert to be the great indication of its reality—the great proof that it was meant for man. But that history is the history of a particular nation. It tells how one nation was selected and separated from the rest of the world that it might exhibit the relations of God to His creatures, His Government, and His character. It teaches us that to live as a faithful citizen of that nation was one and the same thing with entering into the intentions and fulfilling the will of God—with being a sincere, brave, devout man. On the other hand, that indifference to national privileges was one and the same thing with being a hard-hearted, selfish, irreligious man. Thus, then, you see that these studies, though so different, harmonise wonderfully on this point. The contemplation of men feeling their own necessities, exercising their own powers, searching after a truth which was not made known to them, shows us that these wants can only be understood, these powers realized, this search carried on by men who have national union and national sympathies. The contemplation of men who were the subjects of a revelation—who were taught that they were under a Divine superintendence—who had learnt what they were to avoid and whom they were to trust—shows us that these blessings are received by men as members of a nation. How, then, gentlemen, must one feel who has been really trained in these pursuits? Must he not feel as the painter did when he had been musing upon the work of an elder artist? Must he not exclaim, "I, too, am a citizen; I am the member of a nation?" Will he not be led to inquire What is this nation to which I belong? Has it a history? Has it possessed men who were able to utter its deepest thoughts and exhibit its highest character as the poets and statesmen of Greece and Rome exhibited the feelings and character of their land, as the divinely-appointed and inspired prophets of the Hebrews showed forth the amazing purpose for which their nation existed? This inquiry is suggested most naturally by those other studies in which you are engaged; and, therefore, on this ground also I must contend that those studies are a fitting preparation for mine, which ought to meet this inquiry and answer it.

Once more, you cannot fail to perceive that neither the history of the Jewish nation, nor the history of the great heathen nations is complete. Both alike are looking forward to something beyond the period which they embrace. Both alike want something to make their meaning thoroughly intelligible. When you read with what terrible judgments Jerusalem ceased to be —how the national life of Greece expired—how the republic of Rome vanished into a monstrous military despotism, you must needs ask—And what has come of all this? Have all the elements which composed these bodies dispersed and ceased to be? You have learnt already that you, as Englishmen, have a national position, as the Greeks, or Romans, or Hebrews had. But this information cannot satisfy you. The Greek had dreams of a universal government which his art and knowledge were to exercise over the world; the Roman empire actually embraced nearly all that was known of the earth; the Hebrew seer foretold that the destruction of his own particular commonwealth would be the beginning of a commonwealth for the universe. To what have their anticipations pointed? Has any general European or human society emerged out of the wreck of the old world, as well as that particular national society to which we individually belong? You will easily see that the reply to these questions should be contained in that part of my lectures which treats of Modern History. You ought to learn from them what that is which we call Christendom; how it is related to the rest of the world; how it is related to the different particular nations which compose it; how it is related to us the individuals of those nations. You can only have satisfaction on these points while you trace its history gradually from the point where it is connected with the histories of which I have just been speaking; and therefore here again we have an evidence how close the relation is between my province and that of your other lecturers.

In making these remarks I have partly anticipated an objection which might occur to some members of my class; and which would be still more likely to occur to those who only hear by chance of our institution and its arrangements. It might seem that far too weighty a task was assigned to one professor, when he was called upon to superintend two such spheres as those of English Literature and of Modern History. Undoubtedly, gentlemen, it is true that not merely one of these subjects, but some little corner or section of one of them, might very easily occupy and has actually occupied the exclusive labours of a life. And were it our main object to improve the knowledge which men generally possess of English Literature or of Modern History, nothing would be more desirable, if it were possible, than that men should be found who would devote themselves with conscientious zeal and diligence, to even minute portions of these studies. But I must remind you again that our object is *Education;* that we look upon all these subjects as instruments and not as ends; and that we are to use each instrument in that way in which it will most conduce to our end. Now, I conceive that the College in committing to me this double task, does not really give me a license to wander over a vast and unlimited field, but rather wishes to mark out certain boundaries which I must not transgress.

If I had been merely entrusted with the subject of English Literature, I might have puzzled myself to know to what point I should direct your principal attention, what centre I could find from which my different discussions upon it should radiate. I should have doubted whether I ought to speak to you chiefly of our Poets, or our Historians, or our Moralists, or our writers on Manners. I should have been at some loss to know whether I was to look at these works mainly in respect to their subject or their composition, or as connected with questions about the arts generally, and their influence upon civilization. On the other hand, if I had been merely required to treat upon history, whether it were the History of England or of Europe, I should not have well known whether to make my lectures very general or to aim as far as possible at minuteness—whether I were intended to give histories of facts or to indulge in disquisitions.

But now it seems to me that my course is tolerably clear. By connecting History with Literature the College admonishes me, that for the purposes of its education these subjects should be viewed in their relations to each other; that I am to look upon the literature of our country as it bears upon our history, and again that I am to look at modern history generally, as it bears upon our own particular nation. These hints I have found very valuable. They have removed much vagueness from my mind respecting the method which I ought to pursue. Chiefly by their help and by considering how best I might conform myself to the practice of the other professors, and so make my course a proper accompaniment to theirs, I have been led to adopt the plan which is explained in my syllabus, and on which I will here make some remarks:—

I. When I said that I wished to connect all our literary inquiries with the study of history, you will have seen that I was acting according to the method which you follow in your Greek or Latin course. There, the writings of the great men are inseparable from the history of the times in which they wrote; either would be unintelligible without the other. But it may strike you that in one respect I am departing from that precedent. With your classical professor you may read indeed the most remarkable books of poetry or of history, but you read them in a great measure for the sake of the language in which they are written. To become thoroughly acquainted with that language is not merely a means to the attainment of a knowledge of those books; it is a valuable end in itself; one to which the study of them may in one sense be considered subordinate. Perhaps you will fancy that in this point, at least, I must necessarily follow a different rule, because my language is one with which you have been familiar from your childhood. But I have told you already that that circumstance is not altogether in our favour; that our familiarity with certain words and phrases, and the habitual employment of them on vulgar occasions, may be rather hinderances than helps, to our really entering into the meaning of these words and phrases. An intelligent foreigner, though he may violate our idiom very often, has sometimes a much truer and deeper insight into our language than we have ourselves; because he really bestows study upon it, because he has become acquainted with our words in good books, and not merely in the drawing-room or the market place. It is not then on this account that I should wish to adopt a different principle from that which is recognised by your other teachers. Still less should I do so from any notion that by giving prominence to the study of words I should be leading you away from the study of history. On the contrary I believe that the history of our words is a part of the history of our nation; that the knowledge of the changes which a word has undergone in different periods, may often (as has been remarked by a great man,) throw more light upon those periods than the history of a campaign. I am rather inclined to think that we shall find the study of words and constructions, the very link between literature and history, between the particular book we are reading and the age in which that book was written. I shall therefore adhere strictly to the practice with which you have been familiarised in your other pursuits, and make it my first object to lead you into the experimental study of your own language. I use this expression *experimental*, to distinguish the kind of study which I would wish to promote among you, and in which I think I can be useful to you, from one to which I should feel myself incompetent and which if I did not, would scarcely fall within my notion of the objects of this professorship. In general discussions about the formation of our language, I shall indulge very sparingly—for I do not see my way in them. When the occasion demands it, I will tell you as far as I know what theories other persons have had upon the subject, and whether it strikes me that there is any method of reconciling them. But quite independently of any such theories there is a way of observing the facts of our language, as they present themselves in the books of great authors, which seems to me both more interesting and more sure. We meet with a word in Shakspeare or in Bacon, the sound of which is familiar to us but which is evidently not used as we are wont to use it. What is the connexion? Is this word used in the same sense elsewhere by this author or his contemporaries? What other meanings has it in him or in them? What binds these different meanings together? Whence came the word originally? What changes has it passed through in earlier times? Does the particular force of it which we are considering, indicate some perversity or affectation in an author? or does it indicate that he had a deeper understanding of the word than we have? Has it it become stronger or weaker since? Has it become capable of expressing new forms of thought, or has it lost its capacity of expressing the old forms? What circumstances or changes of feeling may have effected it? Such are some of the questions which will arise, and which, however trivial the occasion that suggests them may seem, may if they are rightly followed out, lead us into very interesting and important discoveries respecting the state and progress of our nation, and of our own minds. One great value which they have in my eyes, is that they connect the Professor with his class; that they enable him to work out his problems, not apart from them but in conjunction with them; that they make him the guide to his pupils' thoughts, rather than the dogmatical utterer of his own.

It is obvious that the kind of inquiry I have described can only be pursued effectually by reading some book. You would soon be weary if I proposed to you some particular *word* for investigation in each lecture; but if the words occur in some great English classic you will feel that they deserve to be examined and that you are repaid for the trouble by the new pleasure with which you read him. Indeed every day will convince you more, that the study of an author's words and constructions has very much to do with the study of his character and genius. You will pass from the one very naturally into the other; nay, at times you will find them positively identified. And there will be a great advantage in beginning what is called Literary Criticism in this method. I have told you already what danger there is in one kind of criticism which is very common in this day. If you come to an author as masters and not as pupils, the punishment is that you never know anything of him. A young man must make his choice between his desire to judge for himself and his desire to be educated. If he will judge for himself in the sense in which those words are constantly used—that is to say, if he will make himself the judge and standard of all that he reads and hears, he cannot be instructed. Instruction means nothing to him, he has already assumed the position to which instruction is meant to bring him. I speak wrongly; instruction never would bring him to the point he has chosen for himself. It might confer on him a quick apprehension of what is right, a quick discernment in rejecting what is wrong; but it would never give him that sense of his own importance, that power of looking down upon other men which he has usurped without it. The more instructed he is the lower he will become in his own estimation; the less he will have of the appetite for censure, the more he will find to cherish and admire. In wise and thoughtful old men, the habit of admiration becomes sometimes even excessive; they are inclined to admire everything. Writings, which in their youth, they on the best grounds and without any arrogance undervalued, they can now see a merit in. Their grey locks which give them a right in our opinion to pronounce sentences of condemnation, seem in their minds reasons for withholding them.

I do not wish you to affect this maturity, nor would I affect it myself, but I do wish you to feel that as persons acquire deeper perceptions of things, they become more humble; and I do wish you to put yourselves in training to acquire more perception of what is good, and less of that morbid self-conceited desire to find fault, which is in a most fearful degree the disease of our times. Now nothing I believe is more likely to correct this tendency and to substitute true wholesome criticism for that which consists in pert sneers and the condemnation of what we have not taken the pains to understand, than the real and earnest study of some good author. Every step that we advance will show us how much more there was in him than we suspected; how much he had really entered into things which we have only loose and vague notions of. The choice of his words, the structure of his sentences, will be indications to us as we examine them, that we are in the company of a man who has really thought and meditated, and who can perhaps put us in the way of thinking and meditating too.

And this course of proceeding will teach us far better than any other can, our author's weakness as well as his strength, what he cannot do as well as what he can. Those who have habituated themselves to condemn the great multitude of all the books they read and persons they see, are often righteously punished for this offence, by becoming utterly enslaved to some one writer or speaker. They feel they must have something to cling to, that they cannot wholly be satisfied with their own wisdom; and therefore they make to themselves some idol whom they look up to with cowardly deference and awe, and in whom they persuade themselves that all the wisdom of past and present time has centred itself. Now if you read books with the intention of learning from them, you will acquire a power of knowing when it is that they have taught you what they can teach, and what there is beyond which does not lie within their sphere, and which you must look for elsewhere. In like manner, when there is anything positively false or evil in the book, your dislike to it will not be the less but the greater, for the love that you feel to it and to its author. The more you care for a friend the more his faults grieve you; and I believe also the more acute you are in perceiving his faults. So that it is not necessary to stint our affection and admiration in order to secure ourselves from the dangerous consequences of their being foolish or blind.

I have spoken of the book and the author as if they were one; and, indeed, I think it is very hard to separate them. It is common, I know, to say—"Such a book is very clever and interesting, but the person who wrote it was utterly worthless." It may be true in certain cases, of books written to support some side in a political controversy, of diplomatic productions, of works describing mere manners, possibly (though I should hesitate long before I said so) of scientific treatises; but I do not think it can be true of books which compose the literature of a country. For the purpose of education at least, I am sure that if the man be worthless the book is worthless; that no mere skill or knack he may have shown in the composition of sentences will repay us for the trouble or cost of studying him. A book must be the utterance of that which is in a man, or its words will not enter into us to do us any good. If then, I ask you to read an author with any attention, for any purpose but just that of supplying certain points of evidence, you may be sure that I believe there is worth in him; that there is that in him which deserves to be loved. We shall feel no temptation to gloss over any bad acts that may be distinctly proved against him. We shall not talk any nonsense about these acts being justified or hallowed by his genius. We shall not try to make out that bad means good, or good bad. All such courses, I believe, besides being very immoral in themselves, tend to hinder instead of promote the free and genial study of literature. If you feel that you are not honest and simple with yourselves, or that your lecturer is not honest and simple with you; if you find he is trying to make out a case for a favourite hero, and is insulting your sense of right and wrong, the only effect will be a strong reaction against that which you were admiring, or he was encouraging you to admire. Neither if we are wise shall we conceal from ourselves the truth, the very painful and awful truth which every day brings home to our own experience and consciences—that speech and action are utterly different things, and that a man may have spoken words of deepest truth—true, not merely to themselves, but true to him—to which his conduct exhibited only a very faint correspondence. Certainly it is not meant to be so; but it is so, and a man knows little of himself who does not know that the faculty of speaking good words is apt to serve him with a miserable excuse for not doing good deeds. It would be cowardly to suppress these facts, or not earnestly to ponder them. But they do not interfere with the principle I have laid down—that we are to love an author who has spoken that which is true, and who, so far as we can make out, has spoken it because he felt it. I have said already that he may not have spoken the highest truth, and that we are not to delude ourselves with thinking he has given us all we want because he has given us something that we want. But still if he has given us anything--if he has enabled us to know ourselves better than we did before, we are to be thankful, and we are not to express our thanks by bestowing on him the shabby, heartless, newspaper praise, that he is a man of power, or talent, or genius; we must feel to him as a benefactor and a friend.

One course of my lectures, then, I should wish might always be devoted to the minute and critical study of some English author, primarily for the purpose of getting acquainted with his language; but secondarily, and by means of this, with the spirit of the book, with the character of the author, and with the age in which he wrote. For the purpose of studying the force and meaning of words, I believe a poet will be always most useful to us. For the purpose of studying the structure of sentences we must resort to our prose classics; the first being in my judgment the more important object, I have determined to begin with one of our poets. At first I had thought of introducing you to an historical play of Shakspeare, both because we have the fulness and perfection of the language in him, and because I should thereby compass my object of connecting your literary and historical studies together. But upon reflection, I have, for the present, abandoned this intention, and selected a short poem of another writer. The prologue to Chaucer's Canterbury Tales contains a most lively picture of the different classes and characters of his age; and I thought there was some advantage in making our first experiment upon a writer whose language would cause you a little trouble. You will have to construe him. You must seek for the meaning of his words, if you would understand him at all. We shall thus be forced into the track in which I hope we shall afterwards walk with great willingness and pleasure, and we shall have the advantage of commencing our inquiries respecting the English language with a period when it was beginning to exhibit a distinct formation, and when it was still struggling with many foreign influences and admixtures.

II. There is one characteristic in this poem of Chaucer, which will strike you as soon as you have read it. You will observe how plain, homely, and practical it is; how much keen interest it exhibits in all forms of human life; how little it has of anything grand or heroic. If you continue your reading to the tales which this prologue introduces, you will find that these conclusions respecting his character were not formed from a hasty observation; that they are abundantly confirmed by an increased acquaintance with him. You will find that, though he might make use of Italian or classical fables, the personages in them become in his hands strictly human persons, not removed by any vast interval from ourselves or from the humble men and women who relate them. You will feel also, I think, very strongly, these are not poems for knights, but for citizens; if they are to be regarded as in any sense the commencement of our English literature, that literature had a much less grand and stately origin than we should perhaps wish to discover for it. I call your attention to the facts which will force themselves upon us in this course of lectures, because they will help you to see how that course is related to another which I intend should run parallel with it. These peculiarities of Chaucer are, I believe, in a remarkable degree, the peculiarities of English literature in all its stages; they mark the difference between it and other literatures; they show why it has a more strictly historical character than all others; why it is a better index of national feeling and a more instructive commentary upon national events than any other could be.

I have said that in your classical studies, history and literature are inseparable. To understand the age of Pericles you must read Sophocles as well as Thucydides; to understand the age of Augustus you must attend more to the odes and epistles of Horace than to Suetonius or even Plutarch. But though this is true, you will not fail to observe that the great tragedies of Greece do not really present any image of the world around them. They carry you back to traditions of a former period; they place you among a race of heroes; they tell you what Greeks at that time could conceive, and therefore, in one sense, what they were; but the violent contrast between them and the contemporary comedies proves that their worth consisted chiefly in this, that they created an ideal world into which men might escape from the corruptions and abominations of their common life. The same cannot be said of the Roman writers; but this must be said of them, that they were Court writers and not popular writers; that they exhibited the character of the period in which they lived only as that character was imaged in a few refined and cultivated minds. Accordingly, if you want to understand the Roman people of that time, you may get more real information by reading Shakspeare's Julius Cæsar than the compositions of all the able men who lived among them. Now, one or other of these qualities has passed into most of the literatures of modern Europe. All the nations which possessed any cultivation before the coming of Christ, felt that our nature must have some connexion with the Divine, and fixed upon certain beings—either actual persons or creatures of the imagination—as those in whom this connexion was realized. All the nations which believed that the union between our nature and the Divine had been once and for ever established in one person, inevitably looked upon it as endowed with a new character as well as a new glory. The reverence for strength was changed into the reverence for meekness, or, at all events, for strength doing homage to meekness. Still, in the Southern countries of Europe the new feeling was the almost exact counterpart of the old one. The Saints of the Church succeeded to the place of the Heroes; on them a reverence has been bestowed which has been always tending to idolatry, though certainly having no inevitable connexion with it. I am quite satisfied that some countries are intended to feel this reverence with a strength which is indeed dangerous, because human corruption is ready to avail itself of any strong feeling and to degrade it, but which may be the preservation of health as well as the occasion of sickness. To the existence of this reverence we owe, I believe, all great works of art; and where it does not exist in a very high degree, I do not suppose they will ever be produced. They never have been produced in our land; I do not say they never will, because I do not say that the great peculiar gift which has been vouchsafed to our land may not coexist with that which has been vouchsafed to other lands. But I do mean that what has been bestowed upon us has been an ample compensation for what has been denied us, and that to acknowledge this gift, and to preserve it is one of our first duties. We too have been taught that our humanity has been glorified by being taken into connexion with the Divinity, and have believed and confessed this great truth: but we have been led to build another conclusion upon it; we have learnt that not a few persons of really or reputedly transcendent virtue have had a grandeur conferred upon them by the mighty fact on which our faith rests; but that in virtue of it the life and acts of every human creature, down to the meanest beggar, have acquired a grandeur which make them worthy of the solemnest contemplation and study. This I believe to be the animating, life-giving principle of our great English books. They will be found less grand and chivalric than any; they will descend at times to lower descriptions than most; they will almost seem now and then as if they had no right to the factitious dignity and conventional importance which belong to books and compositions—they deal so directly with realities. But hereby it comes to pass that they are part and parcel of our national history—of our national life; that each reflects the image of the other; that we may judge what one is by seeing what the other is; that we may interpret the purposes of God to our land by seeing how the events which have befallen us bear upon the thoughts of the men who have appeared among us. A few words will make my meaning more clear.

It might naturally have been expected that the Norman race as the dominant party in our country, as that which connected us with foreign nations, and contained the chivalry of our land, would have been the authors, or at least the inspirers of our literature. The reverse is actually the case. It was not till this influence had become weakened, till the old Saxon element in our nation had recovered its strength, that we learnt to speak at all. We may, by a reasonable latitude of language, reckon as part of our literature those books which were written by Englishmen to illustrate our annals, though they used the ordinary language of the Church; but these had not a Norman origin if they had not an English one. Their authors and the class with which they were connected were much oppressed by the Norman princes, and had often a real attachment to the soil. And no possible ambition to enlarge the circle of our national compositions can tempt us to reckon among them those French poems which were written by minstrels or gentlemen in the courts of our princes, who despised England, and refused to speak its tongue. It is, therefore, to that age of England in which the middle class began to appear, that we owe the recovery of our language, and with it the commencement of our literature. So soon as it did appear, it took, as you will find when we come to speak of Robert of Gloucester's Chronicles, an historical form. The class which was rising up in England, was never content to look upon itself as a new class. It asserted its connexion with the oldest form of English life. But other influences were wanting to give this literature the clear and marked form which it assumed in Chaucer. At the time when trade was commencing, when towns were in the process of being established, when those powers were gathering themselves together which were to counteract the power of the baronial Castle, there began also a strong and decided religious movement. A number of facts which I may produce hereafter will show you what a close relation there was between all these circumstances and the doctrine of Wycliffe, and how both acted together upon the mind of Chaucer. And these observations will serve to account to you for much that might seem strange to you in him. A tendency to coarseness accompanying very great delicacy of perception and feeling. A propensity to dwell on some of the lowest and vulgarest exhibitions of human life united to a lively sympathy with manly virtue and feminine grace. This is precisely what you would expect from a poet who had lost some of his reverence for that which time and authority had canonized; who had acquired a new and deep reverence for the worth and dignity of men as men; who shared in the earth-born feelings which belonged to those who were beginning to find out that they had a position in society, but who had these quickened and glorified by their connexion with certain moral truths which gave to each man and citizen the sense of his having a distinct and personal connexion with a divine and mysterious economy.

Now, if we pass on from the age of Chaucer to the age of Shakspeare, we shall see how all the feelings and influences which were then beginning to act upon our country had obtained a recognition for themselves, and yet had not superseded, but become mingled with, feelings and influences of an opposite kind. If we look at the writers who lived at the period of the Elizabethan reformation, we see in them the same qualities that we observed in Chaucer—only accompanied with a much wider range of observation, and with a clearer sense of the system and harmony that are in the world. You see the same love for what is real and actual, the same absence of anything grand or heroical; the same union of coarseness and delicacy; the same sense of the interest and importance of every form of human life; the same feeling that the deepest and saddest events and the most ludicrous are not to be presented in violent contrast with each other, nor yet to exclude one another, but enter successively and often together into the scenes of the world's drama.

In Shakspeare we find all these qualities in their perfection. You see in him, if possible, less delight in mere heroical qualities than in Chaucer, or in his own contemporaries. Every hero he speaks of is obliged to become a man, to take his station with the rest of his race. But one does not feel that he loses anything by this change—rather that he gains much. We become acquainted with the innermost hearts of men whom before we knew only by their fine holiday dresses; and we begin to feel that the most wretched heart is worthier of contemplation than the most magnificent costume. And the morality of his plays does not suffer because no strange and superior models are exhibited to us in them, nor even because so much is exhibited to us that is indifferent or evil, because there was given to him a wonderful apprehension of a scheme and order in the world, against which all the evil workings of man's will are striving in vain, and to which his greatest and loftiest imaginations cannot reach. This apprehension does not appear except occasionally in formal sentences; still less does it express itself in what is called by playwrights poetical justice, that is in the making the man who has had a righteous cause comfortable and the evil man uncomfortable, at the end of the fifth act; but it comes out in the whole scheme and construction of his drama, and makes us feel what a drama is. In that play, for instance, which is perhaps the most familiar to you of any, you have the clearest picture of Italian factions—of the servants carrying out the feuds of their masters—of selfish nobles—of lively, high-spirited, passionate young men. Within this, there is an inner circle of ardent and pure human love, not raised to any ideal excellence, but exhibited in its deepest and most fervent workings. Something still was wanting to bring all these into their relation with one another, to give us the sense of what is deeper and more perfect than even this love—to give us a sense of harmony and peace in the centre of this tumult and confusion. The Friar comes in with his basket of flowers and his graceful comparisons and emblems. There was no need to say more—no need to bring out into stiff and formal language what is meant; this little delicate indication serves more than much talking would do—it imparts to you a sense of order and harmony, and shows you that the world of strife is God's world still; that there is a life in it which can transfuse elements of confusion into quietness and peace. Thus these dramas, even when they turn upon fables, have always, if I may so say, an historical character; they show us not an ideal world, but the actual world, only with the idea of a divine regulation and government lying beneath it, and adjusting it. And, therefore, one is not surprised to find how many of these plays are actually historical; and we rejoice to find among them the dramas of our own national life, exhibiting the meaning and sense of those events which the ordinary historian gives us merely in detail. But even in the most purely imaginative creations of Shakspeare, even in that which is perhaps the most wonderful work of imagination in the world, and which the most enables us to understand what the faculty of imagination means—even in the *Tempest* you see how much Shakspeare is conversing with the objects of actual life and experience. Who can help connecting Caliban—his half dawnings of affection—his brutal instincts—his sense of his own dignity—his idolatry of Stephano and his bottle, with those pictures of savage life which were pouring in, in Shakspeare's time, upon the ears of Europeans, or with all the melancholy records of the way in which European civilization and Christianity have made themselves known to savages that have accumulated since?

Thus then in the second great age of English poetry, we find the same characteristics as in the first—the same practical and historical tendencies—the same illustrations of the state of belief and society. But what shall we say of Milton? How can a poem, so entirely removed from the sphere of ordinary life as his, have any connexion with the books we have spoken of hitherto? How can it have anything to do with the world by which he was surrounded? At first sight he seems to stand quite aloof, to be a poet of another country and another order. But if we study the facts more attentively, we shall come to a very different conclusion. We shall recognise in him the principle which we have seen pervading English literature; and the modification which it assumes will show us more clearly than anything else could, the character of the age in which he lived. In the Paradise of Milton we do not find high heroical human personages; we find a simple man and woman representing to us humanity itself in its relation to God and to the spirit of evil. He makes us feel that the attempt to be heroes—to be as Gods, is that attempt through which angels became devils—through which man became fallen; as in his other admirable poem he shows us that the refusal of the heroical character, the choice of humiliation, poverty, humanity, was the characteristic of him through whom Paradise is recovered. Here then we are arrived, if I may speak so, at the very essence of our English poetry. It is altogether different from that poetry in its plainer, more natural forms; but it contains the spirit which was hidden in their forms. In that period there was a mighty struggle going forward to separate what is spiritual and essential from the forms in which it is clothed. With what wisdom or success this struggle was conducted we may inquire hereafter. All that is necessary to my present purpose, is to remark that poetry of Milton's latter days, as it contains whatever is pure and holy in the political conceptions of his earlier life, throws back the most brilliant light upon these conceptions and upon the events that attested their strength or their feebleness.

The next age supplies us with another kind of evidence. Our dramatic literature during the latter part of the seventeenth and early part of the eighteenth centuries, was as little heroic as it had been during any future period. The idea of a great man never dawned upon the minds of those who constructed it. But, alas! the compensation for this want was gone, The feeling that humanity has something besides its own natural debasement, that it has been redeemed and glorified, was lost; therefore this debasement became that in which most of our writers delighted and revelled. They saw and knew nothing of men but this. But there must be something else; otherwise society could not exist. Another set of writers perceived this truth and set themselves to describe society as it does exist; to give a picture of it in all its outward appearances and semblances, to show us *manners* not *men*. These writers cannot tell us much of what is below the surface; they cannot materially contribute to the increase of our self-knowledge, that they like all we have spoken of hitherto, remarkably exemplify and expound the age which gave them birth.

A period of strong excitement followed, and poetry very different from this was demanded to satisfy its wants. Now, first, there was an attempt to introduce an heroic literature among us. The experiment was conducted by men of the greatest talent and influence, and for a time seemed most successful. But it was found that the heroes which were brought among us, had no variety of character, scarcely of costume; that they were chiefly remarkable for gigantic passions and crimes; that the interest in them was strongest when our minds were most irregular, tumultuous, and feeble. Therefore the admiration which they excited has, to a great degree, died away, and has been gradually more and more directed towards a poetry which was for a long while scorned, because it rested on the principle that the most deep and awful things are not those which are most strange and peculiar; that there are a wonder and mystery in common and daily occurrences; that poetry should dwell more in cottages than in palaces; that the hearts of men are more worthy of note than the deeds of heroes. I believe that both these kinds of poetry, like all that we have spoken of, illustrate remarkably the character of the times which have produced it, and show us what we must aim at if we would be that which Providence has intended us to be.

For, gentlemen, it is surely impossible to attribute the preservation of this character through so many ages, to chance. It is equally impossible to attribute it to human calculation and foresight, to suppose that Chaucer and Shakspeare laid a deep scheme of composing books which should exhibit certain peculiar qualities, and give a tone to the mind of their country. You cannot adopt either of these conclusions, and what then remains but that we should believe that a higher power has been at work, directing the destinies of our nation, educating it and forming it to fulfil a definite purpose? To bring out this truth; to show that our nation has had a regular growth and progress; that all outward events have been contrived to build it up; that each great man in the country in proportion as he has been really great, has been an instrument in its edification; to show what perversities of men have thwarted this intention, and how we may thwart it or promote it ourselves; this will be the design of my lectures on the Growth of our nation and its literature. I hope that I may be able to continue them as far as the reign of Henry VIII. during the present term; the Elizabethan period, the period of the civil wars, and the eighteenth century, ought to furnish subjects for four other courses.

III. If I am able to interest you in this view of the progress of our own nation, I have no fear that you will enter with pleasure and profit upon the history of modern Europe. It is not my intention to give any lectures upon this subject during the present term, but I hope that the lectures which I shall deliver may furnish some hints respecting it, which we may be able hereafter to bring out and elucidate. Much as I am anxious to cultivate in you a national spirit, it would be the farthest thing from my intention to cultivate in you one national prejudice. In fact, if the national spirit be truly awakened, it will be found the best destroyer of national prejudice. When we feel that we have a great work to do, we shall be far more ready to acknowledge that all the other nations have their own work to do, and to wish them God speed in the doing it. And besides this, it will be quite impossible for us to advance one step in our inquiry into our own national position, without discovering that there is a higher position than this; that there are bonds which connect us—first with Christendom, then with the world. To ascertain what these bonds are—to know how we may realize them, will be one of our greatest objects in turning over the records of the past. For we shall find these records full of warning as to the causes which have separated the nations from one another, full of encouragements, I do also believe and hope, as to the possibility of their being some day united. And if it be true, as I have said, that our national literature throws the greatest light upon these records, we may derive from that also instructions which may assist us in accomplishing this great end. That great principle which I have shown you has animated the whole of it, that man, as man, is glorious—glorious only because there is a bond which connects him with the Divine nature, will carry us far in the belief that all the barriers which separate men, united in that acknowledgment, will be ultimately removed, and that then they will go forth to make all mankind partakers of the same fellowship. And I am well convinced, gentlemen, that just in so far forth as literary men do endeavour to stretch their thoughts abroad, and to interest themselves for their fellowmen, as made in the image of God, literature will flourish and win new triumphs; and that just so far as they shut themselves up in narrow circles, glorify themselves, flatter one another, and despise their brethren, literature will become a useless and a cursed thing, hateful to men and to God, which another Vandal irruption may take from us altogether. We are brought here to labour, each in his own vocation, that this evil may not overtake us. We shall labour most effectually when we are determining that we will use all the wisdom of every kind that is entrusted to us for other ends than the promotion of our own selfish vanity and consequence. The older colleges of our country bear witness, that these are not the purposes for which men are to learn and improve themselves. We must resolve, in the infancy of ours, that we will not build upon a feebler or narrower foundation. And it cannot do harm to remind you—it must be a consolation to me to remember, that these have been the views and feelings of those who have lived and laboured among you. They were the feelings of one who was taken from you in early life,* but who, before he came here, had consecrated to the highest and noblest purposes those powers of which we only saw the first blossom, but which were to expand themselves in a freer and purer air; of one† whom you lost when his faculties were ripened and matured, whose life was a struggle with acute and continual suffering, and who was permitted to show how little such suffering could diminish his kindness to individuals, or his zeal for his country and the Church; of one who has given proof that the highest and noblest exercises of a life may be reserved for the period of a serene old age.‡ I am sure that if these men were now among you, their deepest desire would be to impress upon you a truth which was uttered more than two centuries ago, not by a divine, but by the prince of natural philosophers—the wisest of political writers. Remember that those three studies, which I said lay at the foundation of all your knowledge (and what is true of them must be true of them, must be true of English Literature—of Modern History—of every other pursuit in which you are engaged) "are to them that are depraved no better than the Giants' Hills."

> "Ter sunt conati imponere Pelio Ossam,
> Scilicet atque Ossæ frondosum involvere Olympum."

But to those who refer all things to the glory of God, they are as the three acclamations, "Sancte, Sancte, Sancte,—holy in the description or dilation of his works; holy in the connexion and concatenation of them, and holy in the union of them all in a perpetual and uniform love."§

ON TEACHING MUSIC.

COMMUNICATED BY THE TEACHER OF A SCHOOL IN PRUSSIA.

Singing is universally taught in Prussia, and is considered as necessary a part of education as Reading, Writing, and Arithmetic. No man can become a Schoolmaster who is not able to teach it, and also to play on the Organ and Violin.

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[*] Joseph Anstice, Esq., First Classical Tutor at King's College.

[†] Rev. Hugh James Rose, Second Principal of King's College.

[‡] Rev. W. Otter, D.D., late Lord Bishop of Chichester, First Principal of King's College.

[§] Advancement of Learning.

The Violin is considered the best instrument to guide the pupils in singing, because it has the clearest and sharpest tone. Without some instrument, clear and correct singing cannot be attained. Children begin to learn at five or six years of age; but they are then only taught to sing by ear, and this is generally continued until they are nine years old; by which time it is supposed that their ears will be attuned, and flexibility of voice acquired. The tunes chosen are always very simple, and such as they are likely to have heard before. The lessons are never more than half-an-hour; but they are *daily*. They are never given when the children are tired; nor immediately after they have taken exercise, or directly after meals.

The following statement of the method of beginning the course of instruction in singing in the Prussian schools, has been kindly furnished us by a Teacher in one of them. We are only able to give a portion of it in this Number:—

" It is absolutely necessary that the Teacher should require the pupils to keep perfectly still, without changing their posture; and not less important are fixed attention and a quiet frame of mind.

Another needful point is the placing of the children. They should stand in one or more rows opposite the Black Board, and near the place where the Teacher stands, and so that they do not touch one another with their arms. The youngest and shortest children, and also the short-sighted and restless ones, should be in the front row. When they are singing, the body must be upright; the head erect; the shoulders backwards; the arms in a free position at the sides; the feet placed outwards.

As has been already said, no written characters are used until the children are nine years old; but, supposing a child to begin at a later age, he would then be taught from notes. With children, the aim is the cultivation of the ear, the pronunciation, the organs of voice, and the awakening of the musical faculty in the child.

The taste and perception of Melody and Rythm is the next aim in this stage of instruction.

COURSE I.—EXERCISE OF VOICE.

A.

MELODY.

a.—Singing one Tone.

The Teacher plays one Tone upon the Violin, and requires the child to sound the syllable, 'La,' after him—continuing the same until he hears it clearly, firmly, and strongly sung. In this way all the Tones, the low as well as the high, that the children can reach, must be acquired.

The Teacher gives the sign for beginning and leaving off singing by raising and depressing his arms.

b.—To sing two Tones.

Proceed with this exactly as with a, with the difference that the Teacher will give the two Tones, one after another, without a pause between. He gives only those proportions of the Tone which it is easy for them to apprehend; *e. g.* 1, 5—5, 1—5, 8—8, 5—3, 5, &c.

c.—To sing three tones; *e. g.* 1, 3, 5—3, 5, 8—1, 4, 6, &c.

d.—Tetrachord.

The Teacher plays the Tones 1, 2, 3, 4, and causes the syllable 'La' to be sung. This set of Tones may be practised in various ways, upwards and downwards.

e.—Diatonic scale.

The Teacher gives one tetrachord, and lets them sing it after him; then a second, the first Tone of which is a whole Tone distant from the last of the former tetrachords. This, likewise, he causes them to sing after him. He then requires the children to sing both these sets of Tones, one after another, without a pause between. This newly-formed scale will be only a different foundation on which the same exercises may easily be made.

f.—The chord consisting of the first, third, fifth, and the octave (1, 3, 5, 8) must be practised in the different Tones, upwards and downwards.

RYTHM.

a.—Exercise in beating Time.

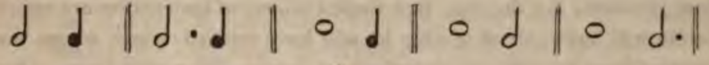
The Teacher says, with a good accent, and accurate measurement, 'One—one,' &c., or 'La—la,' &c. The scholars say this several times, one after another; then the same over again, while the Teacher is striking his right hand upon the left. The pupils must continue this exercise until they can perform it quite accurately.

b.—*One* Tone will be as short or as long in singing as it is in playing. One Tone will follow another in proportion to the beats that are made—one, two, three, or four.

If the Teacher has given the sound of a Tone, and the pupils have beat the Time correctly, then let him make a sign to sing it after him, and to make as many beats as they had done before.

c.—Singing several Tones of different lengths.

Take the following example—the exercise of which may be inverted:—

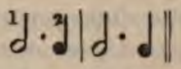


&c.

The Teacher plays these Tones, and causes the children to beat the Time. He then asks, 'How many beats long was the first Tone? The second?' &c. Then he tells them to sing the Tones again, and beat the Time.

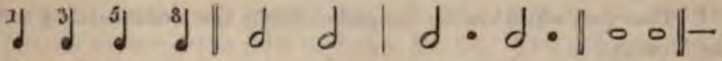
d.—Rythmical variations of the tetrachords.

After the tetrachords have been practised, and every Tone has been sung equally long, one Tone should be taken; one, two, three, or four beats made. The children should then be told to sing them, so that the first and third Tones are maintained twice as long as the second and fourth, backwards and forwards.

Also, theymay practise it thus :—  &c.

e.—Rythmical variations of the scale. Varied as in d.

Example:—



EXERCISES IN SINGING BY EAR.

B.

These exercises consist of learning little songs by ear. That the Melody may be comprehensible, and the words intelligible, it must be taken for granted that the Teacher will not choose too serious things for the little singers. The exercise itself presents no difficulty. First, go through the words; read the lesson aloud, and repeat it. When it is necessary, explain it, going through the Melody piecemeal, according to the musical divisions.

Those who are capable should sing it, first gently, then louder. Afterwards, more of the children should join, and at last all of them. In this way the exercises on the verses should be practised, and connected with the Melody.

The song has been already practised in singing. The children also should often beat the Time, which is very necessary for them, and gives them pleasure. By the time that these Courses of instruction are ended, a child will have gained much; he will have learned many songs, and many of them he will sing out of school-hours, with a glad heart. And if he sings them so, he will sing them to the glory of God. To promote this is the highest aim of him who teaches singing.

Course II.

It has been already said, that until the ninth year the children must only sing by ear; but, after that age, they must be practised in singing from written characters, either notes or ciphers. But it is not desirable to take from them all the assistance that may be derived from hearing playing and singing. We must neither undervalue the measure of strength in the pupils, nor overvalue it. The Teacher will find, if he waits patiently, that all the pupils may be brought to sing from Notes. But the power of the children must have play given to it. The cleverest and most capable scholars must be selected, and made use of for the benefit of the rest.

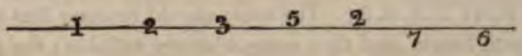
The second Course consists of the Elements of the Theory of Music.

I. That part which can be comprehended by the Understanding and the Memory.

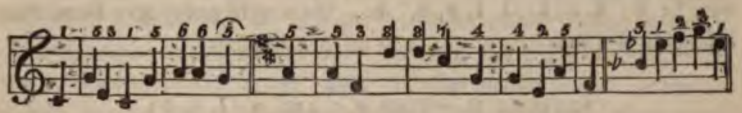
II. Application of the Forms of Music to practice, so far as this is possible for children. This may be accomplished in a short time (in some months). The feebler pupils will not be discouraged; for the clever ones it is a sufficient foundation, and will raise them, by degrees, to confidence in singing.

STEP I.—MELODY.

The teacher begins by remarking, that even as the sounds of the voice are expressed by letters of different forms, so likewise are the high and low tones marked in different ways; *e. g.* by letters, A, B, C, &c.; by another arbitrary nomenclature, Do, Re, Mi, &c.; by notes upon a line; or, lastly, by cyphers, *e. g.*



Of the two last species of signs (notes and cyphers), the teacher will make use of which he considers the most suitable; or he will blend the two, writing above the notes the cyphers which express them:—



The teacher having perfected his pupils in these two kinds of notation, asks, 'What do you call the fourth tone? The seventh?' &c., until they give correct answers. The teacher draws five parallel lines on the black board; it will then become evident to the children, that there is no occasion to write numbers or letters, on or between the lines, but that the different heights of the tones are expressed by points or circles, which are placed on and between the lines; so that, if the first tone be placed on the line, and represented by a point, the second has its place between the first and second line. That as the first tone of each step can be fixed at pleasure in the lineal system, so by the beginning of each piece it will be perceived what name the piece has. By this the key is known. If the above key be employed, which is called the key of G, it denotes that the note called G, which stands on the line, is the sign of it. When the fifth tone, G, is placed on the second line, then the second (D) comes under the first line. In order to denote the first tone (C), an additional line must be drawn, &c. &c. This will give a sufficient notion of the way in which the teacher will proceed with the exercises on the notes.

It is not necessary at present that the pupils should learn all the notes by heart; that will become easier by degrees, when the following exercises are accomplished:—

EXERCISE I.—WITH $\bar{c}$ AND $\bar{\bar{c}}$ (1 AND 8.)

The teacher gives the tone $\bar{c}$ several times very distinctly; the pupils sing it altogether after him, until all the tones become but *one* tone. This will be the key-note, and will be signified by a note, with a cypher placed over it. The teacher can then easily show the tone of the octave of this key-tone. This will be sung after him, and observed.

With both tones there must be exercises; *e. g.* 1, 8; 8, 1; 1, 1; 8, 8; 1, 1, 8, 8; 1, 1, 8, &c. The tones should be sung first with numbers, then with letters, and then some arbitrary syllable; the movement sometimes slow, sometimes quick, and shown by audible beats on the black board. In order to exercise the ear of the children, the teacher plays or sings any of the tones which they have learnt, and lets the children say which tone it was that they heard. Then he says, 'Sing tone **1**; 8; **1**, 8, **1**; **1**, **1**, 8, 8,' &c. He should never give more than six tones at a time.

EXERCISE II.—WITH $\bar{\text{C}}$ $\bar{\bar{\text{C}}}$ AND $\bar{\text{G}}$ (1, 8, 5).

In practising the tone $\bar{\text{G}}$, it is necessary to consider its various positions and relations to the tones $\bar{\text{C}}$ $\bar{\bar{\text{C}}}$; viz., **1**, 5; 5, **1**; 5, 8; 8, 5.

E. g., 1, 8, 5; 5, 1, 8; 8, 1, 5; 5, 5, 1; 8, 5, 5; 5, 8, 5; 1, 5, 8; 8, 5, 1; 1, 8, 1, 5; 5, 1, 5, 8; 5, 8, 8, 5; 1, 5, 5, 1; 1, 5, 8, 1; 8, 5, 8, 1.

Ear and Dictation Exercises as in Exercise I.

EXERCISE III.—WITH $\bar{\text{C}}$ $\bar{\bar{\text{C}}}$ $\bar{\bar{\text{G}}}$ AND E (1, 8, 5, AND 3).

Here follow the relative positions of the tones 1, 3; 3, 1; 3, 5; 5, 3; 3, 8; 8, 3, for consideration, and in the following order to lead the children to declare them:—

E. g., 1, 3; 3, 8; 3, 1; 5, 8; 8, 1; 5, 3; 3, 1; 1, 3, 3; 3, 5, 5; 5, 8, 8; 8, 5, 3; 5, 3, 1; 3, 1, 5; 8, 1, 1; 1, 3, 8, 5; 3, 1, 8, 5; 5, 1, 8, 3; 8, 1, 3, 5; 1, 5, 3, 8; 3, 1, 8, 5, &c.

Ear and Dictation Exercises as before.

THOUGHTS ON GRAMMAR.—No. I.

A CORRESPONDENT in the last Number of the Educational Magazine, raises a question which has often caused me, as well as others, much perplexity. He asks, whether it is better to use the old grammars, which enforce the learning of hard names and difficult rules, with many exceptions, or to adopt some easy grammars, which modern charity and ingenuity have substituted for them. He intimates that he has no doubt of the expediency of the former course in the case of persons who have time and opportunity for study. He only questions whether the easy grammars may not be permitted to those of the middle class, who are sent for only two or three years to a middle school; but he fears that, even in their case, we may be sacrificing a principle for the sake of convenience; that it may be unwholesome to relax those demands which the older system made upon the diligence, and he thinks, also, upon the faith of the pupils.

I was glad to see him using that word *faith* in reference to such a subject; it is most desirable that the principles which govern one part of our education should govern all. Nothing, it seems to me, is more false than the notion, that the habits of mind which we encourage or tolerate in our lower teaching, can safely be different from those which we seek to cultivate in the highest. I agree with your correspondent, we must demand *Faith* of the student of grammar, as well as of the student of theology.

But is the old system one which addresses itself to the faith of the pupil? I know why your correspondent thinks that it does so more than the new system. He believes that the boy must, to a certain extent, take the difficult rule upon trust—that he must learn it, because he is told to learn it, and wait hereafter for the light which shall make him enter fully into its meaning. Well, I believe that this is a salutary process—a salutary exercise of *obedience* to the authority and judgment of another. But I do not think that we use the right phrase when we say that it is an exercise of *faith*. I rather think that the faith must have gone before, or this obedience will be of a dry, unwholesome, and somewhat slavish character.

And this is precisely the point I am aiming at; I am not defending the easy grammars—I dislike them; I am not attacking the old grammars—I believe them to be necessary; but I fancy that the writers of easy grammars have perceived a truth, which it is of great importance that we should fully recognise in our education; I mean, that there is a process of initiation into language, which ought to precede the use of our grammars, and without which we cannot derive the proper advantage from them.

The writers of the old grammars invented certain names, and laid down certain rules: they taught their pupils to call this, an article; that, a substantive; this, a nominative case; that, an accusative; they taught them that the verb was to agree with its nominative case in number and person; that a transitive governed the accusative, &c. &c. The inventer of the modern easy grammar stands forth and says, it is a great hardship to impose those names and these rules upon the people; you may get simpler names if you look for them; you should give reasons for your rules. I do not agree with him; I think a familiar nomenclature is disadvantageous, and that a rule as such is necessarily without a reason—necessarily demands assent on the ground of authority. But then, I think, also, that there are certain facts in language to which these names and these rules refer; that it is the right, the orderly, I may say the divine method in every case, to bring us to the apprehension of facts before we are brought under the dominion of rules, and that, in calling forth these apprehensions, we call forth that faith which becomes afterwards the right foundation of subjection to rules and precepts.

What I desire, then, is this; that those who have felt the school ritual irksome and painful to themselves, or who have seen boys of lively abilities stupified by it, or boys of humble minds crushed by it, or boys of inquiring minds disgusted by it, should not hastily say the system is clearly bad—we must abolish it—no, nor even we can reform it; but that they should think with themselves—Was there not something wanting in the previous education of myself, or of these boys; something which, perhaps, could not have been supplied at the public school, but which might have been supplied at home; and which, if it had been supplied, would have made the study of grammar, not a holiday task, no mere employment of quick observation or fancy, but a free, hearty, healthful exercise of both memory and intellect, with the same demand as now for the moral quality of obedience, an obedience which would still be disagreeable to the boy's evil nature, but which his heart and conscience would recognise as pleasant and reasonable.

I throw out this hint for the minds of others to work upon, not as if I undertook myself to show how this preliminary discipline should be conducted. Still I am bound not to let it be supposed that I am merely making phases about the distinction of facts and rules to which I attach no definite sense, and which cannot be translated into practice. I will endeavour, therefore, to set down just as many illustrations of my meaning as will serve to prove that I have one; protesting against any inference being drawn from the feebleness and ill success of my own experiments, as to the possibility of their being brought, under better auspices, to a satisfactory result.

What do I mean by the facts of language, as distinct from the rules of Grammar? I mean that the most ordinary sentence which a child can utter is a sentence still, that the words in it do follow a certain order, and that each of the words in it has a distinct signification. Now it seems to me that a child may be awakened to perceive this. The child of respectable parents brought up at home, will, as a matter of course, be corrected for any offences against syntax, which it may commit from imitation of its nurserymaid rather than of its father and mother. All that I would do more in reference to this point is, to make the child observe what it is corrected for. I would not give a reason for the correction; that is quite a different thing. I would not tell it why it ought not to say, *the men jumps*, but when I told it of this particular error I would lead it to take notice of three, or four, or five other cases of the same kind; I would lead children gradually and without effort to a perception which I am sure ought to be awakened in them, the perception that there is a method which they are meant to follow. I am quite sure that if the process is rightly conducted, the effect will be exactly the reverse of that produced by premature appeals to the reasoning faculty. The discovery will be accompanied with a sense of wonder; nay, of something not far removed from awe. It is a very awful thing to feel that no word and utterance can be so casual, that it is not under some law; and the first dawning of this truth upon us may make really the most deep and surprising part of the impression.

But these corrections would be the least interesting part of the instructions in the facts of grammar. The observation of the words themselves would be a more pleasant and lively occupation, though not I think less helpful in cultivating the sense of wonder, the feeling of a mystery in common things, and so in calling forth *faith*. For when children find that they have got one set of words which can express their admiration of any creature—'How pretty, how kind, how good it is!' and another which can express what it does—'It flies, it runs, it speaks;' and another which says what it is—'It is a bird, a cow, a child;' they will experience sensations of delight deeper than their countenances can express, and yet they will tell much to one who watches them well. Surely the feeling of *distinction* as well as that of *order*, is one that God wills us to possess, and the effort to bring it forth is a kindly loving effort which carries with it a reward and blessing.

But it is important to remember that this is our object, and that any attempt at extensive generalization—any attempt to give the child a full definition of any part of speech which it has ascertained that it uses, is incompatible with this stage of its progress. By degrees it may be enabled to feel that more and more words are like the words 'fly, run, speak;' like 'pretty, kind, good;' like 'run, horse, cow.' You may with caution and skill bring out the distinction of *time*, showing that it says, 'the bird flies, flew, has flown,' and that it cannot deal in like manner with 'pretty or kind,' with 'horse or cow.' You may enable it to understand the difference between run; you did run; if you did run; you may illustrate—some would make this almost the first lesson, but I cannot agree with them—what the of's, to's, with's, from's, have to do with cows and horses, chairs and tables. You may get at an apprehension of number, and may without difficulty introduce the dual—you may give a hint or two respecting gender. The orderly disposition of these lessons is of course the great point, and it is one in which you have fifty correspondents, male and female, who could give better advice than I; the point I am anxious to prove is first, that these lessons should constitute one stage of education; secondly, that during that stage no attempt should be made at imparting the rules and forms of grammar, hard or easy; thirdly, that this education, if it be made as perfect as possible, will not be a substitute for the grammatical instruction of schools, but the best possible introduction to it.

Of that instruction I shall say nothing farther, but this, that I believe all the defects now existing in it would remedy themselves if it were clearly understood, that it had a definite object of its own, and if that it could not attain that object satisfactorily without a preparatory training. Its faults, considered in itself, seem to me much less than they are usually supposed to be, and the merits of those who have conducted it much greater. I make this last remark with especial reference to some portions of the Busby practice, to which the greatest exceptions have been taken on moral grounds. 'It is so shocking to beat a boy for blundering in his accidence; if indeed he had committed a moral crime, it would be different; but the mere violation of grammatical rules—what confusion it must create in his mind about right and wrong, good and evil!' I doubt the wisdom of the complaint altogether. If a boy were guilty of some sin, like deceit, which his conscience can be awakened to acknowledge, but which is not the transgression of a formal outward law, I should be loth to punish him with flogging; I think there is a better and more solemn treatment for it. But the violation of a rule of whatever kind—be it Priscian's or the Master's; be it committed by breaking a rule of syntax, or by breaking bounds in the playground, is just the tangible material offence to which a material punishment is appropriate. I do not speak of the mode and degree, but this I think is the principle.

But all this time how have I been answering your correspondent's question, which has chiefly to do with the teaching in Middle Schools? Certainly in a somewhat roundabout manner, but yet I hope I have not left it altogether unanswered.

Middle Schools may be for one class, what our regular grammar schools are for another. In that case I would teach them regular grammar; not caring about the easiness or difficulty of the rules—but taking pains that they should be bonâ-fide rules, not attempts to explain facts, nor yet the mere facts themselves; such a discipline will not be too tedious for the time that the middle school boy has to spend in it, provided he has been sent first of all to some preparatory school—call it infant or what you please—where his mind has been awakened to those facts of language, the formulas concerning which he is to learn afterwards. Or a middle school may mean this preparatory school. The boys there may be considered (I do not think they should be considered so) as only on a level with the first or lowest order of boys in the education of the upper class. In that case they will, according to my doctrine, be taught the facts of language only, and not grammatical rules at all. Or lastly, a middle school may mean in your correspondent's nomenclature a *training* school; in that case I believe a different discipline from either of these is applicable, or rather one grounded on both the other two, and made intelligible by the distinctions that I have drawn between them. As I believe there are *facts* of language distinct from the formal *rules* of grammar, and forming the subject of an instruction, preparatory to the instruction in those rules; so I believe there are *principles* of language which are deeper and more universal than these rules, and into which a person previously exercised in them, may by degrees be initiated. And this initiation forms, as it seems to me, the specific object of a training school; because it is by acquaintance with these principles, that a man becomes fitted to communicate a knowledge of the facts in an orderly manner, and also to see how these facts have been generalized into rules; why those generalizations are indispensable, and why they must necessarily be imperfect. But this suggests a new topic of inquiry, with which I will not exercise your readers' patience at present, but to which, with your permission, I may return on a future occasion.

X.

ON CHINESE EDUCATION.

A PERSON taking a hasty view of the history and present state of the Chinese empire, is most likely to regard it as the dullest and most useless mass of human beings on the face of the earth. Though he can hardly fail to be struck with the wonderful duration and stability of its institutions, and may admire the exact organization of all its public proceedings, it would not be surprising if he inferred, from its having no marks of growth or progression in the character of the people, that it possessed no living root of national existence. He would probably recognise in its place a mere limpet-like adhesion to old customs, and a slavish obedience to despotic authority.

But to one who has been taught that nothing extensive, orderly, or permanent, can exist among men, without being sustained by some great principle, the subject will seem to deserve a deeper examination. A society of men including, probably, above a fourth part of the human race, has been kept together for twenty-four centuries, with a wonderful appearance of order, and a certain kind of vigour and prosperity. Though the most impotent in war of all peoples, though they have been conquered again and again; still they live on, not merely uninjured, but with increased dominion and numbers. The conquerors have laid aside their dissimilar habits and disposition, and, having entirely given up the peculiar traits by which they obtained the mastery, have become a part of the conquered people. It is true that the throne is now held by a foreign family, but the Sovereign rules, not as a Tartar, but as a Chinese.

If the inquirer that I have been supposing is one who has been used to refer the progress of nations to certain circumstances, which it is the prevailing taste of our age to regard as the great engines and causes of progression, he will be perplexed in no small degree with some things that he will find to exist in China. The three inventions,* which of all others seem to have had most influence on European society, were possessed by the Chinese for several centuries before they were known in Europe. For ages they have enjoyed all the advantages of Penny Cyclopedias and Magazines, and public and private munificence has been active in the gratuitous circulation of books. Habits of industry have prevailed; the common people have been generally contented and well off for the means of subsistence. Mechanical dexterity has abounded and met with a ready encouragement; and in most manufacturing arts, they long anticipated the nations of Europe. Works of public utility, such, as for magnitude, no other country can boast, have been nobly effected; and perhaps steam-engines, railways, and the use of gas-light—inventions with us not half-a-century old—are the only great mechanical contrivances which they have not been the first to possess.

If we look at what more immediately concerns the cultivation of the mind we find every sort of encouragement and facility afforded for learning.

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* The mariner's compass and the arts of printing and of making gunpowder.

A singularly complete system of State education has been in operation since the time of Confucius. Schools are everywhere open to all classes, and under the direct guardianship of the Emperor and his provincial representatives. The Chinese are, from these advantages, perhaps the most instructed people that ever existed, and have the greatest number of learned men among them. It is calculated, that if an accident were immediately to destroy all the copies of the "Four Books" which form the ground-work of their studies, there are at least one million of men, each of whom could restore them from memory with verbal accuracy.

One uniform system of education is accessible to all classes of society. The young Chinese is taught, as well by facts which he sees around him, as by precepts and proverbs which he hears from the mouths of every one, that the station in which he was born is of no consideration, as it regards his own position in society. No privileged races, no unattainable advantages, exist to depress the spirit of the son of the poor man. There is no aristocracy but that of intellect, and immunities and rewards are conferred according to intellectual merit alone. Every one who has the will, has the means within his reach of becoming a scholar, and he may go on in the confidence of meeting, in the end, with a strictly impartial examination, and of deriving, from his degree, the profits and honours which his exertions and abilities deserve.

The empire is divided into provinces, the provinces into departments, and the departments into townships. When the pupil leaves school, the first public examination which he has to undergo, is in his native town or village, and is superintended by the magistrates, assisted by a Committee of Mandarins appointed by the Emperor, which moves from place to place. A second examination, after a limited period, takes place in the capital city of his province, and is presided over by the Governor. A third is in the capital of the empire, and the fourth in the Imperial Palace, at which the Emperor himself presides. The successful candidates of the last examination are members of the Institute of the empire, and from them are chosen all the chief officers of State. The mode of proceeding at each examination is, for the candidates to send to the examiners essays sealed up and marked with a cypher, so that the writers are not known until their comparative merit has been determined on. The candidates are afterwards examined *vivâ voce*.

The advantages I have mentioned, do not exist for the poorer classes in mere possibility; they are not restrained from bearing fruit among them by prevailing prejudices or any other counteracting causes, but are in active operation, and the result may be seen in every part of the empire. Several Prime Ministers have been the sons of poor labourers. Instances of the fondest and most patient devotion to intellectual pursuits in those in the humblest circumstances, are very frequent. Stories are related of poor scholars boring holes in the wall which separated their rooms, that, by the assistance of one light, they might pursue their midnight studies. Of one student it is said, that, when fatigued, he used to fasten his hair to the ceiling of the room in which he studied, to prevent his falling asleep; and another has been known to rest his book upon the horns of the buffalo he was driving.

Within the limits which the peculiar policy of the empire requires, as it regards the admission of foreign teachers, there has ever existed an unfettered liberty of opinion. Differences of opinion and various sects have always met with the fairest toleration, and public opinion has not been unfavourable to a free passage from one to another. Though the public devotions of the Emperor, the State observances of religion, and the lectures or sermons which it is a part of the Magistrates' duty to deliver to the people, are in accordance with the doctrines of Confucius, at least one-third of the population profess the faith of Buddhou; and a considerable number are followers of Laoutze, who was a contemporary of Confucius, and was remarkably distinguished from that eminent man, by his strong assertion of the existence of spirits, and their constant agency in the world.

The system of Confucius must not be regarded as the doctrines of a sect; on the contrary, it is theoretically and practically a Catholic system, on which the sects graft their peculiar notions, always making it their primary study. The books which were written and compiled by Confucius and his contemporary disciples, are the universal instruments of education; and no Chinese is considered learned who cannot repeat the whole of them, and who is not well acquainted with all the numerous commentaries to which they have given rise.

According to the acknowledgment of all succeeding ages, Confucius was the author of one of the grandest revolutions that ever took place in any nation. The political changes which it immediately produced, in some degree resembled those which were effected by the divinely-taught Hebrew in Egypt, more than ten centuries before. The land had been previously held by many petty princes or lords, who imperfectly acknowledged one head of the empire. Confucius ultimately succeeded, not merely in doing away with every source of authority not immediately dependent on the Emperor, but even in obliterating the distinctions of the families of the old lords. It is not now possible for us to tell what circumstances may have favoured his undertaking; but it does not appear that the Emperor, whose minister he was, rendered him much efficient support, however he may have approved of his plans. It appears certain that, to his own mind, the political constitution, the standard literature, and the religious forms which have prevailed for so many ages, and those institutions which have moulded the character of the people to a degree of uniformity such as never existed in any other nation, owe their existence. He is most justly termed by the Chinese, the Father of their Country.

The idea of a State with a purely monarchical constitution, appears to have transcendently possessed his mind. He did not deny that man was a spiritual being, and he felt that there were kindly affections involving mutual duties between parents and their children; but for both he acknowledged no higher meaning, no higher aim, than as instruments to build up the State and render it permanent. He regarded neither family ties nor religion as good or valuable in any other respect, and among his followers he used always to check inquiries which had not for their immediate object the practical duties of life. To one who inquired how he should serve God? he replied, " How canst thou serve Spirits, seeing thou canst not serve Men ?" To another who asked some question respecting spiritual beings, he said, " We do not know Men; how should we, then, know Spirits ?" As might be supposed, under such a teacher, a general Sadduceeism pervades the Chinese mind. The language has no word to express a personal God.

But the system of Confucius was not a Godless one, nor was it a *mere* system of Catholic expediency, although, in many respects, it suggests such a notion. Though every principle in man was rendered subservient to a political idea, nothing was sacrificed, nothing was lost sight of. Every obligation to duty, all rightful sources of authority, whether on the ground of Religion, Family, or Society, were recognised, and made to centre in one point. The father possessed absolute authority over the son, because he was answerable to the State for his son's actions. The people were to pay religious reverence to the Emperor, because it was he who stood between them and a higher power; he was the father of his people, but " the Son of Heaven;" and in the latter relation, as much under authority as his subjects were under him. It was his duty to pray for his people; to teach, reward, punish them, and, in times of public calamity, to fast and suffer for them. The written laws were to be taken as the expression of the authority to which he was responsible; and, to leave no doubt for present or future ages as to the precise duties of the Sovereign or his subjects, they were carried out to the most elaborate minuteness. Everything that a man should do to his fellow-man, was made the subject of a statute, encumbered with the most precise details; so that it is not easy to see how Montesquieu could have had less reason to say, "Les manieres gouvernent les Chinois." Yet every statute is devised with consummate prudence and skill, to effect the special end for which it was enacted. A writer in the *Edinburgh Review* crowns a eulogy on them, which for the most part is well merited, by observing, "that they approach *to our improved notions of expediency* in this country more nearly than the codes of most other countries."

There has never been a country in the world, in which the working out of education has been so identified with the Government. Every governor and magistrate, from the highest to the lowest, is formally a teacher of the people, and knowledge is, consequently, made the sole ground of official rank and public employment. The education, such as it is, thus communicated, is the most thorough and certain in its results that can be conceived; one generation exactly forms the minds of the succeeding one. Those books of Confucius which are the objects of universal study, are almost exclusively filled with maxims of morality, and rules for public religious observances and social intercourse. They abound with a plain practical good sense, which reminds one at times of the writings of Benjamin Franklin. But it seems that there is little in them which would suggest to one that they were the product of that mighty mind, whose unwritten labours have left a monument in the most extensive and enduring polity that the world ever saw. Yet in the system of which they are a part, they, no doubt, answer the purpose for which they were intended. They help to educate politicians to fit the state in which they were born. They and the commentaries that have been written on them, being, for the most part, easily intelligible and open to all, and conveying the only knowledge which can confer any direct outward benefit on its possessor as a member of the State, at once serve to diffuse that knowledge widely, and to remove that spur to discursive inquiry which exists in all nations that are equally civilized.

But there is a spirit in man which will not be always satisfied with that which terminates in this life and in the region of sense, however venerable and excellent it may be in its way. In every community of men there will be some who feel the presence of the thoughts which wander through eternity. The Confucian writings seem to be generally guarded, so as not to shock these speculative minds, though their tone is such as to give them no sort of encouragement. Hence the followers of Laoutze, and many of the Buddhists (most of whom are labouring people) study the national literature, without prejudice to their own peculiar dogmas. The first-named sect call themselves disciples of Taou, or *the Supreme Reason.* Amidst much superstition and absurdity, they hold a mystical faith, which is expressed in a phraseology bearing some resemblance to that of a modern school of philosophy. They theorise on those who differ from them with philosophic condescension, as is expressed in these lines quoted by Mr. Medhurst:—

"How luminous is eternal reason!
Uncreated and self-derived:
The beginning and end of all the ages;
Before Heaven and before earth;
On the east it instructed Father Confucius,
On the west it renovated the golden Buddhou."

Some of the Emperors have belonged to this sect, and its members are generally persons of consideration for their abilities and station. It may fairly be presumed that, in any other country than China, the existence of such a sect would, in some degree, have leavened the national character. As it is, the doctrines of Taou appear to be no more than idle and fruitless speculations.

The Chinese empire, as a political system, is the completest and the simplest that the intellect of man ever constructed. While all power and authority centre in the name of the Emperor, they are in no wise dependent on his personal will; and yet, by the filial reverence which is paid to him, and by his being personally the great teacher of his people, he is something much better than an impersonation of the laws. His influence is not kept in check by any aristocratic or democratic element in the constitution; but it ceases as soon as he looses a just claim to the title of the Universal Father. This relation is kept in view in theory and practice throughout all the movements of the State and of Society, and to it is plainly owing the permanence of the empire. "Honour thy father and thy mother," is the master principle of the national life of the Chinese people, and their history presents a most wonderful fulfilment of the promised condition,—that thy days may be long in the land.

The improgressiveness in the character of the nation, which is so distasteful to the student of European history, is the obvious and legitimate result of certain essential features of the system, which, as I before remarked, might seem at first to have a contrary tendency. Political philosophers, rightly judging from the national constitutions of Europe, have esteemed a landed aristocracy as the great principle of permanence in a country, and the trading and professional classes as representing the principle of progression. In China, there is an unparalleled predominance of the principle of permanence, but no semblance of a landed aristocracy. With the single exception of the heirs of the imperial family, there are no hereditary privileges or honours, unless we allow one of those names to the liberty, granted to the descendants of those who have filled certain offices in the State, to wear, for three generations, a cap of a particular colour.* Neither have any chartered corporations, local Municipal powers, or Institutions of any sort, claiming an existence and powers distinct from the will of the Government, been handed down through a succession of ages. All things smoothly revolve round one centre of authority; and with the exception of the one supreme representative of that authority, there is the nearest approach to political equality that has ever existed in the world.

The Chinese philosophers speak much of a principle of order; it would seem as if, throughout Chinese society, everything had been sacrificed to the maintenance of outward order. But there can be no progression in human affairs without some appearance of disorder. We cannot walk unless we move one leg before the other. Chinese institutions make no provision for this, and therefore the nation stands still. It possesses strong vitality, but it does nothing from generation to generation. One cannot but wonder how such a nation could at any time go far enough out of its beaten track to become possessed of such powerful instruments as the mariner's compass and the art of printing; but it is not difficult to learn a lesson from the facts that their discovery marks no noticeable era in Chinese history; and that those blessings, with the fullest enjoyment of the immediate consequences of the latter—cheap literature and a general diffusion of instruction—with very many circumstances apparently harmonising with them, and likely to assist their influence, may exist among men without the least tendency to promote freedom of thought, or to lead men to feel that they are anything more than parts of one vast political machine.

Y.

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* Davies' Chinese.

INSTITUTION AT BEUGGEN.

ZELLER'S "LEHRE DER ERFAHRUNG."

(*Continued from page* 244.)

Our readers will have seen, from the passages we extracted in our last Number, that M. Zeller has meditated earnestly upon the different theories of education which our time has produced; but his remarks upon other writers do not constitute, in our judgment, the chief merit of his book. It is certainly the most systematic work on Christian education which has fallen in our way. We do not say that it is the *best* work; for a work of mere hints, either upon questions of principles or practice, may be more germinant, and, therefore, ultimately more useful than a book which develops an elaborate and consistent scheme. M. Zeller's tendency is evidently to systematize too much, but that is not generally the infirmity of our countrymen; they may profit, we conceive, greatly by his labours. We shall, therefore, proceed with our analysis of his treatise.

It is divided into four parts. The first is on *Schools;* the second on *School Teachers;* the third on *School Instruction;* the fourth on *School Discipline.* It will be obvious at once, that there must be some repetition under each of these heads; it being impossible fully to explain the constitution of a school without referring to the teacher, the instruction, the discipline; or to speak of teachers without saying what they have to do; or of instruction and discipline, without explaining who is to conduct them. Still the arrangement is, on the whole, convenient. Under the first head, M. Zeller is able to consider certain general principles, which would interfere inconveniently with the practical details under the other three; and, however logicians may stumble at cross divisions, in books of business they are sometimes inevitable.

Having premised that it is his purpose to treat first of those schools only, which may be called *schools for the people*, because they are meant for that class which must constitute the majority of every nation; *village or country schools*, in respect of their locality; *schools for the poor*, in reference to the circumstances for their scholars: secondly, of those only which aim at a Christian object, whether conducted by the State, the Church, or any body of householders, he goes on to consider the *intention* of these. There is a fault in this part of his book to which we have already alluded; it seems to us, that our author looks upon schools too much as the provision for something which the family is incapable of supplying, and not as introducing a distinct stage of cultivation. It is a very natural error for a person to commit, who is treating merely of poor schools; we do not know that it materially affects the principle of his book; still we think it is a serious error, and one which requires to be pointed out. *Instruction and discipline* (*unterricht und zucht*) are, according to him, the two portions of a Christian education. Under the former is included all the influences which bear upon a child's capacities of *knowing;* under the latter, all those which bear upon its *heart* and *disposition.* A sound religious training is the result of the harmony and *conspiracy* of these.

Instruction may be considered in reference to its *form,* its *substance,* its *object.* The perfection of its form consists in its fitness for developing, in orderly series, the child's capacities for knowledge, so that it may learn with delight to apprehend, grasp, hold fast, and use the truths which it is taught, or has yet to learn. It attains the perfection of its substance when the truths, the information, the practical dexterity, which it attempts to communicate, are of the kind which are most needful as a preparation for the child's temporal and spiritual destination. Its object is to fit the children for acquiring with readiness the wisdom which belongs to their particular calling; and when outward influences are, in a measure, withdrawn, to feel themselves under the teaching of Him who has promised to guide us into all truth. All this is exceedingly well; but 'more matter with less art,' is an admonition which we could wish sometimes to offer to our excellent Inspector, who, however, is no Polonius, as is proved by the valuable remark which follows on the difference between *unterricht* and *abrichtung.* The distinction must not be confounded with that which we have all learnt to make between education (including the discipline and cultivation of the affections and will) and instruction or intellectual culture. What M. Zeller means by mere *abrichtung,* the English reader may, alas! understand easily enough, by going into a sad majority, though, we trust, a rapidly diminishing majority of our own most admired schools. He describes it as instruction in which the form and object are forgotten, and, consequently, in which the excellence of the substance is supposed to arise from the quantity of words and facts about geology, botany, Christianity, or anything else, which can be stuffed into the unfortunate victim, who is to be brought out on the annual show day. We are afraid we are affording illustrations of this word, which M. Zeller's more limited experience did not permit him to furnish; but we believe we have expressed his meaning.

There are two sorts of instruction, for each of which a child has a *capacity*, for each of which it has a *necessity* : the first is the *instruction of the soul*, including all that belongs to our relations with the world of sense ; the other the instruction of the Spirit, including all that has reference to unseen realities. The words *soul* and *spirit* answer nearly to what a disciple of Mr. Coleridge would call the understanding and reason. But these names are used by M. Zeller in another sense, and we ought not to depart farther than we can help from his nomenclature.

There being, as was said, a *capacity* for these kinds of instruction in every child, the next point is to inquire *what* capacities it has. M. Zeller distinguishes them as follows:—1. Capacity of receiving impressions from the objects of the external world *(aüsseres sinnvermögen).*

2. A capacity analogous to this, for receiving impressions from the objects of the inner world (*inneres sinnvermögen*), answering nearly to the phrase *moral sense*, which is so dear to Hutcheson and the Scotch philosophers.

3. A capacity of apprehending and becoming conscious of impressions proceeding from either of these sources *(wahrnehmungsvermögen).* It is called the faculty of observation or attention in reference to one class of facts. Conscience, in reference to the other.

4. A threefold capacity : 1. Of holding, receiving, and recalling impressions or representations, either of inward or of outward objects ; 2. a capacity of holding and retaining representations of absent objects as firmly as if they were present to the senses ; 3. a capacity of combining these objects at will into forms in which they never did offer themselves to the senses. These capacities which, it seems, M. Zeller looks upon as inseparable, are expressed by three words, gedachtriness, einbildurgneraf, and phantase, which mean, we suppose, something like the words, Reflection, Imagination, Fancy ; though how much they resemble, and how much they differ, we would not dare to affirm. It is enough if we give M. Zeller's own definition of them.

And here, before we finish this enumeration, let us stop a minute to remark, that we are quite confounded and terrified to find into what a mire of metaphysics we have tumbled. We really took M. Zeller for a very innocent inspector of schools, and went on in simple faith, expecting that he would tell us how many legs a schoolmaster's desk should have, and what should be the precise elevation of his chair from the ground ; and here we are, in the midst of discourses about imagination and phantasy. Still we hope for better things. We think he means to be honest, and to tell us the results of his experience ; and if he has found this out, he may be permitted to mention it, even if he do use rather hard words. He may have experience about chairs and desks also; but to proceed.

5. Understanding, or the judging faculty, i.e. the capacity of comparing or distinguishing representations and thoughts, of separating or combining the Similar and the Dissimilar, Wholes and Parts, Causes and Operations, Premises and Conclusions. Applied to the objects of the outward world, it is called sensible understanding; to the things of the inner world, of the heart and spirit, spiritual understanding.

6. Reason, or the faculty of apprehending in the Particular the Universal; in the Known the Unknown; in the Visible the Invisible; in the Bodily the Spiritual; in the Temporal the Eternal; in Works their author; in the World God. A reason which holds not communion with the Spirit of God, to which the Spiritual and the Divine are foolishness, is a mere soullish or earthly reason.

7. Curiosity, or the craving after seeing, hearing, and understanding the new, the unknown, the dark.

8. The faculty of utterance, or the gift of reducing into words, of making visible, and of communicating representations, thoughts, desires, experiences.

9. The believing faculty, or the capacity of feeling harmony and truth in the testimonies of God and of men; of expecting with certainty, on the ground of this testimony, that which is to be hoped for; of receiving without doubt, or wavering, that of which there is no sensible experience.

10. The artistical faculty, or the faculty of realizing outwardly some inward conception. This, in the more mechanical occupations, is called skill.

These different gifts and faculties constitute a child's capacity for instruction. In some, this capacity takes the form of readiness in apprehending that which is communicated (docility). In some it assumes the form of great quickness in presenting or exhibiting what is learnt (talent). In some, it constitutes a faculty of invention or discovery (genius). Which of these qualities or tendencies a child possesses, is not, M. Zeller remarks, to be safely inferred from any physiognomical observations, but by trials and exercises: the right applying of which constitutes the capacity of the teacher. But this remark introduces two new subjects: first, the need of instruction, which the existence of these faculties, undeveloped, implies; secondly, the method of applying that instruction, so as to give these faculties their proper play. These we must leave for another occasion.

APHORISMS.

ORIGINAL AND SELECTED.

[The latter are marked with an Asterisk.]

I.

* Another manifestation of the self-same error (i.e. the casting away of faith) is the ill-judged pleasure which so many parents take in the precocious development of the reasoning faculty of their children, in hearing them ask the reason of every thing they are told, or that they are desired to do; in hearing them utter that mysterious word WHY; a word which one cannot well hear without something of awe from the lips of a little child, bearing witness as it does of a mind and will no longer at one with truth, but doomed to seek it by striving to pierce through the inward and outward darkness, whereby they are separated from it. The time for reasoning will arrive soon enough—the time when we must say WHY. Often and often have we to say it, as we journey on in search of wisdom, whether speculative or practical; happy if we get any distincter answer to it than an echo, but most unhappy if we waste and starve our reason in repeating and prolonging that echo. When the time for saying WHY comes, let us say it with a stout heart of faith: let us wrestle with truth, as Jacob wrestled with the angel, and refuse to part from it until it gives us its blessing. But to precipitate this time in children is unwise and unkind, and produces minds, all sail and no ballast, which are driven along before every puff of wind, in momentary danger of upsetting—minds which catch fire from their own restless revolutions.

II.

An age of doubt or examination (if the faculties are cultivated) will follow the faith of childhood, when the young man will look about him to see whether there is anything better and truer than that which he has been taught. He will feel it to be unbecoming that he should trust wholly to other men; he will yearn for independent conviction. To try all things, and to feel that he has powers in himself for distinguishing truth, and which it is right that he should use and satisfy, is the prerogative of the age to which he has attained. Those are most happy who, by their conscious and earnest efforts, do but confirm and establish in their own minds the teachings of their first instructors. Those also are happy who, examining the system in which they have been instructed with sincerity and reverence, find the truth elsewhere, and receive it into their Hearts. But he who without Faith or Reverence breaks from the control under which he has passed his early years, must come to evil, or must in after life submit to be taught by bitter experience. He may clearly see errors in what he has been taught, and he may feel that he has escaped from something; but it will be into a dark illimitable ocean. It will be freedom, but a freedom which will at some time lead to an iron bondage; like that of the little trout in the fable, when he found himself endowed with wings and having enjoyed a flight in the air, but at last wearied and dying on the ground.

W.

III.

* Obedience is our universal duty and destiny; wherein whoso will not bend must break: too early and too thoroughly we cannot be trained to know that *Would*, in this world of ours, is as mere zero to *Should*, and for most part as the smallest of fractions of *Shall*.

IV.

* The man who cannot wonder, who does not habitually wonder and worship, were he President of innumerable Royal Societies, and carried the whole Mécanique céleste and Hegel's Philosophy, and the Epitome of all Laboratories and Observatories with their results, in his single head,—is but a Pair of Spectacles behind which there is no eye. Let those who have eyes look through him, then he may be useful.

V.

The many well-meaning persons who make their unworthiness an excuse for not partaking of the Lord's supper, or for not undertaking the office of Sponsor, principally want a simple and direct view of their moral responsibility, as they are men, not only as they are Christians. A man who will not make an effort to do good, because he will not enter into an engagement, is certainly not less guilty in the sight of God, than one who having engaged in sincerity, fails through weakness. Every human being, according to the circumstances in which he is placed, has a responsibility laid upon him which he can neither increase nor diminish. In whatever he comes short of doing his best, he is a sinner; and if by refusing to make a profession before the world, by withdrawing from any of the ordained means of grace, or by refusing to acknowledge a specific duty which God may have put before him, he loses those accessions of Spiritual strength which all such acts bring with them; he is fearfully deluding himself, and is not only sinning, but deliberately consenting to his sins.

W.

PSALMODY IN TRAINING COLLEGES.

[The following letter was by some accident mislaid. We beg to apologise to the writer for our omission, which was quite unintentional.]

To the Editor of the Educational Magazine.

SIR,

I was happy to read the paper of your correspondent, "E. T.," on Psalmody, in your Number for May, as I think it will draw the attention of your numerous influential readers to the improvement of that highly important but much neglected portion of our Church Service.

The plan mentioned by your correspondent, of making DO the tonic in every key, is by no means new, but it must surely present more difficulty than the usual method, as each note of the scale must vary its name seven times: the usual method, with a careful study of the chromatic scale to make the depression or raising of the semitones easy, is decidedly the best; and there can be no excuse for continuing the execrable psalmody usual in village churches, where there is a charity school and a good singing-master within a moderate distance. It is astonishing how soon a selected class of children, particularly girls, acquire the habit of singing at sight, under good instruction. I have known such a class to sing plain psalm-tunes at sight, in ten lessons, of about one hour each, and the interval of a week between each lesson.

I have noticed some details of Training Colleges in your Miscellany. I hope these establishments will operate for good in the department of Church music, as the pupils will be spread over the country as preceptors. To the principals of these colleges, I venture to suggest the advantage of having each of their pupils taught to play on the Violincello, in addition to part singing. I think no instrument but the manly one now mentioned should be admitted in the village church in the absence of the organ; in the schoolroom, it would be efficatious for leading the practice of solfaggio, and there and in the church it would be found invaluable in supporting the voices, and keeping them from becoming *flat*. The musical instructer of a Training College should lecture on the correct *style* of Psalmody, as the tunes usually selected by the country choirs are exceedingly irreverent, and everything but congregational.

I am, Sir,
Your obedient Servant,
T. V.

Chester, May 26th, 1840.

POETRY.

CONTENT AND REST.

BY SOUTHWELL.

[This poem of Southwell's is not found, we believe, in the ordinary collections. We are not certain if it is printed in any of the editions of his poetry published during his lifetime. The MSS. is in the British Museum.—ED.]

I DWELL in Grace's court,
Enrich'd with Virtue's rights,
Faith guides my wit, Love leads my will,
Hope all my mind delights.

In lowly vales I mount
  To pleasure's highest pitch,
My silly garb true honour brings,
  My poor estate is rich.

My conscience is my crown,
  Contented thoughts my rest,
My heart is happy in itself,
  My bliss is in my breast.

Enough, I reckon wealth;
  That mean, the surest lot
That lies too high for poor contempt,
  Too low for envy's shot.

My wishes are but few,
  All easy to fulfil;
I make the limits of my power
  The bounds unto my will.

I have no hopes but one,
  Which is of heavenly reign,
Effects attained or not desired
  All lesser hopes refrain.

I feel no care for gold,
  Well doing is my wealth;
My mind to me an empire is
  While grace affordeth health.

I clip high-climbing thoughts,
  The wings of swelling pride;
Their fall is worst that from the height
  Of greatest honours slide.

Since sails of largest size
  The storm doth soonest tear,
I bear so low and small a sail
  As freeth me from fear.

I wrestle not with rage
  While fury's flame doth burn;
It is in vain to stop the stream
  Until the tide doth turn.

But when the flame is out
  And ebbing wrath doth end,
I turn a late enraged foe
  Into a quiet friend.

And taught with often proof,
  A temper calm I find
To be most solace for itself,
  Best cure for angry mind.

Spare diet is my fare,
  My clothes more fit than fine,
I know I feed and clothe a foe
  That pampered would repine.

I envy not their hap
  Whom fortune doth advance,
I take no pleasure in their pain
  That have less happy chance.

To rise by others' fall
  I deem a losing game,
All states with others' ruin built
  To ruin run amain.

No change of Fortune's calm
  Can cast my comforts down;
When Fortune smiles, I smile to think
  How quickly she will frown.

And when in froward mood
  She proved an angry foe,
Small gain I found to let her come,
  Less loss, to let her go.

DIARY OF THE MONTH.

October 1st.—In our notice of the Bill for the suppression or suspension of Cathedral offices, which was passed at the close of the last Session, we remarked how very much its mischief had been neutralised by the alterations which were introduced into it in the House of Lords, as well as by the clause permitting the restoration of the stalls, which was proposed at an earlier stage of the Bill by Sir Thomas Acland, and accepted by Lord John Russell. There is every reason to hope that in many, perhaps in most, of the Cathedral bodies, the provision for establishing honorary stalls will be acted upon immediately. In some instances the Bishops have already availed themselves of it, and the persons appointed to fill these profitless offices are, as might be expected, some of the best and ablest men in their dioceses—men fearing God and hating covetousness, who desire to show that the principle upon which the Church originally acted was not a false one, and that its fruits may be even more precious in this than in any former day.

The frontispiece to our present Number exhibits another even more valuable evidence that the Chapters are determined to profit by the severe lesson which they have received, and to exert the influence which they still possess for extending and improving the education of the country.

At the very time that the Chapter Bill was under discussion in the House of Commons—viz. on the 1st of May last, a College was opened in the City of Wells for the education of persons preparing for Holy Orders. It is in every respect a *Cathedral* Institution. It is under the superintendence of the Rev. John H. Pruder, M.A., Precentor of Wells Cathedral, formerly Principal of Codrington College, Barbadoes.

A house and garden have been assigned to the Professor by the Lord Bishop. The ancient chapel in the Vicar's close has been granted for the use of the College, and the Vicar's Hall as a lecture room, by the permission of the Priest Vicars and Vicars Choral of the Cathedral.

There are at the present time seven students,* and the names of four, additional, have been entered on the books. The students attend Divine Service at the Chapel, at 7 o'clock, A.M., in academic habit, and one, in turn, reads the lessons for the day. The college lectures are from eleven to one daily, in the Greek Testament and subsidiary branches of Theology; and on two evenings in the week, at the Professor's house, in Ecclesiastical History; on Saturday, on Pastoral Duty and Elocution.

Sermons and plans of Sermons, with other compositions in English and Latin, are regularly submitted to the Professor. The students occasionally accompany the Professor, with leave of the Parochial Clergy, in visiting sick persons, and in acquiring a knowledge of the management and tuition of schools.

They attend the Cathedral on Sundays and other festivals, and on the fasts of the Church.

They are at no expense, except that arising from their own board and lodging in private houses.

A twelvemonth is the usual period of residence required; but this term may be shortened, under peculiar circumstances, with the sanction of the Bishop.

Similar institutions to this will, we hope, arise in all directions, and as nearly as possible with the same regulations. One, our readers should not forget, was established at Chichester, more than a year ago, by the late admirable Bishop of the Diocese, and will, we doubt not, receive all protection and encouragement from his successor. It is under the management of the Rev. Charles Marriott, whose beautiful address to the students of the Institution is known, we hope, to many of our readers.*

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* Four who have attended the Lectures were ordained on the 20th of September.

CAMBRIDGE ELECTION.

October 19th.—The death of the Marquis of Camden has left the Chancellorship of the University of Cambridge vacant. There seems to be little doubt that the Duke of Northumberland will be elected to this office. Private worth, patronage of science, and that position among the ancient aristocracy of the country, which is an exemption from official servitude, are claims which ought not to be, and are not likely to be, disregarded. Should his Grace be chosen, the office of Lord High Steward will be vacant. Of the persons who are mentioned as likely to contend for it, we are not anxious to speak. But as an election in the University of Cambridge, even of a Parliamentary representative, cannot be ranked among ordinary contests; as it ought, at all events, to rise entirely above such a low level; as it may, and we conceive must, in some degree, be regarded as a symptom of the feeling existing among a large body of the clergy; and as it may exercise a very great influence upon the moral feelings of the country, we think we ought to make some general remarks upon the subject.

It seems almost superfluous to remark, that the members of a university have no right to choose a person to any distinguished office among them, *merely* because he is a man of talent. That they should wish to have a person who is already, or promises to be hereafter, a wise and thoughtful counsellor, learned in the history of the past, and not unacquainted or unsympathising with the feelings of his contemporaries, and that it would be a graceful addition to these qualities if he had excelled in the studies of the University itself, we willingly admit. But it must surely have exerted a most degrading and demoralising effect upon the whole mind of England, that cleverness, without reference to the objects for which it has been exerted, should be passionately revered by men who are met together for the promotion of sound learning and religious instruction. How dare they talk against the worship of mere intellect—against the danger to which the age is exposed, from this its prevalent idolatry, if they set this up as their main reason for conferring honour upon any individual. We should feel this respecting *all* forms in which mere talent or intellect may exhibit itself. But if there be one kind of talent more than another, of which honest and religious men ought to be suspicious, we should say it was the talent for debate. Rhetorical skill—caussidical skill, even in its highest and most successful manifestations, has been so often accompanied, is so very likely to be accompanied, with indifference to deep principle, with want of earnestness in character, that a person who possesses it, instead of being regarded as therefore worthy to be honoured by the wise and good, should be able to produce some very decisive evidence that these gifts have not, in his case, been in alliance with maxims and a conduct which deserve their contempt.

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* We had intended to republish it almost entire in this Magazine, but felt some scruples in doing so; if we receive the permission of the author, we should still wish to afford our readers an evidence of the benefit which is likely to arise from Theological Colleges, at least when the persons who conduct them are chosen as wisely as in this instance.

Neither can we for a moment admit, that the abstract claim of being a Conservative is one which in itself should have any great weight with men who are to guide the education and moral feeling of the country. We must speak plainly in this matter, because we suspect that there may be grave and respectable persons at Cambridge who fancy there is a charm in this word which many of us in London, and still more of our worthiest brethren in the country, do not discover in it. To be a Conservative we hold is a good thing, if it means a person who watches over the preservation of institutions, which he sees have a meaning and value in them; who will not part with them merely because there is a clamour against them; who will tell those who are in high places, plainly and broadly, that they and not the institutions are to blame for the evils which we suffer; that their indolence and selfishness require to be reformed utterly, radically, not that which they have debased and rendered ineffectual. But every one knows that there is another kind of Conservatism, which may be identified with this in clubs, in newspapers, at drunken revels, but which plain Englishmen feel to be as different from it as darkness is from light, or evil from good. It is the Conservatism which is eager not to destroy institutions while it sees in them a protection for its own selfish schemes, which is ready to abandon them the instant it supposes that those selfish schemes can be better accomplished without them. If we discover this spirit in any men, if they exhibit a want of sound morality in private or public life, are we to pretend that we think religion and the Church are interested in the support of them; are we even to allow them to cant with these awful and holy words, and not to tell them to their faces that we care nothing for them; that we have not the slightest sympathy with them; that we believe the most violent Radical may be ultimately less mischievous than they are?

This is the tone which many of the wisest and best among the Clergy are beginning to take, and which they will not be deterred from taking by cautious phrases, intimating that, after all, the party must be supported; that we must not expect perfection in politicians; that we must take men as we find them, and so forth. All this is very well; we do not ask politicians to be better than they like to be; we do not ask them to be honest, if they find it more convenient to be otherwise; we only ask them, not to demand honours and rewards from "*pedants*" for exhibiting a character which is in direct opposition to what they feel true and right. The University of Cambridge, then, we hope and believe, will not choose a man *merely* because he is clever, nor *merely* because he is a Conservative, nor *merely* because he combines both these recommendations. It will ask what is the character of his talent? Is it of that class which enables a man easily to demolish an opponent, or to make out a plausible case for himself—to defend one cause to-day and the opposite to-morrow? And if this talent have actually been used for these purposes, and not used, or very rarely used, for any higher purposes, then the members of the University will say, we trust, will say boldly and decidedly, *This* is not the kind of faculty which we wish to cultivate in the young men who are committed to us. We wish to cultivate in them a power that will enable them to detect the fallacies which men of such a class trade in; a principle which will enable them to despise the rewards after which such men aspire. Again, it will ask what manner of Conservatism is that w hich these talents are coupled with? If it be the party Conservatism—the selfish Conservatism, we will, for the sake of our characters, of our children, of our land, of Christianity itself, reject the professor of it, whatever other pretensions he may have. If it be the true Conservatism, and if it be supported by modesty and wisdom, whether in old or young, in Whig or Tory, we will support it, and give it that honour which we believe it will receive at last from all wise and thoughtful men.

THE CANDIDATES.

OCTOBER 24th.—Since the above article was written, the Duke of Northumberland has been actually elected Chancellor of Cambridge, and it has been publicly announced that Lord Lyndhurst and Lord Lyttleton will contend for the honour of succeeding him. The case, we believe, as between these two noblemen, stands thus—They were equal, or nearly equal, in the University distinctions; one of them is much older than the other; one of them has had much more experience than the other of official life—much more acquaintance with different political parties. The question for the University to decide, therefore, is, which has given most proof that he is a man of PRINCIPLE; which is most likely to postpone selfish and worldly considerations to the support of our institutions, and the promotion of our moral and intellectual welfare? Without attempting to answer this question ourselves, we may remark, that some of the oldest, wisest, and most respected Conservatives and Churchmen of the University, have decided in favour of the younger candidate. They can be influenced by no vulgar *esprit de corps*, for Lord Lyndhurst and Lord Lyttleton belong to the same College: they cannot be acted upon by any baser motive, for every one knows which of the two candidates is most likely, in any change of circumstances, to have the disposal of official patronage; they would naturally prefer a person of their own age and standing. It must be a very strong feeling which has determined them to take the course they have taken; and we think the members of the University generally, and the Clergy especially, ought to ask themselves seriously, whether the feeling be or be not a sound one. It may be said, and it has been said, that Lord Lyndhurst has often defended our institutions, Lord Lyttleton only once. But we would remind our readers that acts and words are mainly valuable—at least in such cases as this—so far as they are indicative of character. The University of Oxford chose the Duke of Wellington its Chancellor, not because he was a great soldier, or an eminent minister. His military services, however splendid, could not have entitled him to this species of distinction. Some of his most conspicuous civil proceedings the University strongly disapproved: but in all his acts, whether military or civil—wise or unwise—it was impossible not to see that soldierlke sense of right and wrong, and a determination to follow the right, which are on the whole the best securities for a sound judgment, and when it fails, make its errors less mischievous. This character the members of the University perceived, and felt that they might confide in it. Nor have they had any cause to repent their choice. In the very last session the Duke of Wellington supported a measure which was thought, at Oxford, to be a very dangerous one; but the moral earnestness which he displayed in his speech upon the subject, more than justified the opinion of his warmest admirers. *If it can be shown that the same moral earnestness which the Duke of Wellington exhibited when he was (as the members of the Universities generally believed) opposing the interests of the country, ever manifested itself in any speech of Lord Lyndhurst's when he was* *supporting them, we have no doubt that he will be elected.* But if this quality has been, as many think, entirely wanting in him; if he has never risen above a low tone of party morality, we hope that the University, which is bound above all things to assert the importance and necessity, of a higher standard of feeling and principle, will not be hindered by any inferior considerations from rejecting him.

JOURNAL OF BOOKS.

A Discourse concerning the Inoculation of Men in the Worship of God. By the RIGHT REV. DR. WM. KING, Lord Bishop of Londonderry. To which are added—Two Admonitions to the Dissenting Inhabitants of the Diocese of Derry, concerning a Book lately published by Mr. J. Boyse.

THE name of Archbishop King will always be held in respect, even by those who may differ very widely from him in some of the opinions which he held respecting the Origin of Evil, and the Divine Prescience. Mr. Barlow has republished these discourses of his, which are of a practical, not of a metaphysical character, in a very neat form, and has thereby conferred a greater favour on the Church than many of those who present it with original works.

The Churchman's Brief Manual of Baptism. By the Rev. CHARLES E. KENNAWAY, A.M., formerly Fellow of St. John's College, Incumbent of Christ Church, Cheltenham, and Vicar of Campden.*

This little volume we hope will be useful in many quarters; it is written with much earnestness, and in an excellent spirit. The author has evidently adopted his view of the nature and importance of baptism after much reflection, and perhaps not without some struggles against earlier notions, but he, with true Christian wisdom, is much more anxious to establish what he feels right, than to prove others wrong. The following passage expresses his conviction very clearly:—

> These considerations throw much light on the meaning of baptismal regeneration. The child, by being born of its parents as considered in their *natural* state, inherits the guilt, and curse, and condemnation of Adam. The child, by being born of parents as considered in their *christian or covenant* state, is an inheritor of their blessings. But their great blessing is, that they are members of Christ, and this too is the great blessing which their children inherit from them. By nature they are children of the first Adam, and so heirs of wrath; but by grace they are the children of God through Christ, the second Adam, and so heirs of mercy. The first Adam was their old head, and he was a head of death. The second Adam is their new head, and he is the head of life. By natural descent they belong to the family of the old Adam, but by Christian descent they belong to the family of the new Adam, even of Christ. Hence the language of St. Peter, 1 Ep. ch. i. v. 3, "which according to his abundant mercy hath *begotten us again unto a lively hope,* by the resurrection of Jesus Christ from the dead." Here, too, we see the meaning of the text quoted above (1 Cor. vii. 14), to the effect that the children of Christians are a holy or peculiar seed.
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> And this explains, in some way, the meaning of regeneration. Generation is the natural process of begetting and birth. By our natural birth we are brought out of the dark womb into the light of life. But that which is born of the flesh is flesh. Therefore by natural generation we are only heirs of wrath. But *regeneration* is a new or changed mode of birth, and this is sealed by baptism,

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* London: Nisbet and Co.

and shows that the child is taken out of the dark state of hopeless condemnation in which he was in *Adam*, and put into the new state of life and hope, 1 Peter, i. 3, which he has in Christ, and which is called the *regeneration*, Matt. xix. 28. This passage and Titus, iii. 5 – "He saved us by the washing of regeneration," &c., are the only two passages in Scripture in which the word regeneration is used. The Greek for "born again," in John, iii., is literally "*born from above.*"

And this shows us the true meaning of another part of the Church Catechism —"Wherein (i.e. in baptism) I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The meaning of member is branch —*membrum* is the Latin word for branch. Now by baptism a child has the privilege of Christian membership sealed to him. And if he is a member of Christ, I need not say that he is in the Christian family, and so a child of God, and a possessor of the right of a heavenly inheritance.

But some object to this, and ask—"How can this be when we see so many grow up so careless and ungodly? To such objectors we can only give our blessed Lord's own answer—"I am the vine, ye are the branches. Every branch *in me* that beareth not fruit he taketh away." So we see from these words that there are "branches,"—yea, even "*branches in him*," that bear no fruit; and these he cuts off as a vine-pruner cuts off barren branches. These, then, we reply, are the baptized members that bear no fruit, the baptized children that grow up in a cold and careless state, and the baptized men and women that live worldly, ungodly lives. These are they whom Jude calls "*twice dead*," v. 12. He is writing of Christians who had violated their baptismal covenant; and he calls them twice dead because they had died first in Adam by inherited guilt, but then being regenerated in Christ they had died by dreadful apostasy. These, too, are they of whom St. Peter writes, 2 Pet. i. 9—"He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Or again, 2 Pet. ii. 20, 21—"For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them."

Extracts from Holy Writ and various Authors, intended as Helps to Meditations and Prayers, principally for Soldiers and Seamen—By CAPT. SIR NESBIT J. WILLOUGHBY, R.N., C.B., K.C.H.*

The collector of these extracts seems to have an earnest feeling of love to all men, and especially to the class of which he is himself a member. A book compiled in such a spirit and aiming at such an object, can scarcely fail of being useful. The passages selected are no doubt those which have made most impression on the heart and mind of Capt. Willoughby himself; and he could not, perhaps, have invented any better rule for ascertaining what would benefit his fellows.

The Hayleybury Magazine.

We have received a copy of a miscellany published by the students at Hayleybury College. We confess that the sight of such books always make us tremble. Some intellects that were meant to be of noble stature have been dwarfed by these early efforts of authorship; some have had to lament for years—but we will not indulge in these painful recollections. No doubt there is a good mixed with the evil: many would never believe that they had any strength if it were not thus put forth, many would never ascertain their weakness; many would have lost hours of genial intercourse with early friends, who perhaps may be meant to share the conflicts and sorrows of their after years. The Hayleybury Miscellany, if we may judge from a single number, is honest and unpretending; and some of the papers seem to indicate strong powers of reflection, which may require the exercise of writing to keep them alive, but which, we hope, will be cultivated by patient and earnest study. The students at Hayleybury have a noble field before them; if they will represent their country faithfully in India, they require to be calm, thoughtful, well-principled men: let them strengthen one another to be so; and then all they learn, and all they utter, will be precious to themselves and to mankind.

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* London: Printed for the Author, and compiled for gratuitous distribution. By F. H. Cox, Old Change, Cheapside.

The Order of Confirmation; Illustrated by Select Passages from Holy Scripture, and from the Writings of the Catholic Fathers. By the REV. HENRY HOPWOOD.*

This is a very interesting and pretty little book. We shall be glad to see Mr. Hopwood's work on Church Education, which is announced on the cover.

Essential Considerations for Young Christians, when Entering on the Active Period of Life.†

The following are the Contents of this little book:—

It is essential for Young Christians—To be instant in Prayer—To consider the Baptismal Vow—To partake frequently of the Lord's Supper—To hallow the Sabbath—A Sabbath-day's Journey—To study the Holy Scriptures—Frequently to contemplate Death—To be Charitable—To be Humble—To be Patient—To contemplate the Works of Creation—To contemplate the Providences of God—To be Just—To avoid Idle Curiosity—To abstain from all Licentiousness — To be Temperate — To abstain fron Rash Swearing — Conclusion.

The Training System Established in the Glasgow Normal Seminary, and its Model Schools. By DAVID STOW, Esq.‡

In our last Number we extracted from the work of an intelligent Swiss writer some account of the four different schemes of instruction which had established themselves nearly at the same time on the Continent. We fully coincide in the sentiment with which the reviewer of these systems concluded his survey of them, that all had an insufficient foundation —that all had awakened an interest in the subject, and had brought some great truths concerning it to light. Having this conviction, we shall hesitate long before we venture to condemn any system which has proceeded from a man of real earnest feeling and benevolence. It is a positive, duty, however painful a one, to denounce quackery in all its shapes. But it seems to us very little short of a positive sin to attack, under the name of quackery, the thoughts and labours of self-denying humble men, even if they seem to us to have imperfect and somewhat exclusive views; exclusiveness is, no doubt, a great evil where it takes the form of railing at all maxims and notions except our own; but it may be a real blessing to a man if it leads him to follow out some thoughts which have been given him, without turning to the right hand or to the left.

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* London: James Burns.

† Edinburgh: John Johnson. London: Nesbit.

‡ London: Blackie & Son.

In this spirit we would wish our readers to enter upon the study of this work of Mr. Stow's. This amiable and excellent gentleman has set himself to work out a very great problem; one of the most serious and awful that is now presented to us—in what manner is it possible to bring the population of our great towns under a system of moral as well as intellectual training. We do not think that he has discovered the solution to this problem, nor do we expect that any one man will discover it. But if he has thrown out even a small hint upon the subject which another man had not before him; above all, if he has developed this hint practically, he ought to be hailed as a good citizen, instead of being criticised and found fault with for errors and exaggerations. We have met with no intelligent person who has visited his school, without deriving a profit and instruction from it. We are forced also to own that we have met with not one who has not expressed himself dissatisfied with certain parts of the system, and has not felt that it was narrow and one sided. But if it be true, as we have heard them generally say, that the tone of moral feeling in the Glasgow school is its most pleasing characteristic, and that its deficiency was chiefly in the inadequate training which it supplied to the intellect, we may believe that Mr. Stow has been successful where others generally fail, and that his very weakness is a kind of protest against that adoration of the intellect for which his countrymen are so conspicuous. We have expressed in a former number of this Magazine our opinion of Mr. Stow's doctrine respecting the picturing out of truths, and we will not repeat the observations which were then made. Both the merits and the insufficiency of the scheme will, we have no doubt, manifest themselves to the readers of this book, as well as those who see it in operation.

A Treatise on English Grammar, Style, Rhetoric, and Poetry; to which are added, Preparatory Logic, and Advice to the Student, on the Improvement of the Understanding. By RICHARD HILEY, Author of "The Elements of Latin Grammar," &c.*

It is with great reluctance that we pronounce this book to be one of much pretension and exceedingly little worth. The Author has evidently read several books already written upon English Grammar, and taken some pains with his own; he is quite right, that we are in the greatest want of a sound work on the subject; we would therefore wish most humbly that he had produced one. But though he is very scrupulous in correcting bad English, and pronounces Bentley a barbarian, and Locke and Barrow very inelegant, he has certainly not the least notion of writing good English; though he lays down the elements of logic, we have scarcely met with a definition in his book which is not grossly illogical; though he professes to have experience, we are quite satisfied that the more a teacher would advance to apply his rules and method, the more clumsy and inconvenient he would find them. The writing of an English Grammar, is a very great task indeed, and which should be conducted by men of high powers and a refined cultivation. Persons who attempt it without these qualifications must do mischief, and if their books should obtain some circulation—(Mr. Hiley's work has reached a third edition), it is the more needful plainly to expose our disapprobation of them.

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* London: Longman, and Co.

Paraphrase on St. Matthew and St. Mark. By the REV. ROGERSON COTTEN.*

Manual of Christian Doctrine: being the Church Catechism Expounded. Together with an Infant Liturgy. By the REV. JOHN JAMES.†

The Catechist; or, Church Catechism Explained. By the REV. THOMAS HENDERSON, M.A.‡

All these books are in the Catechetical form, and furnish one proof among many of the increased and increasing popularity of that mode of instruction. That a good Textuary is a good Theologian is an old and almost exploded maxim; that a good Catechist is a good Schoolmaster seems to be both a more prevalent and more reasonable opinion. But if the practice of Catechising is much diffused, the study of it ought to be pursued also. It is a gift which requires very diligent cultivation—a very close observation of the minds and habits of children—a deep meditation upon the method in which truth is meant to be communicated. We would not discourage the use of any of the manuals which are here offered to us, but we would earnestly advise the teacher not to confide in any of them. Let him try them, and see what they are worth; if he finds that they aim more at giving instruction than at helping the child to receive it, he will be sure that they do not fulfil their professed object; that they are teaching books, not Catechisms. On the other hand, if they help him to think in a more orderly manner, and if they inspire the pupil with an orderly spirit, he will of course feel most grateful for them. We must caution the teacher against an explanatory list of words which are appended to Mr. Henderson's book, and which must, we think, be most perplexing to any pupil. What can be the use of such definitions as these?—"*Form*, the manner in which a thing is visibly done; *Forsake*, to leave in disgust; *Honour*, to regard with veneration; *Made*, brought into a state of; *Life*, the way of speaking, acting, and thinking from day to day."—See Henderson's Catechism, page 40, 41. In Mr. Cotten's book, page 197, there is a similar attempt at definition—"What is meant by *like unto it* (as, "that the Second Commandment is like unto it")? *A.* Of similar importance in procuring our acceptance with Christ; for if we are animated by the love of God, the same principle will cause us to love his creatures, all of whom he regards with such tender affection." Mr. James's book seems to us rather to overlay the Catechism with words and phrases, but still we have no doubt that it, as well as the other books we have alluded to, will be found useful in Education, and we desire to show our respect for those authors by pointing out the errors into which they, in common perhaps with most who attempt works of this kind, are liable to fall.

GENERAL AND LOCAL INFORMATION.

GRAMMAR SCHOOLS ACT.

THE object of this Act is "to empower Courts of Equity, whenever a question is brought before them, to make decrees, extending the system of Education, and the right of admission into any school, and to establish schemes for the application of its revenues, having due regard to the intentions of the founder."

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* Rivingtons. † Burns, Portman Street. ‡ Rivingtons.

The Preamble notices three defects existing in Grammar Schools.

1. A prescribed range of instruction, whereby, from the change of times and other circumstances, many endowed schools have ceased to afford a substantial fulfilment of the intentions of their founders; the term *Grammar* being so construed by courts of equity as having reference only to Greek and Latin.

2. Restrictions in the right of admission, which, from changes of the population in particular districts, have become inexpedient.

3. The existence in several instances of two or more Grammar Schools in the same place, which ought to be united.

The Preamble adds, that these evils can seldom be remedied without the interference of Parliament and expensive processes in law or equity; and that it is therefore expedient to give to courts of equity the power of making decrees respecting all the particulars named, and to establish such schemes for the application of the revenues of any such schools, as may in the opinion of the court be conducive to the rendering or maintaining such schools in the greatest degree efficient and useful, with due regard to the intentions of the respective founders and benefactors—"Provided always, that in case there shall be any special visiter appointed by the founder or other competent authority, opportunity shall be given to such visiter to be heard in the matters in question, in such manner as the court shall think proper, previously to the making such decrees or orders."

THE COURT PREVIOUSLY TO CONSIDER THE INTENTIONS OF THE FOUNDERS AND THE STATE OF THE SCHOOL.

The statutes of the school to be examined, and returns obtained of the existing condition of the school, and of the condition, rank, and number of the children at present educated in it; also returns of those who may be entitled to admission by any proposed new regulations. § 2

STANDARD OF INSTRUCTION NOT TO BE LOWERED UNLESS NECESSARY.

Unless the funds are insufficient, the court cannot dispense with the teaching of either Latin or Greek, nor with any specified qualification in the schoolmaster. § 3.

STANDARD OF ADMISSION NOT TO BE LOWERED.

The court cannot, when the teaching of Greek and Latin is retained, make a decree to extend the right of admission, by lowering the age or proficiency of the children who are to be admitted, required by the existing statutes. § 4.

OTHER INSTRUCTION TO BE SUBSTITUTED FOR GREEK AND LATIN, AND THE QUALIFICATIONS OF SCHOOLMASTERS TO BE KEPT AS NEARLY EQUAL AS POSSIBLE.

When necessary, from want of funds, to discontinue the teaching of Greek and Latin, other instruction of as nearly the same character as possible to be substituted. § 5.

New schoolmasters to have the same qualifications in all points, except as regards that branch of instruction which is discontinued. § 6.

THE TERM GRAMMAR SCHOOLS TO BE RETAINED.

The schools in which Greek and Latin are to be discontinued, to be still considered as Grammar Schools, and the masters to continue to take the same oath, declaration, or subscription, as the law requires of other Grammar School-masters. § 7. The term Grammar Schools to be applied to all endowed schools which are at present Grammar Schools by reputation. § 25.

EXTENSION OF THE RIGHT OF ADMISSION

Must be so qualified as not to exclude any who now enjoy the privilege. § 8.

SCHOOLS IN ONE PLACE TO BE UNITED.

When the funds of either may be insufficient, the revenues of the schools so united are to be applied to the support of one school, to be carried on according to a decree of the court; but no application to the court to effect the union can take place till the consent of the visiter, patron, and governors has been obtained. § 9.

PRESENT SCHOOLMASTERS NOT TO BE AFFECTED,

Unless their consent in writing be given, when they may retire on a retiring pension. § 10.

NEW SCHOOLMASTERS TO BE APPOINTED WITHIN SIX MONTHS OF THE OCCURRENCE OF THE VACANCY. § 11, 12.

POWER OF VISITATION OR INSPECTION

To be exercised by those who possess it, either personally or by commission, without their being first requested or required to do so; they may also demand returns of all the particulars connected with the present state and proceedings of the schools. § 13. Where the power of visitation does not appear to be sufficient, the Court of Chancery may enlarge it. § 14. Where there is no such power, the court may create it at the instance of the Bishop of the diocese, who may, by the sanction of the Court, be constituted visiter, in respect to the discipline of the school, but "not farther or otherwise." § 15. If the duties of the appointment be neglected, the Court may appoint another person, *pro hâc vice*, to perform the duties of visiter, in respect of the discipline of the school. § 16.

REMOVAL OF IMPROPER MASTERS.

The Court may give authority to the visiter or governors for this purpose. § 17. But if the removal is on account of age or infirmity, the visiter or governor may appoint a retiring pension, should the funds of the school allow it, without too much reducing the salary of the new master. § 18.

PREMISES HELD OVER BY MASTERS DISMISSED, TO BE RECOVERED IN A SUMMARY WAY, &c. § 19, 20.

APPLICATIONS TO COURT TO BE MADE BY PETITION ONLY. § 21.

SCHOOLS UNDER PATRONAGE OF THE CROWN.

In such schools the Lord High Chancellor, or the Chancellor of the Duchy of Lancaster, is to be considered as Patron for the purposes of this act. § 22. The same power may be exercised by the Lord Keeper, or Lords Commissioners for the custody of the great seal. § 23.

SAVING OF RIGHTS OF ORDINARY. § 24.

FOUNDATIONS EXEMPTED FROM THIS ACT.

Universities of Oxford, Cambridge, London, and Durham, and every College and Hall connected with them; the Colleges of St. David's and St.

Bee's; the Grammar Schools of Westminster, Eton, Winchester, Harrow, Charter House, Rugby, Merchant Tailor's, St. Paul's, Christ's Hospital, Birmingham, Manchester, Macclesfield, and Louth; and all schools forming part of any Cathedral or Collegiate Church. § 24.

Construction of Terms. § 25.

BISHOP OTTER'S SCHOOL.

[We have received the following document in reference to the noble monument to the departed Bishop, mentioned in our last Number.]

SIR,

As acting Chairman of the Committee appointed by the accompanying Resolutions, I am desired to send you a copy of them, and at the same time generally and briefly to state the grounds on which they were adopted.

Impressed with a deep sense of the benefits conferred upon the Diocese by the pastoral labours of our late lamented Bishop, a large body of the Clergy and other persons, who had been attending his funeral, assembled with a view of testifying their feelings in such a manner as might do honour to his memory, and preserve the recollection of his name, of his services to the Church, and of the singular affection and respect which he had gained from all classes during the four years of his Episcopate.

As that brief Episcopate had been distinguished by the establishment or revival of four most important Diocesan Institutions—the Association for relieving the spiritual wants of the County, by aiding the building and enlarging of Churches, by providing a greater supply of pastoral instruction, and by the improvement and wider diffusion of Education—the Diocesan College to prepare Candidates for Holy Orders—the Rural Chapters—and the Training School recently opened at Chichester—it was deemed by the Meeting, that the best mode of showing their regard for our late beloved Bishop, and the monument which he himself would have prized the most, would be such a memorial as should also tend to promote and perpetuate some one of those Institutions.

Among these there was not much room to hesitate. The strong and active interest which the Bishop had always taken in the cause of education, and the conviction that the welfare and very salvation of England depend mainly, under Divine Providence, on the improvement of education, and that the only way of bringing about such an improvement is to raise the character and qualifications of Schoolmasters, concurred in pointing out that the erection of a building for the Training School at

Chichester, to be called "Bishop Otter's School," would be the fittest memorial of his merits, and of our gratitude.

When this proposition was brought forward, its appropriateness was so evident, that it was adopted by the Meeting without a dissentient voice: and although a sum of at least £2000 will be required to carry the purpose into effect in a manner worthy of the Diocese, and of him whom we purpose to honour, it is hoped that this sum will easily be raised for a work of such wide and lasting utility, the benefits of which must be felt ere long, more or less, by every parish, and almost by every family, in the County.

The Committee hope to lay some more definite plan before the Diocesan Association, at their Annual Meeting in December next, when any suggestions with regard to it may be brought forward; and they will be glad to receive any communications on the subject addressed to their Secretary, Mr. Foster, at Chichester.

In the meantime, I have the honour to request your concurrence and active support in an undertaking which promises so much good to the Diocese, and which will be a testimony of the love universally felt for him who has so truly been its spiritual Father,

I have the honour to be, Sir,
Your obedient humble Servant,
CHICHESTER.

SCHOOL FOR TRAINING FEMALE SERVANTS, AT UPTON ON SEVERN, WORCESTERSHIRE.

(Extracted from the "Labourers' Friend Magazine.")

A CERTAIN number of girls from the national schools, selected for their good conduct, will be admitted into this institution, and boarded, clothed, and educated, for two or three years, at two shillings a-week.

Young girls who have lost their mothers, or are otherwise so circumstanced as to make it desirable that a home should be found for them, will be admitted from an early age, upon security being given for the payment of four shillings a-week for each child; ten shillings entrance will also be required with each girl. They will be received from any part of England.

These young girls will be kept employed, in rotation, in the various branches of domestic service; one set will be relieved by another at proper periods, in order that each girl in her turn may be fully instructed in every department. When judged capable, they will be placed in good situations.

They will be taught reading, writing, and the four first rules of arithmetic; also, plain cooking, and to make and bake bread, to wash and iron, and get up fine linen; to scour boards and clean furniture, with all other branches of household work. The matron will superintend each department of service. It is thought essential that the institution should be a strictly religious one. To train up the English girl in the path of humble duty—to teach her to love, honour, and succour her parents, and to follow the steps of her blessed Redeemer, in life and in death, will be the single aim of those who direct her, under the guidance of her spiritual pastors and masters.

Each subscriber will have a prior right of selecting servants; and the amount of their subcriptions will be deducted from the charge of any girl they may especially desire to patronise.

The assistance of the benevolent public is most earnestly requested to aid the undertaking. The very smallest donation and annual subscriptions will be most thankfully received by Lady Darell, the Hyde, Upton-on-Severn; Mr. Lovesy, Imperial Library, Promenade, Cheltenham; and by Messrs. Stevenson, Salt, and Sons, Bankers, 20, Lombard Street, London; also, by the Rev. H. Taylor, Upton.

A suitable cottage is engaged; and the matron and several girls are already established there.

Obs.—Would not a similar school be most useful as an auxiliary to *all* national schools? and where local circumstances did not admit or require them in each parish, might not several parishes unite, and a similar school be established, to which girls from each national school should be eligible, and all the neighbouring families interest themselves in supporting the institution at first; making it, as far as possible, self-supporting afterwards, and giving it the invaluable aid of their personal superintendence? Such schools, receiving the national school children at the age when too often they are removed (to lose much of what has been taught), and preparing them for service, would at once remove the often-repeated complaint, that as regards domestic employments "they have all to learn when they leave school;" and it would be desirable not to place them in their own village, in general, but exchange, the natives of one village being placed out in another. It may not be possible to receive girls (as in the Upton school) from any part of England; nor, if such schools are multiplied, would it be necessary.

Needle-work is not mentioned in the Upton scheme—no doubt it is included; and here would be a valuable opportunity for teaching girls to cut out, make and mend, and place and prepare their own work, which is not always taught. "Two or three years" appear longer than is generally required.

MODEL SCHOOLS,

IN UNION WITH THE CHESTER DIOCESAN BOARD OF EDUCATION.

At the formation of "The Chester Diocesan Board of Education, instituted for the purpose of promoting and extending throughout the Diocese an improved system of Education based on the Holy Scriptures, and in accordance with the formularies and discipline of the Church of England," it was unanimously resolved, "That the Local Boards should establish Schools for the Commercial and Working Classes, with one of each in a convenient situation as a Model School for the neighbourhood."

In the first establishment of these schools, the Diocesan Board will render assistance according to the means placed at its disposal; acting upon the application for aid, and according to the recommendation of the several local boards, whether in making a grant of money on certain specified conditions for new schools, or in lending temporary assistance in remodelling any which are now established.

The Model Schools thus instituted are intended to serve the following purposes:—

1st, To be models of the system of Education which the Diocesan Board is prepared to recommend in either commercial or national schools.

2ndly, To employ "Licentiates," who shall have completed their term of residence at the Training School, but who, from youth or from want of practical experience, are not qualified to take responsible situations.

3rdly, To assist the Parochial Clergy in establishing or remodelling Schools by the loan of Teachers, who will act according to the direction of the Model Schoolmaster, during the time that the regular Master of the School is improving himself, either at the Training or at the Model School.

4thly, To supply Pupils for the Diocesan Training School at Chester.

In order to carry these purposes into full effect, it is requisite—

1st, That each Model School shall be established in some central situation, to which there is proper facility of access from the surrounding Parishes.

2ndly, That a system of Education, to be approved of by the Diocesan Board, inclusive of Books, shall be adopted.

And a decided preference will be given to those Model Schools where,

3rdly, Adequate provision can be made for the employment and superintendence of a limited number of Licentiates from the Training School; and

4thly, Where some mode can be adopted of retaining promising Pupils as apprentices to the profession of School-teachers, until they are of age to be entered at the Diocesan Training School, and have a prospect of being maintained while there.

Before the Diocesan Board can lend pecuniary or other aid in the first formation of such Schools, a sufficient guarantee will be required that the above requisites are provided, or that they will be so within a short time; but farther, and above all requisites, will be considered the character, as well as the proficiency, of the Teacher who is to be placed in charge of such an important Institution. Here will be looked for, as of the first importance, a person who is not only versed in the technicalities of a system, and thoroughly acquainted with the rudiments of knowledge, but a person who is spiritual-minded, and pious, and exemplary; and not only so, but a true lover of the Church, inculcating her worship, enforcing her sacraments, holding up her whole constitution as a model of unrivalled excellence—of Apostolic origin and authority; a person of holiness, who will teach the truth in the love and practice of it. Without such qualifications in the mind, heart, and habits of the Teacher, it is the deliberate conviction of the Diocesan Board, that no system of Church Education can be *effectively* conducted.

Next to the qualification of the Teacher of a Model School will be regarded, as of vital importance, the provision made for the superintendence of his Licentiates, and those Pupils who are under preparation for the Training School. It is very advisable that these should be accommodated and boarded in the Teacher's house; but if, on account of the expense of providing house-room, this cannot be effected at once, some mode of lodging the Pupils must be devised, which will secure the constant supervision of the Teacher over the habits of the Pupils at all hours of the day and night. In some special cases, the Diocesan Board may assist in meeting the cost of maintaining Training Pupils; but, in most places where Model Schools shall be established, it is expected that means will be provided for securing the services of a limited number of Apprentices, while the Licentiates will maintain themselves as at the Training School.

The Diocesan Board does not desire to lay down regulations in every minute detail for the first arrangement, or for the future government of Model Schools. Having expressed what will be considered as the main requisites for making them locally advantageous, with a reasonable prospect of their conferring extensive benefit upon the surrounding district, the Diocesan Board will leave their first formation and future general superintendence to the Local Boards.

It is very desirable that the Local Boards should determine forthwith, in what places Model Schools should be situated for the benefit of the district over which they preside; what the nature of their first establishment in each should be, and ay a report of their decision, with an estimate of the first cost and probable future expenditure of the undertaking, before the Diocesan Board, stating in what way they would prefer receiving assistance from the general Diocesan Fund.

In most large towns, these Model Schools should be the Church Commercial School. In Agricultural Districts, they should be rendered as valuable as possible to farmers and others engaged in the culture of land. The Diocesan Board do not intend, however, to confine their assistance to these Schools on condition of their having *all* the requisites for *Model Schools*. It is their earnest desire to see well-established Middle or Commercial Schools in all large towns throughout the Diocese, where those who have long needed it, and have a right to acquire it, shall receive a scientific education suited to the requirement of their condition of life; while in Agricultural Districts, the Diocesan Board are anxious to qualify Teachers for the peculiar wants of the population which they will be licensed to teach; giving to the children of farmers, as well as to the children of labourers, an education in keeping with their proper calling and occupations. It is expected that such Schools will be established by those who will feel it to be their interest, as well as their duty, to provide for themselves and others the blessing of Christian training; while the Diocesan Board will be found to meet such a local outlay by the most valuable of all additions—viz. a well-taught, disciplined, and effective Master or Mistress. It is very desirable that the different Local Boards should forthwith determine in what Districts Schools of all sorts are now most wanted, and represent such wants, with suggestions as to the best way of supplying them. Such reports, and all applications, if coming through the Local Boards, will be considered and attended to at the Quarterly Meetings of the Diocesan Board, and should be sent, previous to such Meetings, to the "Honorary Secretary of the Diocesan Board, Rectory, Warrington."

LOCAL STATISTICS.

We have not expressed so much thankfulness as we felt to owe our two correspondents who have favoured us with details respecting the state of Education in the Deaneries and Parishes with which they are personally connected. If we have by chance overlooked any of these documents, we hope shortly to make amends for that fault, and to devote a portion of each Number to the subject. The following extracts from a Report of the state of Education in the Rural Deanery of Godstow, in the Diocese of Winchester, are exactly of the kind which we most desire to see. The report is drawn up by the Rev. R. C. Fell:—

The population of the twenty-three parishes comprising the Deanery amounted in the year 1831 to 15,978; which number, at the usual rate of increase—one and a half per centum annum—will have become at the present time 18,135. The number of Day schools directly or indirectly in connexion with the Establishment is thirty-eight; and the total number of Scholars educated daily in such schools, 1826. With a very few exceptions, there are Sunday schools also in connexion with these Day schools; and had these been included in the returns, the sum total of children, reported as educated by, or in connexion with the Church, would of course have been considerably augmented. But on the present occasion it has been thought better to omit the specific mention of Sunday schools altogether, and to refer only to the children who are receiving daily instruction.

With respect, then, to such children, the case stands thus:—

We have, in a population of 18,135, about 1826 poor children educated; or one

> in ten of the whole population. If we assume that the age at which these children usually attend school, ranges from two to twelve, we shall then have three-fourths of all the children in the Deanery, who are between those ages, proved as receiving daily instruction under the superintendence of the clergy of our own Church, as will appear in the following way :—
>
> In a population like that of this Deanery, there will be, according to the Carlisle Tables, 2501 between the ages of two and twelve. Let the 1826, representing the educated poor, be deducted from this, and it will only leave a balance of 675, or about one-fourth of all the children in the Deanery between the ages of two and twelve, who are not actually *proved* as receiving daily education. If from this remaining fourth part, a reasonable deduction (say one-half) be made for the children of the nobility, clergy, and middle classes, who are not likely to be found in any of the schools included in our present calculation, there cannot certainly be more than 340 to represent the uneducated poor of the twenty-three parishes of a Deanery containing altogether a population of more than 18,000 souls. When it is remembered that many of these 340 are living in scattered parishes, at a distance too remote from the village school to admit of their attendance at an age so early as two, and that few of them—especially the boys—are able to remain in school until the completion of their twelfth year, it would not appear that any material addition to the number of children, requiring what is termed a cheap education, is called for in the Deanery.

Having remarked that though this be the state of things as to the *quantity* of Education given in the diocese, its *quality* may be much improved : having pointed out a useful method for that purpose, the report goes on to take notice of Middle Education :—

> The foregoing remarks have reference chiefly to Schools for the lower orders. But another characteristic object of Diocesan Education is to afford suitable instruction for the middle classes. Let us see, then, whether we have any adequate provision in this Deanery for that respectable and important branch of the community.
>
> The returns made to the inquiries respecting the number of middle families are, if we assume the population to be any sufficient guide, so at variance with each other, that it will be difficult at present to state anything definitive on this point. The variation in the statements is probably owing to the different construction which has been put upon the word *middle*—some making it too exclusive, others too diffusive in its application. Accordingly, one parish with a population of more than 3000, returns only forty, while another with a population of little more than 1000, returns sixty middle families. If the Local Board were to draw some line of demarcation to be applied to cases generally, a more uniform notion of the state of the Deanery would in this respect be arrived at. Suppose for instance, that farmers renting an estate of not less than £100 a-year, and tradesmen occupying a house of not less than £20 or £30 a-year, were to be considered middle families; and *others* also, who were known to those making the inquiry to be entitled, by the possession of actual property, to such construction.
>
> For the purposes, however, of the present meeting, it cannot be necessary to enter into any very minute definition of the term middle. It will be sufficient if we describe it as comprehending that great division of the community which may be said to lie between those who are brought up at our Universities, our old Classical Schools, and other Establishments of a similar character—and those who avail themselves of our National and Parochial Schools. It has become a subject of remark, that while the education of the highest and of the lowest ranks have advanced in this country with both a rapid and steady progress, no corresponding movement has occurred with respect to the class or classes, so considerable in numbers and influence, by which the wide interval is occupied. Many reasons point it out as an object of national importance, as well as of vast private benefit, to secure to the children of shopkeepers and artizans in our towns, of farmers and yeomen in our rural districts, the kind and the degree of instruction adequate to their wants, and adapted to their conditions and prospects: while it appears, on the whole, that the advantages as to religious and general knowledge, already within their reach, are by no means proportionate to those

enjoyed by the other members of the rising generation, whether above or below them in the social scale. The defect calls loudly for a remedy; and one object contemplated by this meeting is to take the preliminary steps for applying the remedy.

Our design then, is, if possible, to provide for the children of farmers, yeomen, tradesmen, and others in our Deanery, a sound and comprehensive Education, of which an essential part shall be religious instruction, in conformity with the Doctrines of the Church of England.

The mode recommended for carrying this design into effect is, to form a Local School, in connexion with the Central Diocesan Establishment; to enter as much as possible into friendly communications with the proprietors or conductors of existing Middle or Commercial Schools; to receive their Schools into union; or if a direct union should be deemed impracticable or undesirable, to promote generally the improvement of Commercial Schools, by raising the standard of instruction, and exhibiting a superior model in actual operation.

Now, it would appear from the returns to which we have already referred, that there are at least 420 families in this Deanery, of the class described, for whom there appears to be little or no available means of Education. It is presumed therefore that, without in the least degree interfering with the five Schools returned as already existing, and purporting to be of the character of middle schools (for the pupils of which a fair allowance has been made in the present calculation), there would be ample scope for a local school or schools, founded by the Board itself, and acting out all its principles. Nor is it doubted but that such schools would, if under the immediate inspection and management of the Clergy, and receiving the countenance of the well-thinking portion of the Laity, very soon support themselves.

In proof of this we need only refer to a paper laid before this meeting, containing the charges of a middle school already in actual operation. This school was set on foot chiefly through the instrumentality of the Reverend Charles Mayne, the son of one of our own respected Incumbents, and a gentleman whose energy on the subject of Education is only the counterpart of the persevering and successful activity which he has displayed, in promoting the no less important object of Church accommodation. The charges in Mr. Mayne's School are, for board, lodging, and instruction, £20 a-year; for Day Boarders, ten guineas; and for Day Pupils, four guineas a-year: and he states, that if twenty Boarders could be obtained at £20 a-year, (without any extra charges), the establishment would meet its own expenses.—The usual mode of proceeding, as recommended by the National Society, is, first to hire or build a good School Room, with two or more distinct class rooms; to appoint a master, and guarantee him a fixed salary, and to allow him a further sum in proportion to the number of his Scholars; to determine what subjects shall be included in the general Education, and what special branches shall be taught at the request of the parents. But these and other points would come more immediately under the consideration of the Local Board, and need not therefore be enlarged upon here. It may not however be out of place to state, that a Medical Practitioner of high respectability expressed, a few days ago, the pleasure he should feel in sending his son to such a school; and on being asked the grounds of that wish, he replied "Because the names of the Clergy associated with the institution would be a sufficient guarantee to me that the children would be properly brought up, and that a due regard would be had to their religious instruction." This is mentioned not only because it shows the want which is felt of such a *security* as one of our own middle schools would afford, and because it proves also, that there is no fear of the middle classes themselves resenting the Establishment of a middle school, as an unnecessary interference on the part of the Church.

IRISH CHURCH EDUCATION SOCIETY.

We have not, for some time, noticed the proceedings of our friends in Ireland. They are, we trust, exerting themselves with energy and wisdom. A short time since, a correspondence took place between the

Church Education Society and the Hibernian Society, in consequence of a proposition from the latter for an alliance. After some correspondence and much deliberation, the Society determined that such a union was impracticable; and they stated their reasons in a letter, remarkable for its clearness, honesty, and courtesy. A deputation has since been sent from Ireland to examine and report on English schools. We anticipate much benefit to ourselves, as well as to Ireland, from their observations. The following statistics are extracted from the last report:—

ARDAGH.

President.—The Lord Bishop of Kilmore and Ardagh.

SCHOOLS.

The number of Schools in connexion amounts to 60, containing 4,000 children, of whom 1,000 and upwards are Roman Catholics.

ARMAGH.

Patron.—His Grace the Lord Primate.

SCHOOLS.

171 Schools have been carefully inspected by Clergymen of the Diocese, appointed by the Rural Deans, and approved of by the Lord Primate. The gross number upon the several Rolls is 13,970. Protestants, 9055; Romanists, 4915; Quarterly average, 7244; and there are 3390 children who can repeat, in general, with intelligence, the Apostles' Creed, the Lord's Prayer, and the Ten Commandments.

By the fourth Rule of the Society, all Schools in connexion with it are inspected quarterly by Clergymen who are appointed by the Rural Deans, subject to the approval of the Lord Primate. Gratuities, to the amount of £172 15s. have been awarded to sundry deserving Schoolmasters.

CASHEL AND EMLY.

ABSTRACT FROM REPORT.

The exertions of the Committee have been confined to preparatory business. They are endeavouring to procure Reports of the state of Education, and to establish a system of Inspection. It is also proposed to have Sermons preached in the Churches of the Diocese, and Collections made in aid of the funds. The number of Schools in connexion, and of children in attendance, has not yet been returned.

CLOGHER.

President.—The Lord Bishop of Clogher.

ENNISKILLEN DISTRICT.

Receipts, £85. No Schools as yet taken into connexion. The Committees have remitted a sum of £22 to the Central Society in Dublin.

MONAGHAN DISTRICT.

No Returns have been received.

The Rev. John Whitestone, Secretary, states, that the Association having been only recently formed, no regular connexion with Schools has been yet established; but that all the Clergy of the Diocese have expressed their desire to place their Schools in connexion as soon as the necessary arrangements have been made.

CLONFERT AND KILMACDUAGH.

President.—THE LORD BISHOP OF KILLALOE, &c.

No Returns have been received.

CORK, CLOYNE, AND ROSS.

Patron.—THE RIGHT REV. THE LORD BISHOP.

President.—THE RIGHT HON. THE EARL OF BANDON.

SCHOOLS.

In the Dioceses of Cork and Ross, 100 Schools have been assisted this year with salaries. In the Diocese of Cloyne, 33 Schools have been similarly assisted. In the United Dioceses, 35 other Schools have been granted School requisites only, making a total of 168 Schools which have received assistance. Returns have been received from only 102 Schools, in which there are 4053 children, of whom 1259 are Roman Catholics.

DERRY.

No Returns have been received.

DOWN AND CONNOR.

President.—THE LORD BISHOP.

SCHOOLS.

Schools in connexion, 62.—Average attendance, 3100.

A Model Training School has been opened, and several Schools in the most populous and important parts of the United Dioceses have been received into connexion, with promise of aid to the amount of £8 salary, and £2 gratuity, together with School requisites.

Some of these Schools, as appears from the statements of those who applied to this Society for aid to them, have been thus preserved from the National Board.

DROMORE.

President.—THE LORD BISHOP.

The Committee are about to take active measures to advance the cause of the Society, but are not yet in a condition to furnish any return.

ELPHIN.

President.—THE LORD BISHOP OF ELPHIN.

SCHOOLS.

Ninety-eight Schools in connexion, containing 4966 children on the rolls, of whom 2741 were the average number in attendance; and of these 1735 were reading the Scriptures, and committing them to memory. Though *all* the Scriptural Schools in the Diocese have been placed in connexion with this Association, and are regularly inspected each quarter by Clergymen appointed for this purpose, yet not more than 54 Schools receive pecuniary aid from it, varying from £3 to £12 each per annum. The remaining Schools are supported by noblemen and gentry for the use of the tenantry on their estates, and by voluntary local contributions.

FERNS.

President.—THE LORD BISHOP OF OSSORY AND FERNS.

SCHOOLS.

Number in connexion, 33. No. of children in attendance, 1,683. Besides these thirty-three Scriptural Schools, it should be mentioned, that there are several others in the Diocese, under the superintendence of the Parochial Clergy, in which the Word of God is made the basis of education, but they are connected with some other Society, or supported by the Board of ERASMUS SMITH, or exclusively by the local Patrons.

The Society is managed by a General Committee, which meets statedly at Enniscorthy. The Diocese is divided into four Districts, whose respective Sub-Committees meet quarterly.—Depositories of books have been opened at Enniscorthy, Wexford, Ross, and Gorey.

Mr. MILLS, Inspector of Schools under the Board of Erasmus Smith, has been engaged to inspect the Schools of the Society for a year.

GLANDELAGH.

President.—THE VEN. THE ARCHDEACON OF GLANDELAGH.

SCHOOLS.

Number in connexion, 55. Number of Scholars, 3,094, of whom above 700 are Roman Catholics.

The Society is managed by a General Committee which meets quarterly at Rathdrum. A Committee and Secretary have also been appointed for each Barony, who are to furnish an annual report of their operations to the General Diocesan Committee. A Depository of books and School requisites is about to be opened at Rathdrum.

The District Secretaries, assisted each by a Clerical Inspector appointed by the General Committee, have undertaken to inspect the Schools in connexion with the Society, and the Committee have allocated the sum of £50 for gratuities to the Teachers according to their merits, as reported by the Inspectors.

KILDARE.

A Diocesan Board is about to be formed under the direction of the Lord Bishop.

KILLALLA AND ACHONRY.

SCHOOLS.

Number in connexion, 48. Number of Children, 3,677, of whom 2,226 are Roman Catholics. Of these 48 Schools, 2 did not send returns.

KILLALOE.

A Diocesan Board is about to be formed in this Diocese, under the patronage of the Lord Bishop.

KILMORE.

No Returns have been received.

LEIGHLIN.

President:—The Lord Bishop of Ossory, Leighlin, and Ferns.

SCHOOLS.

There are already 47 Schools in connexion with the Carlow Branch of the Leighlin Diocesan Society, in which 2,288 children are receiving education.

MARYBOROUGH DISTRICT.

No returns have been received from the Board appointed by this District.

LIMERICK.

President.—The Lord Bishop.

SCHOOLS.

Number of Schools in connexion, 20. Number of children in attendance, 1,000.

LISMORE.

The Committee are only commencing operations, so that no returns have been as yet received. They are beginning to receive Schools into connexion, and to collect Funds; they have already remitted a sum of £13 10s. to the Central Society in Dublin.

MEATH.

A Diocesan Board is about to be formed under the direction of the Lord Bishop.

OSSORY.

President.—The Lord Bishop of Ossory.

SCHOOLS.

Number of Schools in connexion, 25. Number of Children not yet ascertained; returns have been as yet received by the Secretary from only half the Diocese.

TUAM.

SCHOOLS.

When the latest returns, in 1839, were made, the number of Schools receiving aid from the Society was 38, the number of Children in attendance 1,796, of weom 1,028 were Protestants, and 768 were Romanists.

DURHAM UNIVERSITY.

EXAMINATION PAPERS OF THE LAST TERM.

I.

CRITICISM AND INTERPRETATION OF THE NEW TESTAMENT.

1. Vindicate the *genuineness* and the *integrity* of the Books of the New Testament.

2. Show that our confidence in the *integrity* of the New Testament ought not to be shaken by the number of various readings. Enumerate the different sources of various readings, distinguishing those which are most trustworthy.

3. Give some rules for judging of various readings, both from external and internal evidence. Apply these rules to the disputed passage in 1 John v. 7.

4. Mention the most noted of the early printed editions of the New Testament, and give an opinion as to the value of each for critical purposes.

5. What is the use of Rules of Interpretation? What other requisites are wanted to make a good interpreter?

6. Distinguish some of the different senses given to the term "authority of the Church;" and point out the different degrees of deference to be paid to it in questions of Interpretation according to these different senses.

7. Explain the term "usus loquendi." What are the chief means of ascertaining it in the case of the New Testament?

8. How are Rules of Interpretation affected by the Inspiration of the New Testament? Give an opinion as to the extent of this Inspiration.

9. Show the necessity of attending to the context in interpretation. Show also the necessity of attending to it with caution. Distinguish the different *degrees* of evidence furnished by the context.

Theological Examination, June, 1840.

II.

THE THIRTY-NINE ARTICLES.

1. State briefly some of the chief reasons for believing in the Being and Attributes of God, distinguishing the reasons furnished by Natural Religion from the reasons furnished by Revelation.

2. Prove from Scripture that "the Son, which is the Word of the Father," is "very and eternal God." Enumerate some of the chief objectors to this doctrine from the earliest times to the present, stating briefly the peculiar tenets of each.

3. Prove from Scripture that the Son suffered, "to reconcile his Father to us."

4. Prove from Scripture the Personality and peculiar Office of the Holy Ghost.

5. Show that "Holy Scripture containeth all things necessary to salvation." What other authorities are there for arriving at revealed truth, and what is their value? In what points does the Church of England differ from that of Rome, first, respecting the sufficiency, secondly, respecting the Canon of Scripture?

6. Explain the relation which the Old Testament bears to the New.

7. When did controversy commence respecting Original Sin? How is this subject connected with that of Divine Grace? State some of the chief opinions which have been held respecting both, distinguishing the controverted points on which the Church of England has given judgment, from those which she has left open.

8. Explain and prove the doctrine of "Justification by Faith only," as held by the Church of England. Mention some of the other opinions which have been held on the subject, both among Romanists and Reformers.

9. Explain the terms, "Predestination unto Life" and "Election." What cautions respecting them are given in the 17th Article?

10. Explain the term "Catholic Church." What is the extent of its authority in controversies of faith? What different opinions have been held respecting the mode of ascertaining its judgment?

11. State the doctrine of the Church of Rome concerning Purgatory, Pardons, and the Worshipping of Images; and show that it is grounded on no warranty of Scripture.

12. Show that a lawful call is necessary for ministering in the congregation; and state what is considered a lawful call by the Church of England.

13. Show that the five rites, "commonly called Sacraments," have not like nature of Sacraments with Baptism and the Lord's Supper.

14. Trace the origin of the doctrine of Transubstantiation, and mention some of the superstitions to which it has given occasion.

15. Show that the Bishop of Rome has no jurisdiction in this realm of England. Explain the nature of the Royal Supremacy, and show that it is not repugnant to Scripture.

Theological Examination, June 1840.

III.

ST. JOHN'S GOSPEL.

1. State your opinion with regard to the different periods which have been assigned for the composition of St. John's Gospel; giving reasons both from external and internal evidence.

2. Mention some of the principal opinions which have been maintained with regard to the *design* of St. John's Gospel. What inferences upon the point may be drawn from the selection he has made of the miracles and discourses of our Saviour?

3. State the doctrine relating to the Logos, set forth by St. John in the opening of his Gospel. What perversions of the passage have been attempted by the Socinians?

4. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.—ST. JOHN, iii. 3.

What is the general purport of the answer here given by our Saviour? Explain the expressions ἐὰν μή τις γεννηθῇ ἄνωθεν, and οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

Give an opinion with regard to the character of Nicodemus, and the object of his visit to our Saviour.

5. ST. JOHN, iii. 13—17.

Translate this passage, and explain the several points of doctrine affirmed in it. What is the peculiar force of the terms τὸν υἱὸν τοῦ ἀνθρώπου, and τὸν υἱὸν αὐτοῦ τὸν μονογενῆ? Does the term υἱὸς τοῦ ἀνθρώπου give any support to the doctrines of the pre-existence and the Divinity of Christ?

Explain the typical character of the transaction referred to in verse 14. Define the just limits of typical interpretation.

6. ST. JOHN, vi. 51—58.

What is the general purport of this passage? Explain the particular expressions in it relating to "eating the body" and "drinking the blood" of Christ.

What is the peculiar force of the language in the 51st verse, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω. σάρξ μου ἐστὶν, ὃν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς? Prove, from this and similar passages in our Saviour's discourses recorded by St. John, the *sacrificial* character of his death.

7. ST. JOHN, xi. 25—27.

Explain the doctrine contained in these verses, and illustrate it by references to other discourses of our Saviour recorded by St. John.

8. On what grounds has the genuineness of the story of the woman taken in adultery been questioned? Give an opinion on the subject.

THE ACTS OF THE APOSTLES.

1. What appears to have been the intention of the Divine wisdom in the composition of this book; and what is the nature of the evidence afforded by it to the truth of Christianity?

2. Mention the different chronological periods at which the principal events recorded in the Acts of the Apostles occurred.

3. What is the nature of the argument deduced by Dr. Paley from the consideration of the undesigned coincidences between the Acts of the Apostles and the Epistles of St. Paul? Illustrate it by some examples.

4. What information is furnished by the Acts of the Apostles respecting the doctrine and practice of the Apostolic age with regard to Baptism and the Lord's Supper?

5. Καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.—Acts, vii. 59.

Translate this passage, and explain the argument which it affords in support of Christ's Divinity.

Theological Examination, June, 1840.

IV.

THE EPISTLES TO THE THESSALONIANS AND PHILIPPIANS.

1. Relate the circumstances attending the first preaching of the Gospel at Philippi and Thessalonica. Give an opinion respecting the date of each of these Epistles, and support it by passages contained in the Epistles themselves.

2. Εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ τὴν ἐκλογὴν ὑμῶν.—I Thes. i. 4.

What is the construction of this passage? Explain the sense in which St. Paul here uses the word ἐκλογὴ, and illustrate it from other passages in his Epistles. What similar expressions are used by St. Peter?

3. 2 Thess. ii. 1—6.

To what error does St. Paul appear to allude in this passage, and what connexion has it with anything in the first Epistle? Mention some of the principal opinions which have been maintained with respect to the prophecy contained in this passage. Is it necessary to understand the term ὁ ἄνθρωπος τῆς ἁμαρτίας of a definite individual? What was the opinion of the early Christian Fathers with reference to the meaning of τὸ κατέχον in verse 6?

4. Phil. ii. 6—11.

Explain this passage, pointing out in particular the meaning of the expressions ἐν μορφῇ Θεοῦ ὑπάρχων—οὐκ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ—ἑαυτὸν ἐκένωσε. What proof does it afford of the Pre-existence and Divinity of our Saviour?

THE EPISTLES OF ST. PETER AND ST. JUDE.

1. What is the probable date of the Epistles of St. Peter and St. Jude, and to whom were they addressed? From what place does St. Peter appear to have written his first Epistle?

2. 1 Pet. iii. 18—22.

(*a.*) ὅτι—Θεῷ. In what sense is Christ said to suffer for sins? Does this passage afford any evidence to the *vicarious* nature of his sufferings. (*b.*) θανατωθεὶς—[τῷ] πνεύματι. In what sense do you understand πνεύματι here? Give reasons for the propriety of either *rejecting* or *retaining* the article. (*c*). Give an opinion with regard to the meaning of the 19th and 20th verses. (*d.*) Explain the 21st and 22nd verses, and show in what manner our hopes of salvation may be said to be confirmed by the resurrection of Christ.

3. Pet. i. 19—21.

Explain this passage, pointing out in particular the sense of the term ἰδίας ἐπιλύσεως.

THE EPISTLES OF ST. JOHN.

1. Mention the principal heresies relating to the person of Christ which arose during the first century. Cite passages from St. John's Epistles which appear to contain allusions to any of them.

2. Γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.—1 JOHN, ii. 13.

What inference may be drawn from this passage respecting the nature of Christ?

3. 1 JOHN, ii. 18. 1 JOHN, ii. 22. 1 JOHN, iv. 3. 2 JOHN, 7.

Give an opinion from a comparison of these passages with regard to the doctrines of St. John relating to the nature and coming of Antichrist.

4. Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.—1 JOHN, iii. 9.

Explain this verse, giving in particular the meaning of the expressions ἁμαρτίαν οὐ ποιεῖ, and οὐ δύναται ἁμαρτάνειν.

Theological Examination, June, 1840.

V.

THE EPISTLES TO TIMOTHY AND TITUS.

1. Who were Timothy and Titus? What conclusions may be drawn from the positions they occupied, and the precepts addressed to them, respecting the arrangements made by the Apostles for the government of the Christian Churches?

2. Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλεον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν.—1 TIM. iii. 2.

Enumerate the other qualifications required by St. Paul in a bishop. Explain the terms ἐπίσκοπος, πρεσβύτερος, διάκονος, stating whether or not they are always used in the New Testament in precisely the same sense. What different opinions were held among the early Christians respecting the expression μιᾶς γυναικὸς ἄνδρα, and the value of celibacy?

3. 1 TIM. iv. 7, 8.

Explain the terms βεβήλους καὶ γραώδεις μύθους—σωματικὴ γυμνασία—εὐσέβεια, and state the general purport of the passage. Refer to any other passages which illustrate it.

4. 2 TIM. iii. 14, 15.

What conclusions may be drawn from this passage respecting the sources of revealed truth?

5. 2 TIM. iv. 7, 8.

Explain the general purport of this passage, and the particular metaphors used in it. What inference may be drawn from it respecting the date of the Epistle?

6. Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὢν αὐτοκατάκριτος.—TIT. iii. 10, 11.

Give the general meaning of this advice, explaining particularly the words αἱρετικὸν—παραιτοῦ—αὐτοκατάκριτος.

THE EPISTLE TO THE HEBREWS.

1. Give reasons for believing that the Epistle to the Hebrews was written by St. Paul, and answer some of the chief objections to this view.

2. What assertions are made in the early part of the Epistle respecting the *nature* of Christ, and by what line of reasoning are these assertions supported?

3. Heb. iii. 3—6.

State the points of resemblance and the points of difference between Moses and Christ. What was the Apostle's object in drawing the parallel?

4. Heb. iv. 6—9.

Explain the Apostle's reasoning in this passage, pointing out particularly the force of his references to the Old Testament.

5. *Μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν.*—Heb. viii. 8.

Give the remainder of this quotation. Whence is it taken? How does the Apostle argue from it? What view does he give of the Mosaic dispensation as connected with that of Christ?

6. Heb. x. 22, 23, 26, 27.

State the general purport of this passage. Explain particularly the 26th and 27th verses. Refer to other passages in this Epistle of similar import. Show that nothing is here taught inconsistent with the assertions in the 16th Article, that "after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again and amend our lives."

Theological Examination, June 1840.

VI.

ECCLESIASTICAL HISTORY.

1. Mention the sources of the Ecclesiastical History of the first three centuries.

2. Give some account of the Gnostic Sects and their tenets, noticing particularly any principles which were common to them all.

3. Give some account of Montanus and his pretensions. What celebrated Father admitted them, and how is the value of his works affected by the circumstance?

4. Enumerate the heretical opinions which were held during the first three centuries, respecting the doctrine of the Trinity, stating whether they tend to shake or confirm it. Mention the tenets of Arius on the subject, and give some account of the controversy which they occasioned.

5. Mention the chief general persecutions of the Christians, with their leading causes. How does the history of them bear either on the *evidences* or the *moral influence* of Christianity?

6. Give some account of the first four General Councils. Mention the most noted of those for which the title has been claimed since, down to the Council of Trent. Show that this Council cannot truly be called a General Council.

7. Give some account of the rise and progress of Monachism, mentioning the most celebrated Monastic orders with their characteristics.

8. Show that the Papal power is the result of human ambition and not of Divine command. Mention some of the different opinions which have been held in the Church of Rome respecting its extent.

9. Give a short account of Augustine's mission to England, and of his negotiations with the British Bishops. What parts of England were converted by him and his assistants, and what from other quarters?

10. Enumerate some of the causes which prepared the way for the Reformation.

11. In what respects was the Reformation in England carried on differently from the Reformation on the Continent?

12. What were the views, and what the practice of Romanists and Reformers respecting toleration? Illustrate your answer by historical facts.

13. What was the effect of the Marian persecution on the Reformation, either for good or for evil?

14. Detail the measures for the Reformation of religion adopted in the early part of Queen Elizabeth's reign. Show the validity of the consecration of Archbishop Parker. How does this question affect the validity of the English ordinations in general?

15. Give some account of the principles and conduct of the Puritans in the reign of Elizabeth. In what respect did their views accord with those of the Romanists?

16. Under what circumstances did the Hampton Court Conference take place? What was its result?

Theological Examination, June, 1840.

VII.

LITURGICAL QUESTIONS.

1. WHAT evidence is there for the early use of set forms of worship, and what means have we of ascertaining these forms?

2. Explain the different senses of the word Liturgy. Mention the chief points in which the ancient Liturgies agree with each other. Are there sufficient grounds for supposing that any of them, either in words or in substance, was enjoined by the Apostles as of perpetual obligation?

3. Give a brief account and history of the Roman Liturgy, noticing particularly to what date any parts of it can be traced back, and what changes it has undergone. Mention any portions of it which either support or contradict Romish errors, adding the probable date of such portions.

4. Give a short history of the denial of the cup to the Laity.

5. Mention any points in which the modern mode of administering Baptism differs from the ancient, and state the grounds on which such differences may be justified.

6. On what principles was the English Liturgy revised in the reign of Edward VI.? Mention the chief differences between his first and second Prayer-books with respect to the Communion Service. Enumerate the subsequent revisions of the Liturgy, with the most material changes made at each.

7. Give a short history of the rite of Confirmation.

Theological Examination, June, 1810.

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THE

EDUCATIONAL MAGAZINE.

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ON SCHOOLS FOR CLERGYMEN.

There is perhaps no problem which has oftener presented itself to persons meditating on the condition of the Church in England than this—How is it possible to combine a learned Clergy with a working Clergy? The question cannot be answered—among us at least—by saying, The Universities are for one; the Parishes for the other. This is true to a certain extent. A nation can never thrive which has not a set of Evangelists abroad who act more than they read, and a set of prophets at home who read and meditate more than they act. But what we want to know is, how to make one of these bodies bear upon the other; how to contrive that the action shall not be irregular and unprincipled, from having nothing to rest upon, or the reading fruitless, from being disconnected with an object. If we study carefully the history of our Church at different times, we shall find that the want of this mutual co-operation and understanding between these two portions of our system, has been the great cause of feebleness and inefficiency in both. There have been periods when the temper which ought to prevail in the University has influenced dangerously and exclusively the parochial clergy; when they have forgotten their flocks in their studies. But the consequence has been, that these studies became jejune—at all events merely antiquarian; then this same dryness has communicated itself to the colleges, and they have done little for the real advancement of knowledge. At another time, the business-like temper has obtained almost universal ascendency; nothing is esteemed precious but a kind of half-animal activity and vivacity; the Universities must manufacture men into parish ministers with all speed, or they are good for nothing.

Theology is disregarded: the great thing is to be able to run about and make sentences. But the parish suffers, like the college, from its own exclusive supremacy. This endless racing to and fro, what does it mean; whither does it lead? What good is it to have legs if they do not carry us in the right direction? And this endless talking, what is it all about? What good is it to have tongues if we have not something to utter with them? Such thoughts are forced upon people who are born into an active generation, as certainly as another kind of complaining is forced upon those who live among mere readers.

But how is this to be remedied? or are we to be always passing into one of these two conditions? The person who should rise up and say, "I have concocted a receipt for setting these things right; try it and study will become practical, practice will become studious," would indeed be a very courageous, and, perhaps, a very remarkable person, but we fear he would have about him some of the most fatal and decisive signs of a quack. And this would be more abundantly the case if his remedy were *merely* some great mechanical expedient, some new device, or society, or institution. For it is quite manifest that the evil is of a moral kind, and will not be cured by anything that is not of the same kind. It is hardly possible to feel that there is a deep moral interest in the subjects we are studying, and not to discover some link between them and practical life; it is hardly possible to feel a stirring moral interest about practical pursuits without being driven back upon study. Accordingly those moments in which some great interest of this sort has been recognised, have been those in which these two spheres have most seemed to become concentric; then colleges have flourished and been loved; then outward duties have been diligently followed, and the college men have freely communicated of their wisdom to the labouring men, and have caught from these a portion of their ardour and life. Wherefore it would seem to be clear, that the want of this interest is really at the root as much of the mischiefs which spring from the college temper as from the parochial temper, cultivated exclusively. Study pursued for study's sake—the absence of the conviction that our thoughts and reading are meant to act beyond ourselves, of the conviction that study has some connexion with *Man* and with God—here is one calamity. Action for action's sake, without the strong conviction that every act passes beyond ourselves, and is connected with a human and Divine scheme—here is the other. But this is, perhaps, the least easily detected. It seems harder to conceive of action without an end, than of meditation without an end; harder till the conception is realized by positive and most painful experience.

If, then, the question were proposed—How are we to bring our active men, especially our active parsons, to be, if not studious men, at least, men who honour study and seek to gain what profit they can from it? the answer would seem to be—This result must come from a more earnest consideration of the ends for which they are labouring. For instance, that we may get rid of generals, and come at once to our own circumstances—A clergyman is very busy about the state of the poor. He takes an interest in benefit clubs, dispensaries, coal and blanket societies, &c. &c., besides having schemes and speculations of his own about the Government poor-houses, and what good or evil they are doing. Well! this is good; and perhaps there is something better still in the same line of outward activity; to get acquainted with individual men and women, with their particular tempers, oddities, kindnesses, genialities, absurdities, contradictions; to love them and care for them, severally and distinctly, as well as in the clubs and societies. But if he does this, and then begins to try to connect the thoughts of these people as a number of distinct living spirits, with those other thoughts of them as creatures necessarily associated in a certain fellowship (a thought suggested by the club and the poor-house), he will find himself speedily in a maze. A few plain propositions of political economy (such as one picks up easily between the church and the market-place) will not deliver him from it; a few general religious notions will not serve him either: here is need for *study*—study which must be essentially moral and religious, and yet which must have many ramifications. And this study is not something beside his business; supposing his business is chiefly to establish benefit clubs, it is necessary for that purpose.

But he is going to build a school and gather subscriptions for it. A most wonderful object! a set of little immortals to be educated for immortality! What can be a more striking subject for an address to parishioners—for a report—for a sermon? But educated! what is that? It does mean something. I have said it means almost everything. I have said it must be connected with religion—that it has a directly religious object. How is it to be connected with religion; how is it to preserve that religious object? A world of questions now arise, dismissed in earlier life, perhaps, because there seemed no call to consider them; but which must be considered now; for here are these little beings waiting for this education.

Or it is a Missionary Association which is to be founded. Perhaps the sense of the grandeur of this work, of its overpowering importance, of the duty which lies upon every Christian to promote it, takes complete possession of the clergyman's mind; he will talk of it to others;

he is even ready to offer himself. Surely a nobler wish could not present itself to any one! But oh! remember that the difficulty of the work is commensurate with its nobleness. How is it to be undertaken? how pursued? In dependence upon the Spirit of God. Truly, and therefore in that humble dependence you must seek an answer to these questions. You must know what the Church has to do—what its commission is; what its powers are, on whom they are bestowed; how you may work so as to fulfil, and not contradict, the design for which she exists. You must know what precedents and guides God has given us for the work; how he would have you regard the systems of worship which you will meet with; what those systems are, what side of Christianity especially meets the wants expressed in each of them; how they are connected with the other thoughts of the people, as expressed in their customs, their history, their language. Such information, laboriously sought after, earnestly digested, with all the helps of silence, meditation, prayer, self-denial, would be assuredly but a slight part of the furniture of a Christian missionary; they are scarcely too much for the person who wishes effectually to promote missionary undertakings. And thus these thoughts about a practical duty have suggested a somewhat painful course of study.

By these two or three cases, we have illustrated the way in which we suppose that the practical tendencies which are so strong among us at this day must, if they are fairly followed out, and not merely suffered to turn in upon themselves—promote the kind of pursuits to which they have seemed most hostile. But if this be the process of reformation which we are to expect—nay, if it be in some sort (as we hope and believe it is) already commenced, *then* there will need some institution to meet the feelings thus awakened. We are fully convinced that the new demand for University instruction, the new sense of its importance which the right consideration of our practical duties must create, will be the great blessing of it. For these will have more than their simple direct operation. They will quicken all the teachings given in the University; they will enable the teachers to dispense with those material stimuli by which they have endeavoured, at so much peril to the conscience and mind of the pupil, to supply the want of higher impulses. But great as this result may be, we shall find it inadequate. There ought, it seems to us, to be some positive instrument for connecting practical life with studious life; a link between the University and the Parish. The nearest approach to an institution of the kind, is found in the diocesan theological seminaries; one of which was spoken of and "pictured out" in our last Number. For the increase and efficiency of these, true Churchmen should be most anxious. They are a noble effort to realize some of the objects for which cathedrals were established: these objects being, in a remarkable degree, the combination of meditative holiness and study with practical duties. They will be much more than mere theological schools—though, as such, we trust they will be very beneficial; they will, by God's blessing, act upon the whole neighbourhood in the midst of which they are placed; young men already in orders will repair to them, at least while they are deacons; these will cheerfully assist the parochial clergy, and will learn from them; and with them will be associated a body of young laymen, preparing for orders—instructed in the duties which belong to every Churchman, and in the limits which the constitution of the Church imposes upon them—feeling their want of direct instruction in the truths and mysteries of which they are to be hereafter stewards, and feeling at the same time their need of direct acquaintance with the human beings to whom these truths and mysteries are to be imparted.

One of the great merits of these institutions is, that they are not new—not framed to meet a want, though they do meet one which is most pressing. It is still more wonderful that, in the districts which seem most to defy the powers of the Church, and to make pastoral superintendence impossible—those which belong emphatically to the *new* state of things—a provision of the same kind often exists, ready to be employed as soon as ever there shall be a spirit which can turn it to account. For what purpose does the Wardenship of Manchester and the Collegiate Institution there exist? Is it placed for nothing amidst that dense population of wretched victims to Mammon? Is it to do nothing in claiming them and their masters for servants and worshippers of God? Nothing in rearing up men who shall combine deep moral intelligence with practical zeal and devotion?

But we are Londoners, and earnestly as we desire to feel for the condition of our rural and manufacturing districts, the circumstances of the clergy in the Metropolis and its suburbs, with the immense parishes committed to some of them, must needs press more immediately upon our thoughts. Nowhere, assuredly, is there more danger than in London of mere diligence, without reference to the principle which should govern it, and the ends to which it should be directed, becoming an object of idolatry. Nowhere is there more apparent excuse for such a sentiment, and yet nowhere, we believe, is the practical life of clergymen more likely to suffer from the prevalence of it. The more complicated the circumstances of society are, the more need is there of earnest, quiet thinking to unravel their complications. The more loose, vague, connexion between the proposed undertaking and the education of women in general, which entitles it to a more attentive and respectful consideration than its immediate and professed object—important as that is—may seem to deserve.

It is evident, that people must have felt a growing interest in the subject for some years past, since the appearance of several remarkably well-written pieces on it, which happened to be published within a very short time of each other. It would be gratifying to know, that Mr. Southey had been refreshed, in his declining health, by observing that the call which he so eloquently made upon the ladies of England, nearly twelve years ago, in his delightful Colloquies, has been practically responded to; and that long within the period of Montesino's hopes, England will most likely have its Society of Beguines. It is worthy of notice, that in that Colloquy Mr. Southey most emphatically mentioned Mrs. Fry as the person most likely to set on foot such an establishment; and the plan of which he sketched the outline has been precisely followed in the recently proposed scheme of the establishment. Almost in the same year in which the "Colloquies on the State of Society" appeared, there were some articles on the subject in "Blackwood's Magazine," and some very sensible letters by "A Country Surgeon," in the "London Medical Gazette." But, perhaps, the best and most hopefully practical of all that has been written on it, is a letter to the Bishop of London, entitled, "Protestant Sisters of Charity," published in 1826.* It is to be hoped, that this excellent pamphlet will now be speedily re-published. The latest work on the subject is a small tract,† issued by a committee of ladies, who appear to have been stirred up to the work by Mrs. Fry; who was herself induced to take up the cause by what she witnessed, during a late visit to Germany, of the working of an Institution under the superintendence of Pastor Fleidner, at Kaiserworth, in which a number of young women are educated on Protestant principles, under the name of Deaconesses, to discharge the same duties as are performed by the Sisters of Charity in Popish countries.

I think I shall be able to express myself with more freedom, if I say at once, that I think the scheme proposed by the Committee defective in some very important particulars. I am apprehensive that it will not ultimately succeed, if one great principle is not more distinctly recognised in it, and certain regulations added in accordance with that principle. I say this with sincere respect for the hearts and heads of those who have framed the plan, and with the most fervent desire to see the main object of their wishes carried into operation in every village and parish in the kingdom.

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* I have understood that the Author of this Tract was the Rev. A. Dallas.

† Entitled "A Short Explanation of the Plan now in operation for Establishing Protestant Sisters of Charity in England."

There is, however, one point of view in which it bids fair to be a favourable circumstance that the movement has been made as it has. The existence of organized societies of nurses, acknowledging a religious ground for their duties, has been restricted, since the Reformation, to Popish countries. It may, therefore, serve to free our minds from error and prejudice, to observe, that the design of establishing a similar society in England has been formed by persons who cannot be suspected of Romish predilections. It may help to convince us, that there is a natural craving in human society, or at least in Christian society, after such an Institution, apart from what one may gather from the experience of past ages.

The deficiency of which the writers of the tract just mentioned show themselves to be distinctly conscious, and for which they propose a remedy, is simply that of a class of persons to attend the sick, duly qualified for the work by knowledge, temper, and habits. The wants of the sick poor, and the frequent inefficiency of medical attendance and advice, in consequence of the absence, or the ignorance and unfitness of hired nurses, have plainly been uppermost in their minds. They make a full recognition of personal piety as a necessary subsidiary to other qualifications, and they would exact from the Sisters a careful observance of outward religious duties. The following passages are taken from two of their resolutions:—

> That no one be admitted to probation for a Sister of Charity who cannot read and write, is not of unblemished reputation and Christian faith, &c.
>
> That as far as they can consistently with their duties to the sick, the Protestant Sisters of Charity regularly and punctually attend public worship; those who are Members of the Established Church, in the Chapel of the Hospital in which they may be placed; those who may conscientiously dissent, at the congregation of their own persuasion in whose district they may be placed.

In another resolution, there is a hint at a deeper principle, though it is expressed with a timidity which, I confess, seems to me to be anything but satisfactory in such an undertaking:—

> That a desirable qualification for a Sister of Charity shall be such a spirit of piety as shall dispose her to desire the situation rather for the active exercise of Christian charity to which it devotes her, than for the secular advantages which she may obtain.

Now the principle scantily alluded to in this and other parts of the document, is what ought to be acknowledged as the vital principle of any such society as that which is to be formed. If I may say it without presumption, I am convinced that it was present with power in the hearts of the benevolent persons who planned the design, though, from the circumstances under which they assembled together, it was not completely brought out in their proceedings. The Sisters of Charity, according to the Idea of their name and order, must be immediately servants of the Church, and must have no less than a Divine Commission. They must feel, and not fear to profess themselves, to be standing in their calling on religious ground, and to be bound to their duties by a religious bond. Those duties, to be performed with efficacy, must be labours of unselfish love, and the Sisters must exercise them with resolute unworldliness. Their presence, as members of a society established for the specific end, at the sick bed, when the minds of patients are variously influenced by the infirmities of the flesh, and at that awful hour, when the spirit is about to leave the world, would be an insolent intrusion, if they could claim no commission from the Lord of the spirits and bodies of men. Those who acknowledge the government of the great Head of the Church in all things that befal men, and regard sickness and death in the light of that Idea, must, I think, substantially concur in this, though they may differ as to the practical application of the truth in the case before us.

I have not hesitated, as a Churchman, to say, that the Sisters of Charity ought to have a Divine Commission, and to act simply and directly as servants of the Church. In speaking thus, I may not, however, be quite secure from being misunderstood, without some qualification. On the one hand, there is in the Church another and a more special Commission, which is appointed for the preservation of God's ordinances, and, by the orderly succession of those who receive it, to bear witness, from one age to another, of the unity of Christ's mystical body. On the other hand, every person holding a lawful place in society, whether as a parent or child, a brother or a sister, a master or servant, a teacher of any kind, a merchant, manufacturer or shopkeeper, a landowner or farmer, is a member of the Body, holding a place divinely appointed to him, so far as he honestly fulfils his duty. The Commission of the Sisters of Charity is to be distinguished, and has been by the Church in all ages, from both these. From the first it differs in kind, by its being something not essential to the support of the Church, and not having been, as far as we know, instituted by Christ himself when on earth; and in degree, by the obvious necessity of the Sisters acknowledging themselves to be under obedience to the Clergy*. It is distinguished from the second by its not being *secular*, since the duties which are annexed to it, exclude the lawfulness of any view to an earthly recompence, and the necessity which it involves, that each Sister should, in a manner, separate herself from all family ties, and become a universal Sister.

I have thus far considered the Sisters of Charity, according to the view of the Committee, as a society of duly-qualified nurses. But I must observe, that I by no means consider that attendance on the sick is their only duty, though it would, probably, always occupy the greater portion of their time in actual practice. Indeed, if I had written this letter without respect to what is now going on in connexion with the object, I should (so to speak) have begun at the other end of the subject, and should have entitled my remarks, "On the Agency of Women in the Church."

In looking back on the history of the Church up to the time of the Apostles, it may justly strike us with some degree of astonishment, that no provision has ever been made in the reformed Catholic Church of England for the ministry of women in any way. Though the Lord appointed men to preach His Word, and to administer His Sacraments, and His holy Apostle, for the maintenance of right order—depending on a law which political society has ever acknowledged to be absolute—forbade women to speak in the churches; there was yet a wide sphere left, in which women could most efficiently, and almost exclusively, serve the household of God, as its appointed servants. With the exception of the reformed Churches, there has been no age or country in which Christian women, who may have been deprived of family ties and support, and thereby released from family duties, or who, by the Providence of God, operating through inward tendencies and outward circumstances, might be brought into a position to desire to devote themselves to works of Charity, could not find a regularly appointed place for their exertions.

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* There is a passage in the "Short Explanation," which deserves to be read in connexion with this and the following remark:—

"The ladies also most deeply feel the importance and delicacy of any religious regulations that it may be necessary to make; for whilst, on the one hand, they desire to open this field of labour, as well as means of maintenance, to all sober-minded Christian women who may incline to enter it, on the other hand, they anxiously wish to avoid receiving in their number any who are unsound in their Christian faith or practice. They also hope it may clearly be understood, that although they believe that indirectly much moral, and, it may be hoped, even religious benefit will result from this institution, yet it is simply a *secular one*, not permitted or intended to encroach upon, or interfere with, the duties of the clergy or other ministers of religion; and that whilst alleviating the sorrows of a sick bed, the Sister of Charity is by no means to forget that she is herself under authority, and respectfully to defer to the religious opinions of those among whom she is placed."

If you will accept this letter as the first of a short series, I hope in my next to give some account of the Deaconesses of the primitive Church, accompanied with such remarks as, I trust, may have a useful bearing upon the want which we feel in our present state of society.

I am, Sir,
Your obedient Servant,
Y.

LETTERS ON THE BIBLE.—No. VI.

BY A LAYMAN.

My Dear J——,

Let me return to the subject of Hebrew Poetry.

'Poetry,' it has been observed, 'were it the rudest, so it be sincere, is the attempt which man makes to render his existence harmonious, the utmost he can do for that end: it springs therefore from his whole feelings, opinions, activity, and takes its character from these.'* Hence Poets always have appeared in the periods of the greatest national vigour and activity: as long as men remain in a patriarchal state of society, their family and feudal attachments supply all that they need of this harmony; but when an habitual and active intercourse with men who are not thus related to them makes them feel and understand that they need some other bonds than those of the affections, and some other authority than that of fathers or chieftains, they produce at once Laws to establish a common society, and Poetry to make that society harmonious, and to fill it with life. And how does Poetry accomplish this its aim? The Poet is a man who by the original constitution of his nature, possesses a more than ordinary sensibility to, and sympathy with, Beauty, Harmony, Order, Life, wherever these are found in Man or Nature, and a more than ordinary power of embodying these in the creations of his imagination. Then when these ideal creations are presented to us common men they are able to awaken in us a very great degree of that same sensibility and sympathy, though we could not obtain them, as the Poet does, directly from their sources. We might say that this of itself is 'making our existence harmonious;' but this immediate pleasure with all its accompanying influences by which the struggling, toiling, suffering spirit of man is tranquillized, revived, and gladdened, is not the whole of the benefit of Poetry: it is a fact which every true lover of true poetry knows by his own experience, that while he gives himself up, and ought to give himself up, to the enjoyment of what he reads—reading indeed with studious investigation of the full meaning, because so only can he fully enjoy it—he is unconsciously receiving into his heart and mind whatever principles of truth and goodness the poet has clothed in the form of beauty, and that these will assuredly take root in him, and grow up, night and day, he knows not how, till they produce all the intellectual and moral flowers and fruits, the graces and the virtues, which belong to their kind. How important then, that it should be true Poetry which we read, and give to our children to read, that our thoughts, and feelings, and conduct, may give proof that we have not been feeding on poison—for that too is quite possible—instead of on wholesome bread. And if you consider this the essential characteristic of Poetry, that it imparts light and life to the spirit of man, and nourishes these in him, after a manner too deep and wonderful to be comprehended or observed in its operation though to be most clearly recognised in its effects; you will see what cause we have to admire the providence by which so large a part of the Bible has been given us in the form of Poetry. For thus the mysteries of the kingdom of Heaven have been revealed to us in a way that would never have been possible if we had been only addressed in scientific or philosophic forms; and thus prince and peasant, learned and unlearned, man and child, receive alike their common baptismal inheritance, which all the might and the wisdom of the human intellect could not acquire for any of them.

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* Carlyle's Miscellaneous Works, III. 10.

This characteristic of poetry, which we call its *passion*, or passionateness, you will perhaps understand better by contrasting the poems and the prose of any real poet who has written both; say the noble passages on England and English politics in Cowper's longer poems, with his mention of the same subjects in his letters; or the notes and essays scattered throughout the works of Wordsworth, with the poems in the same volumes; or, lastly, the historical with the poetical parts of the Prophecies of Isaiah or Jeremiah. And then I think you will have no difficulty in perceiving how this intense sensibility, and sympathy, and faculty of 'seeing into the life of things,' which every poet possesses in his poetic moods, became in the Hebrew Prophet not only the appointed but the reasonable and fit recipient of that which was indeed Inspiration in its highest and most awful meaning; the Mystery remains, but it is a mystery of brightest light which we see *is* light, and not darkness, though too dazzling for our weak gaze, while all contradiction or difficulty in the idea of God's employing men to reveal his counsels and designs regarding the future, all feeling of an arbitrariness which He so constantly declares is to be found in no part of His government, vanish like the mist before the sun. And in this light we can readily apprehend the reality and the reasonableness of the inspiration of all other parts of the Bible.

We know that even Milton, with all his reverence, felt that he could hardly describe the poetic faculty and impulse in words less solemn and sacred than those in which the prophets speak of their higher inspiration. Yet I cannot too often nor too earnestly urge on you that it is a higher inspiration, nay different in kind and not merely in degree from that of even Christian poets. There is abundant proof in our times, and I fear will be much more, that when a man renounces his belief in this difference of the Bible from all other books, he not only loses his religious faith but even his intellectual acuteness, and seems to fail of the most ordinary understanding either of the Bible itself, or of the other literatures which he would make the standard of it instead of reading these by its light. The light of inspiration which shines in every page of the Hebrew poems gives them a consistency and intelligibility not to be found elsewhere; and that which is properly human in them being thus illuminated and transfigured by the divine, they become the true standards by which to try all merely human compositions of a corresponding kind: that they are few, short, and simple; that they sacrifice ornament, formal accuracy, and all other finite graces as often as these would hinder the full and forcible expression of the Infinite Truth and Life; that they address themselves directly and primarily to the *religious* principle in man's heart—are among the indications that they are peculiarly fitted for such standards.

Music among the Jews, as in all other nations, was at first no doubt a constant accompaniment of Poetry. It is indeed its proper symbol, the body of which poetry is the soul; and by charming the senses and sensibilities at the same time that the mind is addressed by thoughts and images, the whole of the man—the outward as well as the inward—has 'its existence made harmonious.' Verse or rhythm is the link between poetry and music, and partakes of the character of each; and when in process of time these become separated from each other in order that the inner man may be so much the more powerfully influenced by the poet, when he addresses himself exclusively to that and neglects the outward, then verse becomes the body and visible representative, supplying a sufficient though much slighter form for the life within. 'Verse,'* says Coleridge, 'is in itself a music, and the natural symbol of that union of passion with thought and pleasure, which constitutes the essence of all poetry, as contradistinguished from science, and distinguished from history, civil or natural.'

For a full account of the structure of Hebrew Verse I would refer you to Lowth's Dissertation prefixed to his Isaiah, the study of which I cannot too strongly recommend you, if you are not already familiar with it.† The characteristic of this Verse he there shows to be not metre (or correspondence of syllables and sounds), but a certain parallelism in the thoughts and images. The lines 'correspond one to another, by expressing the same sense in different but equivalent terms; when a proposition is delivered, and is immediately repeated, in the whole or in part, the expression being varied, but the sense entirely or nearly the same:' each idea is usually embodied in two thoughts, neither of which is so like the other as to occasion sameness, nor so unlike as to destroy the harmony; and this variety in unity produces a fulness of effect not attainable in any other way. This is not indeed the only kind of parallelism, but it is the chief, and that which most helps to explain the others.

As regards the Books of the Old Testament, which correspond with the philosophical writings of other nations—namely, *Proverbs* and *Ecclesiastes*, I shall do no more than make the following extracts:—

"In place of a warrior poet, possessed with the idea of a Righteous Being, and seeking to present that idea in his actions, we have in Solomon the great Statesman, meditating on the principles of human actions and feelings, and the relations of the different parts of the system of things to each other and to man, and to their Divine Author—full himself of the idea of wisdom, and holding it his highest glory to hold communion with that wisdom, and to set it forth in his conduct. The Books of Proverbs and Ecclesiastes may be spoken of as those which answer most formally in the inspired volume to what is elsewhere called Philosophical Speculation. In the very beginning of the book [of Proverbs] the great problem which is expressed in the word Philosophy is announced as the subject of it. It is the search after wisdom and understanding; not in any sense after the wisdom and understanding which are seen in nature: on this we are told that the monarch had meditated,

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* Lit. Rem. II. 361.

† I understand that there is an American translation (by Mr. Marsh) of Herder's work on Hebrew Verse; and that it throws farther light on the subject.

but his thoughts upon it could have had no place in the history of the Divine Revelations, and of the education of man into a knowledge of himself and of his God; but after the sources of that political wisdom and equity by means of which the character of God is revealed, and the thoughts of man awakened; a search therefore after the foundation of our personal and our social life. Two powers are introduced as contesting for the heart of man, the harlot sense, the phantoms and attractions of the outward world, and the Divine word, or wisdom." . . . .
The preface to the book is the key to its contents. The idea of a power upholding the moral order of the world, and leading man by different steps into the apprehension of it, and of a power of nature or death acting on man to degrade and sensualize him; of two orders of men, one taking the upward, one the downward course of life; freedom and happiness being the privilege of the first; disorder in the faculties and affections, and the final destruction of both, being the consequence of the other, may be traced through the whole of it. It is brought out in the most practical manner—in reference to the highest and lowest transactions of man, to the throne of the King and the scales of the shopkeeper. In every event and act of life, the contest between light and darkness is shown to be going forward. Every step may be one which exalts or depresses the character, which weakens its capacities for good, or cultivates and ripens them. It is a book throughout of action and business, continually affronting the notions of those who think that there is one philosophy for the schools, and one for the hourly friction of life; showing that the highest principles of philosophy are those which are most real and most directly applicable to practice. It would be manifestly absurd to deduce a moral or metaphysical system, in the ordinary sense of the word, from this book. But, perhaps, we shall find that some portions of the Greek philosophy have scarcely suffered less from the attempt to reduce them into a mere set of dead dogmas, than this Hebrew philosophy would. That which is truly required in philosophy, that it should keep one end in view; that it should regard that end as real, yet as one of search or discovery to each new student; that it should lay down a method for that search; that it should show how facts and phenomena of the most various and apparently contradictory kind explain themselves when they are referred to this one principle; these characteristics are all found in the Book of Proverbs. . . . .
In comparing it with the Book of Psalms and with the Prophets, we may discover the formal difference between Poetry and Philosophy, and may see at the same time how nearly their objects are connected—how inevitable it is that they should often be confounded. The poet con-

templates everything as moving, acting, living; he feels the necessity of permanent forms and principles, not for their own sakes, but as the only condition of their life. The Philosopher, as such, inquires primarily after the ground and substance of things, and regards their life as the essential condition or attribute of their substance."

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"In the Book of Ecclesiastes we have the mental biography of a man who has merely exulted in knowledge as a power, which was not to deliver him from the world, but to make him master of it. In the very first verses of the book, he tells us the subject of it—it is vanity; the world and its proceedings regarded out of their connexion with God; man attempting to recreate by his wisdom that which he finds established—making himself the centre. The maxim of the book is this, you can find no centre of things in the world around you, you yourself are not the centre of the world; you must refer yourself and all you see to a Being above you, or all is vanity and vexation. . . . . The sense of restlessness and confusion in all things continually encountered by perceptions of a mysterious order; the alternate attempt to glorify the senses and the intellect at the expense of each other; the generalization of the rules of life from experience which seem satisfactory, and then, as new facts present themselves, give place to their contraries; the attempt to find a key to the problems of nature and society, and the constant discovery that there is something in them which baffles our speculations—these are hints which every student will at once acknowledge to be the heads or titles to long and weary chapters in the history of moral and metaphysical philosophy."*

Here I conclude my extracts, and with them this series of Letters, only adding the following observation. There are two ways of studying the Bible, either of which is incomplete without the other. The first is the practical or devotional method, which is prescribed by the Church as a main part of the daily worship of God, and by which we receive light to know, and strength to do, our daily duties; comfort and encouragement under the perplexities and difficulties which surround us; and, through and above all these, a lively faith in the Lord Jesus Christ to whom we have been united in Baptism. The other is the scientific method, when we study the word of God as the Revelation which He has been pleased to make to us of the Divine Counsels according to which He governs the Families, the Nations, and the Catholic Church, which He has established in the world as the appointed dwelling-places of all mankind. In these letters, my object has been to inquire how we might find our way into the latter—the scientific—method; and therefore I have always begun by asking, in reference to the various books of the Bible, what was the writer's position in relation to his own times when he wrote this, and what connexion did he feel and understand to exist between those times and the inspired words which he was taught to utter? But I cannot too earnestly remind you—you cannot too watchfully or too habitually foster the faith in your own heart, that while we accurately distinguish we must never separate between these two modes of study; that while each has its own starting point, and follows its own course, they must both lead to the same heavenly goal; and that we shall become cold and dreaming speculators, unable to distinguish Truth from the false appearances of it, and incapable of communion with the God of Truth, if while we pursue this scientific study of the Bible we do not continually realize that we are actually living under those holy Institutions and that divine Government, which we can only do by help of that which I have called the practical and devotional study.

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* *Encyclopedia Metrop.* Article, *Moral and Metaphysical Philosophy.*

I am, &c.

E. D. W.

LETTER TO AN UNDERGRADUATE OF THE UNIVERSITY OF CAMBRIDGE, ON THE LATE ELECTION.

SIR,

I hope that the following letter will not be thought out of place in your Magazine. You will see that politics are no farther alluded to in it than as they are involved with the morality and *education* of Englishmen.

I am, Sir,
Your obedient Servant,
OXONIENSIS.

MY DEAR ———,

You say you wish I had been at Cambridge last week to witness the reception and the triumph of your new Lord High Steward. I should have been convinced that there was no leaven of Whiggism or Radicalism among the younger members of your University; that the good cause is as prosperous there as at Oxford.

I thank you for your kind wishes; but I would rather have been anywhere than at Cambridge on the days you speak of. I read the reports of them in the "Times" and "Morning Post" newspapers; and I can honestly say that I have not, for a long time, read anything which has caused me so much pain. With the decision of your seniors I have not much to do; I have no business to counsel them, and they would not receive my advice if I presumed to offer it. But the feelings which prevail among you—the young men of England, who are to exercise an influence upon the coming generation—are of far greater importance. Every man is interested in these; every serious man must ask himself whether they offer good or evil auguries as to the future. It is on this point that I wish to say a few words.

It is not at all necessary that I should enter into a comparison of the distinctions, academic or secular, of the two candidates at this election as they were stated and balanced by their respective supporters. I am very incompetent to decide between the value of a mathematical and a classical honour, very little able to judge whether the precedents and maxims of your University are in favour of encouraging one who is just commencing life in her service, or one who has already received from other sources the incitements to diligence and the rewards of it. Still less am I qualified to investigate the truth or falsehood of those stories which you say are current against one of the candidates, and which, as you indignantly declare, ought not to be propagated. You do not say that you heard them from Lord Lyttleton's chief friends, who I am told were much blamed by their merely political allies for not making use of them. I quite agree with you in disliking such scandal; I believe it is fit only for newspapers and clubs, and for those who look up to newspapers and clubs as their oracles. Men who propose to themselves a higher standard than that which the vulgar world esteems, are quite right not to meddle with its filth. Putting aside these points then as now at least irrelevant, the case seems to me to stand thus: Lord Lyndhurst's friends said that he was the ablest of advocates, the most powerful of party orators, an old and indispensable defender of civil, academical, and ecclesiastical privileges. A body of accomplished, ingenious, industrious apologists and penegyrists could find none other qualifications in him but these. They showed they could not, for they said one and all, "Are not these sufficient? Is not the University content with these? Can there be greater?" To these questions the "Times," the "Morning Post," and other journals innumerable, answered in full chorus; "Yes! these qualities are sufficient; the University shall be content with them; greater do not, cannot exist!" To the same question, a considerable number of the Cambridge Bishops and Clergy answered, "No! these qualities are not sufficient; we are not satisfied with them. We believe singleness of mind, earnestness of character, zeal for the institutions of the country uninfluenced by party feelings and connexions, are of greater worth. We believe the University ought to show them greater honour." Hereupon issue was joined. It was no question about this distinction or that, this scandal or that. It was a question whether the principle upon which Lord Lyndhurst's friends rested their support of him be a good principle or an evil one. You said it was a good one, and accordingly you bestowed your most vociferous cheers upon one whom you believed to be a newspaper editor, and your fiercest yells upon the Bishops. I believe it to be an evil principle—a deadly principle—one which you cannot follow out and act upon, if you are to be honest men.

Let us examine in detail the alleged merits of the person whom you have made the object of your idolatry. First, he is a consummatead-vocate. Do not suppose I am going to disparage the gifts which are necessary to form a person of whom this can be truly said. I believe they are of a high order. Do not suppose either that I am going to talk of these gifts as if they were merely intellectual, and had no moral value. Far from it; I believe that kind of power which Lord Lyndhurst possesses, and which enables him to be the advocate he was and still is—the power of quick and subtle discrimination—should be earnestly coveted by a good man. It is the faculty by virtue of which he perceives what is true and what is false, and which if it be combined with a right heart and will, enables him to choose the one and reject the other. Wherever then I meet with this most precious faculty, I am bound to honour it. But I honour it for the sake of its moral end and purpose; apart from that end it is not what it is meant to be; it is not worthy to be prized; nay, it is worthy of dislike—almost of abhorrence. For this same gift of subtlety and discrimination is the one which becomes in the hands of the Sophist, the instrument for confounding all distinctions between right and wrong; the instrument for making the worse appear the better reason; the instrument for proving that all things are merely appearances and accidents. Do I mean that this *must* be the form which this faculty takes in an English lawyer, or that it is to any conspicuous or baleful degree the form which it has taken in the particular lawyer we are speaking of? I do not mean it; English lawyers, English judges especially, have possessed and do possess in the matters which are submitted to them a clear discernment and a love of truth, which are most hostile to sophistry. But I do mean this, that if you learn to admire a man merely because he is a clever and successful advocate, this is the character which will be formed in *you;* this will be the way in which you will use that excellent gift of God if it is committed to you. I speak from what I have seen in young men of this day; perhaps I may be permitted to say in young Cambridge men, most especially. The desire to be great advocates, to have the power of maintaining a cause and silencing an opponent, of reasoning with him if he is right, and of crushing him if he is wrong;* this desire has, I believe, overthrown more noble minds in our generation than any other which I could think of. It is accompanied in general with a loose and careless life, with great love of talking, with a habit of arguing on both sides of a question. It is cultivated by debating societies; it is nourished by praise and adulation; it grows to maturity amidst the excitements and debasements of London society, and the withering atmosphere of a London literary or political life. Under these influences, the faculties of quick observation, of clever criticism, of ready and agreeable utterance, seem to attain a wonderful strength and development.

But all the purposes for which these faculties have been given are forgotten; the real power of distinguishing what is right, has passed away with the love of it; and a miserable sceptical incapacity for seeing truth in anything, or ultimately in any person, succeeds. The power of perceiving what is wrong, has passed away with the hatred of it, and a vague confusion of all boundaries and landmarks usurps the name and honour of a large, liberal, Catholic philosophy, and does not retain it the less because it is void of charity towards individuals, because it is full of bitterness towards all who recognise anything definite and orderly. In such a state of feeling as this, does the admiration of the advocate and rhetorician terminate, when it does not lead (which is the vulgar and more usual case) to the slavish pursuit of wealth and honours, by any expedients and any sacrifices. If you, then, really admire intellectual clearness and subtlety in others, if you would cherish them in yourselves, be sure that you connect them with something better than with the notion of a consummate advocate. A ploughman, who has obeyed the voice of God speaking in his conscience, and has sought to do the right and eschew the wrong, finds this faculty growing in him day by day; while the successful statesman and lawyer, as well as the so-called philosopher, who has fancied that the power of seeing differences and distinctions was inherent in him, finds it depraved and blunted, till in his old age he becomes, in a worse than physical sense, *sans* eyes, *sans* taste, *sans* teeth (this he dislikes most of all), *sans* everything. I say, then, that those were not your true friends who held up this quality as an object for your wonder and imitation; and that those who are your true friends have a right to tremble, when you seem by your cheers to have acknowledged that you so regarded it.

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* Quand il a raison nous disputons quand il a tort je l'ècrase," is a well known saying of Mirabeau's respecting one of his opponents.

But, then, the character of a great party leader is so grand and so worthy of imitation! Now the intellectual merit, I suppose, which fits a man for this distinction, is the same which we have been considering just now. He has great skill in pleading the cause of a party, because he is a great advocate. We have not occasion, then, to consider any new attribute of the man himself, it is only the value of the thing he is defending that we ought to dwell upon. What, then, is this? "Oh," you will say, "that which is most precious to us—our hearths and our altars; the rights of our Queen, the dignity of our—." Why do you hesitate? You were going to say, "of our Bishops." Did it occur to you that you had not shown any particular respect for that dignity; that you had shown that the office of a Bishop was nothing to you, if it dwelt in an unpopular individual — nay, though it was associated with a person of the highest moral worth, if he happened to exercise his vote in a way that was not pleasing to your matured wisdom? And why do I say this? In order to show you that zeal for this party is altogether another thing from zeal for that which the party professes to uphold. At the very moment when your zeal for the one was running highest, your treatment of the other was most insulting. And you expressed, simply and honestly, as young men are wont to do, the kind of feeling which elder men conceal under plausible phrases and civil looks; you translated faithfully into screams what had been delivered to you in sneers and shrugs. A thousand indications have proved to thoughtful men, that the party, as such, cares nothing for loyalty, nothing for episcopacy; the names are useful at elections; the persons are often convenient as supporters: but associate the name with the thing or principle which it represents; let the person be an opponent instead of a supporter, and then what becomes of the reverence this Cambridge election may testify. Of course, I am not only not condemning all the individuals of the party, but not even a single one of them. In his distinct vocation each one of them may be an honest man. I should rejoice to believe it was so; but the more firmly I believed it, the less reverence I should have for the party as a party, because I should see that it was exactly their party character and quality which prevented them from being the true men which they were meant to be, and which, without it, they would be. It is not then, because I am not a Conservative, that I wish you to have something better to admire than the leader of a Conservative or of any other party; it is because I am a Conservative, and am not content to be cheated out of the institutions which Conservatism undertakes to defend. It is because I wish you to be a Conservative of a higher and better order—a Conservative such as the country wants and must have, if it is not to perish under the weight of its factions, or to lose everything that is precious to it, through the instrumentality of those who profess to be its guardians. I know you have a great dread of being accounted a boy, and you will be told that it is a very boyish thing to believe that men can do anything or help their country in any way, if they have other than party views and purposes. The cry is a very good one for the views of those who raise it; to them the existence of a party is all important. But, unfortunately, it has been confuted by the conduct of persons who are not boys, nor visionaries, nor vehement Churchmen. The whole conduct of the Duke of Wellington of late years has shown, that he believes a man can only serve his country effectually, just so far as he throws off the character of a party man; nay, is ready to embarrass those who call themselves his party. This is the kind of behaviour which the conscience of the country, as opposed to its vulgar tastes and inclinations, sanctions and approves. This is the conduct which it will expect of all those who are coming into public life at the time when you will commence yours. The few who have now the honour to incur the displeasure of almost all parties, because they really care for the defence of principles and institutions, which others use as watch-words, will then be felt to have deserved this obloquy by their honesty; and you will be taught that you must think, feel, and act, as they do, or associate yourselves boldly and at once with the Destructives. This, then, is not exactly the moment when you should be falling down and worshipping a great party leader.

"Oh! but these party men, and especially so great a party man as Lord Lyndhurst, are, for the present, at least, quite indispensable to the Church and the University. Do not irritate or offend them. Think how weak we are; how we are assailed by enemies on all sides, Romanists, Protestant Dissenters, Infidels, Chartists." Such are the arguments which wise men in the newspapers address to you, and which seem to you quite irresistible. I know nothing which seems to me more melancholy than this, that young men should be troubling themselves with considerations about what is safe and necessary; that they should think it an instance of profound wisdom and maturity to forget the reverence for what is good and great in speculating about what cannot be helped. In such reflections, they must be children indeed, just because they are so silly as to aspire to be men. All the wisdom which they might have—the purest and truest wisdom, without which experience can do nothing—they throw away, that they may grasp at a wisdom that they cannot have—a wisdom to be gained by experience, and only to be gained by it when it acknowledges something higher than itself. In this case be assured your wisdom is your folly; your clever notions of what is expedient and unavoidable, only prove that you know actually nothing of what is going on in the world. *Because* the Church is surrounded by enemies; *because* the existence of the Universities and of everything that does not connect itself with mere gain and pelf is threatened; *therefore*, it is most unsafe, most perilous, that they should trust to any low and vulgar aids, that they should beg or buy the help of those feelings and principles which are at work to destroy them. Every one who is the least able to interpret the signs of the times understands that the Church is driven to the highest ground; that if she condescend to fight her enemies with their own weapons, those weapons will prevail against her. You have mistaken the matter altogether. The assistance of this party is not the least indispensable to the Church; in nine cases out of ten it has been a burden and an oppression to her. The low motives, the unworthy acts of her allies, have brought disgrace and ignominy upon her. It has been supposed that she is not the upholder of loyalty, of constitutional freedom, of the poor man's rights, because they have so often proved themselves not to be so. It has been supposed that the Universities countenance only a sordid selfish wisdom, because none other is pleasing to our legislators and official men. What you mean is, that the party cannot work without them, and consequently that it is offended and alarmed whenever there is a risk of losing the advantage of their words and symbols. But happily these words and symbols are beginning to be regarded as too solemn and sacred to be thus trifled with. They will soon be rejected altogether, except by those who attach some significance to them. It is really of some importance that *you* should decide to which of the two classes you will belong, to those who mean what they say, or to those who use words as counters; your time will be better spent in reflecting on the question, than in cheering editors or hissing Bishops. For you are not born into an age in which men without moral stamina, clear thoughts, high objects of admiration, can pass for respectable citizens, and go comfortably and honourably through the world. We are, unless I am greatly mistaken, approaching one of those crises which decide what the worth of men is; a period in which the vile man shall no more be called liberal, nor the churl said to be bountiful; when the vile man shall speak villany and make known the intents of his heart, when the liberal man shall devise liberal things, and by liberal things shall stand.

Yours, very truly,

A. B.

EXTRACTS FROM AN UNPUBLISHED MS.

CHAPTER I.—HOW THE OBLIGATIONS OF THE CHURCH, IN REFERENCE TO EDUCATION, ARE ASCERTAINED AND LIMITED.

ONE of the most striking features of the present day, in this country, is the demand for a more advanced and extended Education. And although there is much in the popular cry which a sound judgment cannot approve, yet it is impossible not to discern great reason in the demand itself, as well as great seriousness and determination in those who make it.

In this state of things the eyes of thousands are naturally turned upon the Episcopal Church: some regard her almost with derision and contempt, as thinking her altogether unable to cope with present exigencies, and to satisfy the cravings for education now so prevalent. Others there are who behold her with mingled feelings of fear and dislike, as expecting her destruction at hand, which they think will be the signal for their own aggrandizement.

In the meantime, among the true and understanding members of her own communion, some are regarding her with an unhesitating and unquestioning confidence, which I trust may not be disappointed; others not without some mixture of anxiety, lest she should neglect to seize the present occasion, and to take that lead in the march of improvement which they see she has maintained hitherto.

That the Church must, under these circumstances, bestir herself is acknowledged by the activity everywhere apparent, and it is my present object to inquire to what ends that activity ought to be directed; what, in a word, is our duty in the present crisis?

In every action there are two things necessary for right conduct;

a knowledge of ourselves, and a knowledge of our position and circumstances.

I must be pardoned then if, in endeavouring to ascertain our duty in regard of the present juncture, I begin the inquiry with a very elementary proposition, and lay down as the foundation of all our after discourse, that it is the duty of the Church to give instruction.

That is, beyond controversy, the duty of a man, or of any society of men, which is the very end of their origination. And what is the Church Universal if it be not a society ordained by Jesus Christ, and by him commissioned, to minister to the World sound wisdom and religious knowledge? "Go forth, baptize, instruct"—such was his charge to his disciples, the commission of their errand to the Nations—"Teach them to do whatsoever I have commanded you." The Church then cannot do otherwise than accomplish that end; and any portion of the Church which neglects this duty is not answering one main purpose of her institution, and will be cut off as a branch whose sap and life are gone, and cast aside for the burning.

The commission to teach all nations we may consider given to the Universal Church; to particular Churches—that is, to Branches of the Church existing in particular regions,[*] a more circumscribed sphere of action is more particularly allotted. As parts of the Universal Church, to teach all nations is a part of their duty; and as integral portions of one great whole, they are performing that duty by evangelizing particular districts.

Wherever the World is yet unenlightened, and any of the kingdoms are unsubjected to God and to his Christ, there indeed the Divine commission tells us to go and plant the Banner of the Cross; but still the main vocation, the urgent duty, the pressing necessity, for every particular church, are to bring to perfection that portion of the Vineyard which the dispensation of Divine Providence has allotted to her peculiar charge.

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[*] The Apostles themselves, though every one of them had universal authority, for the most part confined the exercise of their authority to particular provinces, which they had converted * * * * and when they had enlarged the empire of Christianity they generally fixed in some particular place. St. James was the fixed Bishop of Jerusalem before the Apostles left it. St. John resided for the most part at Ephesus * * * * * The Church of Christ is one body, distinguished into lesser bodies, every one of which is a member of the Church Catholic, which was thus expressed by Cyprian: A Christo una Ecclesia, in multa membra divisa. Item Episcopatus unus, Episcoporum multorum concordi numerositate diffusus.—*Potter on Ch. Government*, Ch. v. p. 435, 437.

If then it is the duty of the Church throughout all the world to teach the world, it is the duty of the Church in England, to teach the people of England—I mean, to give instruction to the people. But it is obvious that the performance of the Church's duty as a teacher is limited by the very nature of the duty itself: a teacher implies a learner, and he who is willing to instruct can confer his instructions only upon such as may be willing to be instructed.

Although, then, it is the duty of the Episcopal Church in England to teach all the people of England; yet this duty cannot be universally performed, because there ever will be some who will refuse the teaching which she offers.

The first teachers of Christianity were sent directly to the Jews, but, upon their refusal, turned, and that by the Divine commandment, to others, more willing to become disciples.

And this limitation is implied in the very terms of the commission. The Church is to make disciples first; that is, to collect and congregate all who shall profess themselves willing to be instructed. Next she is to baptize; that is, to set the mark of discipleship upon them; and then she is to instruct those who, by the stamp of baptism, are marked and designated for her own disciples.

They, then, who have submitted to our baptism are received into our doctrine and fellowship; henceforward they are our disciples, and a mutual duty has been undertaken: on the part of the Church,* to teach; on their part, to be instructed: and hence it may be laid down, as a fundamental axiom, that the Church is bound to offer Baptism to all, and to instruct in Christian truth; and that, by the nature of the case, exclusively, all who have submitted to her Baptism.

CHAPTER II.

THAT THIS LIMITATION DOES NOT REALLY PREVENT THE CHURCH FROM EXERCISING AN INFLUENCE OVER THE WHOLE NATION.

It would seem, then, that the Church in England is meant to be the teacher of all the people in England, but that as the teaching of the Church is grounded upon its Baptism, and as some will not submit to its Baptism, the extent of its teaching is necessarily restricted. Still *we* cannot cease to look upon every member of the nation as rightly and truly our disciple. The second question then is, how we can act so as to carry out what we believe to be the purpose of God, in reference to those who are at present excluded from our communion?

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* Narrat Chrysostomus cum abesset episcopus, cum presbyteri innumerabiles plebis turbas unius noctis spatio baptizarent, *nec necessariâ simul imbuerent doctrinâ*, diaconum quendam, amicitiâ sibi conjunctum, ultro curam eam suscepisse, ut turmatim tingendos erudiret.—*Thomass. de Benef.*, Part II., Lib. I., c. 92, sec. 13.

There are several suggestions current in our day upon this subject. One is, that we should cease to maintain the doctrine of the Church's unity—that we should not assert the necessity of agreement in doctrine and ceremonies. This suggestion is very plausible; let us not fail to recognise the degree of reasonableness that there may be in it. Assuredly it is a great sin to sacrifice charity to our own opinions; assuredly the person who will not give up indifferent things for the sake of that peace which is the mark of discipleship—the honour and glory of the Christian name—understands very little of the duty and privilege of a Churchman. Accordingly this has been the sentiment of the most eminent divines and apologists of the English Church.* Let it be acknowledged also, that the strongest party can most easily afford the overtures of peace; and the party which is most in the right can with greatest honour descend to sue for reconciliation; and those who are weakest and worsted, whom pride alone prevents from submission, will readily come to terms, and yield all points of real importance, if only it may be provided that their credit may be saved; and above all that, "blessed are the peacemakers, for theirs is the kingdom of Heaven."

Once more let it be acknowledged, that we are not to charge the sin of disunion upon others without taking the shame of it to ourselves. Disunions within the Church are the cause of separations from it; the sins of its members are the cause of both.†

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* If there be no other way for their (the Nonconformists) admittance into the Church, rather than lose their joint labours with ours in the vineyard of Christ, I would willingly consent that some indifferent things, the venerable for their great antiquity, should be either laid aside or left to the choice of the minister. All this I aim at is for public peace.—*Dr. Nicholl's Defence of the Church of England.* Conclusion.

† There was certainly a promise that when Christ should come, the wolf should dwell with the lamb, and the leopard should lie down with the kid (Is. xi. 6); that is, there should be so much love, unanimity, and brotherly kindness in the kingdom of Christ, that all ferity and inhumanity being laid aside, the most different natures and inclinations should come to the sweetest harmony and agreement. Whereas, if we look upon ourselves, we must confess there never was more bitterness of spirit, more heat of contention, more manifest

But when we have conceded all these points, the truth still remains; there cannot be two teachers teaching the same science to the same pupil at the same place, unless they be agreed as to the thing to be taught, and the manner of teaching it. Considering the Church, then, as a teacher, we do not diminish our difficulties in the least by admitting the possibility of there being twenty bodies unconnected with each other—all having a right to the same designation—all being capable of performing the same duties; we increase our difficulties tenfold; we make the very office which the Church was sent into the world to perform, an impracticable one.

But, secondly, it is hoped by some that, if we merely declare our doctrines to be right, and of Divine authority, we may bring the different warring sects into consent with them. But whoever for a moment considers what human nature is—how little men are prone to yield their opinions, except upon the pressure of unavoidable necessity—how much opinionativeness and perversity there may be in our way of stating the doctrines which we hold—what stores of reasons for unity have already been exhausted and found unavailing, whether put forth in learned disquisitions of charitable persons, desiring peace, or forced outwardly upon men by the sense of danger counselling unanimity—must really conclude that the distant poles of earth, or the extreme ends of heaven, will sooner come together, than they who call themselves followers of Christ and sons of God will be brought to unite in the holy bonds of Christian fellowship, by any arguments merely appealing to their understandings respecting the truth and evidence of opinions, or the testimony upon which they have been delivered to us.

If both these courses be unavailing, what remains? I answer—let our Church put forth its strength in *Education*, and experience will supply the place of impracticable concessions and useless argumentations. Regard the Church merely as a body propagating certain doctrines, and there are excuses for endless divisions and contradictions.

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symptoms of envy, hatred, and all uncharitableness than in those which make profession of the Christian faith. * * * * Can we excuse ourselves in the least degree from the plague of the locusts of Egypt, the false teachers? Can so many schisms and sects arise, and spread? Can so many heresies be acknowledged and countenanced, without false prophets and unclean spirits? If then we would return to the bond of true Christian love and charity, if we would appear true lovers of peace and tranquillity, if we would truly hate the abominations of idolatry, false doctrine, and heresy, let us often remember * * * that the kingdom of the Messiah cannot consist with these impieties.—*Pearson on the Creed.* Art. ii. "And in Jesus Christ," near the end.

Regard it as a body instituted by God to teach the world, and the unity which is the essence of its spiritual existence, becomes needful for all its external efficiency. We find that the closer the Church adheres to its original commission, the more careful she is in dating her existence from the hour in which it was delivered; the more she insists upon her perpetuity by virtue of sacraments and the ministerial succession; the more she condemns heresy and separation, as rending the body of Christ, and substituting intellectual notions for affiance in a person, the more adapted she is to fulfil the work for which she is appointed. Thus she becomes a preacher of charity, Catholicism and Unity, by acts more than by words: thus her adherence to the principle of her own covenant becomes a step to a real not a fantastic comprehension. And thus, by doing her duty to that portion of the nation which accepts her teaching, she really asserts her claim to be the teacher of the whole.

F.

JOURNAL OF BOOKS.

The Rocky Island, and other Parables. By SAMUEL WILBERFORCE, M.A., Archdeacon of Surrey.*

We need say nothing more to recommend this book to our readers, than that it is by the author of "Agathos," and is written in the same spirit. We shall extract the whole of the first tale.

> I saw in my dream a rough rocky island rising straight out of the midst of a roaring sea. In the midst of the island rose a black steep mountain; dark clouds rested gloomily upon its top; and into the midst of the clouds it cast forth, ever and anon, red flames, which lit them up like the thick curling smoke at the top of a furnace-chimney. Peals of loud thunder sounded constantly from these thick clouds; and now and then angry lightning shot its forked tongue, white, red, and blue, from the midst of them, and fell upon the rocks, or the few trees which just clung to their sides, splitting them violently down, and scattering the broken and shivered pieces on all sides. It was a sad dreary-looking island at the first view, and I thought that no one could dwell in it; but as I looked closer at its shores, I saw that they were covered with children at play. A soft white sand formed its beach, and there these children played. I saw no grown people among them; but the children were all busy—some picking up shells; some playing with the bright-coloured berries of a prickly dwarf-plant which grew upon those sands; some watching the waves as they ran up and then fell back again on that shore; some running after the sea-birds, which ran with quick light feet along the wet sand, and ever flew off, skimming just along the wave-top, and uttering a quick sharp note as the children came close upon them; so some sported in one way, and some in another, but all were busily at play. Now I wondered in my dream to see these children thus busy whilst the burning mountain lay close behind them, and the thunder made the air ring.

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* London: James Burns, 17, Portman Street, Portman Square, 1840.

Sometimes, indeed, when it shone out redder and fiercer than usual, or when the thunder seemed close over their heads, the children would be startled for a little while, and run together, and cry, and scream; but very soon it was all forgotten, and they were as full of their sports as ever.

While I was musing upon this, I saw a man appear suddenly amongst the children. He was of a noble and kingly countenance, and yet so gentle withal that there was not a child of them all who seemed afraid to look in his face, or to listen to his kind voice when he opened his mouth, for soon I found that he was speaking to them. "My dear children," I heard him say, "you will all be certainly killed, if you stay upon this rocky island. Here no one ever grows up happily. Here all play turns into death—the burning mountain, and the forked lightning, and the dreadful breath of the hill-storm—these sweep down over all that stay here, and slay them all; and if you stay here, for these childish pleasures of yours, you will all perish."

Then the children grew very grave, and they gazed one upon another, and all looked up into the face of the man, to see if he spoke in earnest. They saw directly that he did, for that kind face looked full of care as well as of love: so from him they looked out upon the waves of the sea, and one whispered to another, "Where shall we go? how shall we ever get over that sea? we can never swim across it; had we not better go back, and play and be happy, until the time comes for us to die?"

"No," said the man, looking round kindly upon them all; "you cannot swim over; you never could get over of yourselves: but you need not stay here and die; for I have found a way of escape for you. Follow me, and you shall see it."

So I saw that he led them round a high rough rock, to where the calm waves of the sea ran up into a little bay, upon the white sand of which only a gentle ripple broke with a very pleasant sound. This bay was full of boats, small painted boats, with just room in each for one person, with a small rudder to guide them at the stern, and a little sail as white as snow, and over all a flag, on which a bright red cross was flapping in the gentle sea-breeze.

Then when the children saw these beautiful boats, they clapped their little hands together for very joy of heart. But the man spoke to them again and said, "You will all have a deep, and dangerous, and stormy sea to pass over in these little boats. They will carry you quite safely, if you are careful to do just as I bid you, for then neither the wind nor the sea can harm them; but they will bear you safely over the foaming waves to a bright and beautiful land—to a country where there is no burning mountain, and no angry lightning, and no bare rocks, and no blasting hill-storm; but where there are trees bearing golden fruits by the side of beautiful rivers, into which they sweep their green boughs. There the trees are always green, and the leaves ever fresh. There the fruit ripens every month,* and the very leaves upon the trees are healing. There is always glad and joyful light. There are happy children who have passed this sea; and there are others who have grown old full of happiness; there are some of your fathers, and mothers, and brothers, and sisters; and there am I ever present to keep and to comfort you."

Then all the children were for jumping into the boats, and he was kindly ready to help them, only he put each one in carefully and slowly; and as he put him in, he gave him his charge. He told them that they must never look round to this island they were leaving, but must be always setting their faces towards the happy land they sought for. He told them that they must leave behind them all the shells and the berries which had pleased them here, for if they tried to take these with them in their boats, some accident would certainly befal them. Then some of the children, when they heard all this, drew secretly away, and ran round the point, and gave up the boats and the sea, and began their old idle play again. And some of them, I thought, hid the shells and the berries they had got, and then jumped into the boat, pretending they had left all behind them.

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* Rev. xxii. 2.

Then I saw that the man gave different presents to each of them, as they seated themselves in the boat. One was a little compass in a wooden box. "This," he said, "will always show you which way to steer; you are to follow me, for I shall always be before you on the waters; but often when the darkness of the night comes on, or the thick mist seethes up from the wave's brim, or the calm has fallen upon you so that your boat has stood still—often at such times as these you may not be able even to mark my track before you: then you must look at the compass, and its finger will always point true and straight to where I am; and if you will follow me there, you will be safe." He gave them, too, a musical instrument, which made a soft murmuring sound when they breathed earnestly into it; "and this," he said, "you must use when there is a calm round you so that you cannot get on, or when the waves swell into a storm around you and threaten to swallow you up." He gave them, too, bread and water for many days.

So I saw that they all set out upon their voyage, and a beautiful sight it was to see. Their snow-white sails upon the deep sea shone like stars upon the blue of the firmament; and now they all followed close upon the leader's ship, and their little boats danced lightly and joyfully over the trackless waves which lifted up their breasts to waft them over: and so they started. But I looked again in a little while, and they were beginning to be scattered very widely asunder: here and there three or four of the boats kept well together, and followed steadily in the track of the leader's vessel: then there was a long space of the sea with no boat upon it at all: then came a straggler or two, and then another company; and then, far off on the right and on the left, were other boats, which seemed to be wandering quite away from the leader's path.

Now, as I watched them closer, I saw that there were many different things which drew them away: one I saw, soon after they started, who turned back to look at the rocky island, forgetting the man's command. He saw the other children playing on the beach; he heard their merry voices; and then looking round again towards the sea, it looked rough and dark before him; and he forgot the burning mountain, and the terrible thunder, and the bright happy land for which he was bound, and the goodly company he was in, and the kind face of the kingly man; and he was like one in a dream, before whose eyes all sorts of shapes and colours fly, and in whose ears all sounds are ringing; and he thought no more of the helm, nor watched the sails; and so the driving swell carried his boat idly along with its long roll; and in a few minutes more I saw it at the top of a white foaming breaker, and then he and it were dashed down upon the rocks which girdled the sandy beach, and he was seen again no more.

Then I turned my eyes to two other boats, which were going fast away from the true course, for no reason which I could see; but when I looked at them more closely, I saw that they were in a sort of angry race; each wished to get to the wind-side of the other; and they were so busy thinking about this, and looking at one another with angry glances, and calling out to one another with angry words, that they forgot to look for the leader's ship, or to watch the finger of the compass; and so they were going altogether wide of the track along which they should have passed.

Then I looked closely at another, which was shooting quite away in another direction; and I saw that the poor child had left the rudder, and was playing with something in the bottom of the boat; and as I looked nearer in it, I saw that it was with some of the bright berries of the rocky island which he had brought with him that he was so foolishly busy.

Foolish, indeed, he was; and kind had been the warning of the man who bade them leave all these behind: for whilst I was watching him, and wondering what would be the end of such a careless voyage, I saw his little boat strike suddenly upon a hidden rock, which broke a hole in its wooden sides, and the water rushed in, and the boat began to sink, and there was no help near, and the poor boy was soon drowned in the midst of the waves.

Then I turned sadly away to watch the boats which were following their leader; and here, too, I saw strange things; for though the sea, when looked at from afar, seemed just alike to all, yet when I watched any one, I saw that he had some difficulties, and some frights, and some helps of his own, which I did not see the others have.

Sometimes it would fall all at once quite dark, like a thick night, all round a boat; and if he that was in it could hear the voice of a companion near him for a little while, that gladdened him greatly; and then oftentimes all sound of voices died away, and all was dark, still, deep night, and he knew not where to steer. Now if, when this fell upon him, the child went straight to his compass, and looked quite close upon it in spite of the darkness, there came always a faint flashing light out of the darkness, playing always just over the compass, so as to show him its straight blue finger, if he saw no more; and then, if he took up his musical instrument, and blew into it, though the thickness of the heavy air seemed at first to drown its sound, yet, after a while, if he was but earnest, I could hear its sweet murmuring sound begin; and then directly the child lost his fears, and did not want company; sweet echoes of his music talked with his spirit out of the darkness, and within a little time the gloom would lift itself quite up again, or melt away into the softest light: and lo! he had got on far on his voyage even in this time of darkness, so that sometimes he could see the beloved form just before him; and at times even the wooded shore of the happy land would lift itself up, and shine on his glad eyes, over the level brim of the silver sea.

From another boat, it would seem that the very air of the heaven died away. There it lay, like a painted sail in a picture—the snow-white canvass drooping lazily, or flapping to and fro, as the long dull swell heaved up the boat, and let it sink again into the trough of the waves: other boats, but a little way off, would sail by with a full breeze; but he could not move; his very flag showed no sign of life. Now if the little sailor took to amusing himself when this happened, it seemed to me that there he lay, and would lie, till the dark night overtook him, and parted him from all his company. But if, instead of this, he took up his musical instrument, and played upon it with all his earnestness, its soft breath, as it whispered to the wind, soon woke up its gentle sighing: the long flag lifted itself up; the blood-red cross waved over the water; the snowy sails swelled out, and the little boat danced on along its joyful way.

I noticed also that before those boats which were passing on the fastest, the sea would every now and then look very dark and threatening. Great waves would seem to lift their white heads just before them; whilst everywhere else the sea looked calm and enticing. Then the little sailor would strain his eye after his master's course, or look down at the faithful compass; and by both of these sure signs he saw that his way lay straight though these threatening waves. Well was it for him, if, with a bold heart and a faithful hand, he steered right into them. For always did I see, that just as he got where it seemed to be most dangerous, the tossing waves sank, as if to yield him an easy passage; the wind favoured him more than at any part of his voyage; and he got on in the right way faster than ever before. Especially was this so, if at first he was somewhat tossed, and yet held straight on; for then he shot into a glassy calm, where tide and wind bore him steadily along unto the desired haven. But sad was it for him, if, instead of then trusting to the compass, he steered for the smoother water. One or two such trembling sailors I noted especially. One of them had long been sailing with the foremost boats; he had met with less darkness, fewer mists or troubled places, than the boats around him; and when he saw the white crests of the threatening waves lift up their strength before him, his heart began to sink; and aftering wavering for a moment, he turned his little boat aside to seek the calmer water. Through it he seemed to be gliding on most happily, when all at once his little boat struck upon a hidden sand-bank, and was fixed so firmly on its side, that it could not get afloat again. I saw not his end; but I sadly feared that when next the sea wrought with a troubled motion, and the surf broke upon that bank, his little boat must soon be shivered, and he perish in the waves.

The other who turned aside followed closely after him; for this was one thing which I noted through all the voyage. Whenever one boat went astray, some thoughtless follower or other would forget his compass to sail after the unhappy wanderer; and it often happened that these followers of others went the farthest wrong of any. So it was in this case; for when the first boat struck upon the sandbank, the other, thinking to escape from it, bore still farther off; and so chancing to pass just where the shoal ended, and an unruly current swept by its farthest edge, the boat was upset in a moment, and the poor child in it drowned.

And now I turned to three or four boats which had kept together from the time they left the harbour. Few were forwarder than they; few had smoother water or more prosperous gales. I could see, when I looked close into their faces, that they were all children of one family; and that all the voyage through they were helping, cheering, and directing one another. As I watched their ways, I noticed this, too, which seemed wonderful. If one of them had got into some trouble with its tackle, and the others stayed awhile to help it, and to bring it on its way, instead of losing ground by this their kindness, they seemed all to make the greater progress, and press on the farther in their course.

And now I longed to see the ending of this voyage; and so looking on to those which were most forward, I resolved to trace them to the end.

Then I found that all, without exception, came into a belt of storms and darkness before they reached the happy land. True, it was much rougher and more dark with some than others; but to every one there was a deep night and a troubled sea. I saw, too, that when they reached this place, they were always parted one from another. Even those which had kept most close together all the voyage before, until just upon the edge of this dark part, they, like the rest, were scattered here, and toiled on awhile singly and alone.

They seemed to me to fare the best who entered on it with the fullest sails, and had kept hitherto the straightest course. Indeed, as a common rule I found this always true—that those who had watched the compass, and held the rudder, and cheered themselves with the appointed music, and eaten the master's bread, and steered straight after him, they passed through this cloud and darkness easily and swiftly.

Next to these were those who sought most earnestly to cheer its horrors with the sound of their appointed music. The Lord of these seas, indeed, had many ways of cheering His followers. Even in the thickest of that darkness His face of beaming love would look out upon them; and He seemed nearer to them then than He had done heretofore through all their voyage.

Then, moreover, it was never long; and bright light lay beyond it. For they passed straight out of it into "the haven where they would be." Sweet sounds broke upon their glad ears even as they left that darkness. A great crowd of happy children—parents who had gone before them—friends whom they had loved, and holy persons whose names they had long known—these all lined the banks, waiting to receive and welcome them. Amidst these moved up and down shining forms of beautiful beings, such as the children's eyes had seen only in some happy dream; and they, too, were their friends; they, too, waited for them on the bank; they, too, welcomed them with singing, and bore the happy new-comer with songs of triumph into the shining presence of the merciful King. Then, on the throne royal, and with the glorious crown upon His head, they saw the same kind face of gentle majesty which had looked upon them when they played on the shores of that far rocky isle. They heard again the voice which had bid them fly the burning mountain. Thew saw Him who had taken them into his convoy; who had given them their boats; who had been near them in the storm; who had given them light in the darkness; who had helped them in the dull calm; who had never left them; but who had kept and guided them across the ocean; and who now received them to his never-ending rest.

Parlour Table Book. By the Author of the "Lives of the English Sacred Poets."*

This book contains extracts from a variety of authors, from Spenser to Mr. Rt. Wilmott, who is the collector of the pieces. Mr. Wilmott has assigned a very ample portion of the volume to his contemporaries, and has not excluded himself. His "Parlour Book" is beautifully printed on excellent paper, and forms a handsome octavo, certainly superior in interest and value to most of the annuals.

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* Joseph Rickerby, Sherbourn Lane, London.

The City of the Magyar; or, Hungary and its Institutions, in 1840. By Miss Pardoe, Author of "Traits and Traditions of Portugal," "The City of the Sultan," "The Beauties of the Bosphorus."*

We have not had leisure to read through Miss Pardoe's three volumes; we, therefore, turned to her account of the University of Pesth as likely to contain the information which most immediately concerns us. We were sorry to find that Miss Pardoe gave us more of observation than of fact upon this subject, and that she had adopted some vulgar liberal notions, or rather phrases, in reference to modern progression and outworn shackles. The following somewhat meagre account may be interesting to our readers, on a subject of which they have probably been hitherto quite ignorant. The statements respecting the German Protestant Universities are loosely worded, but the view of the character of the Austrian Government is, we should imagine, correct, though not so widely different from the generally adopted one as the authoress seems to suppose.

The Royal University was established in 1787, by Joseph II.; but it had previously acquired some importance from the endowments of both monarchs and prelates. Its professors are philosophical, mathematical, legal, medical, and theological (Catholic). The endowments of the University are immense, and would equal those of Oxford, did the actual revenues bear any proportion with them; but the landed property of the institution is so badly managed, and the system of agriculture in this country is so full of old and inveterate defects, and yields so reluctantly to improvement, that the actual income of the University in specie is comparatively small; and this fact seems to have influenced the internal economy of the establishment; for it is evident to the stranger, ere he has been five minutes within the walls, that the vivifying principle is wanting.

The interior arrangements are of solid and even costly character; rare woods form the facings of the cabinets, and or-moulu vases adorn their summits, but the spirit of neglect and desolation has folded its stolid wings in the wide halls, and everything looks as though it were buried there, rather than preserved for the purposes of study.

The same lethargy, as I subsequently ascertained, has crept over both teachers and pupils; there is neither emulation nor encouragement; and, with very excellent opportunities of study, the *élèves* of the Pesth University, taking the tone from the generality of their instructers, drone through the necessary classes, "cram" for the required examinations, and then shake the dust of the institution from their feet, as though they had escaped from a "durance" on which they never desired to look back.

If what the Austrians so well love to affirm be true, that the Hungarians are indebted to them for the progress which they have made in civilization, and in the more useful and elegant arts of life, they have not, certainly, taken the Royal University of Pesth under their fostering care; or they have not yet themselves profited by the able example of Northern Germany, where these scholastic establishments are so differently and so much better organized, that it may be as well to employ a few moments in explaining the contrast.

In the German provinces, shortly after the Lutheran reform, and progressing gradually with the progress of Protestantism, a system of freedom and liberality of feeling developed themselves in all the higher literary institutions. In every Protestant University throughout the country, the internal economy of the establishment is such, that every talented and persevering individual can procure the permission of the collegiate authorities to practise as a lecturer, without any stipend from the institution, until such time as he shall have distinguished himself sufficiently to attract the attention, and to satisfy the judgment of the directors, when an extraordinary professorship is immediately created for him in the science in which he has demonstrated his ability; and although there may at the time be several salaried and even unsalaried lecturers on that very science on the foundation, not the slightest interference is offered with regard to the selection made by the students in their choice of an instructer; and they are at liberty to abandon the class which they have hitherto attended, and to join that of the new professor, should they see fit to do so, without comment or contradiction.

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* George Virtue, Ivy Lane.

Thus, although one individual may enjoy the protection, salary, and distinction of a government appointment, it will avail him nothing against the superior talent and assiduity of another, whose own merit has worked out his academical progress; and who, attracting together a more numerous auditory, will secure a heavier purse, and more decided distinction as a scholar; and this extremely liberal system of action necessarily creates so much emulation among the professors, whose fortunes and whose fame mainly depend upon their own energies, that the students reap the benefit by acquiring instructers of more profound and practical erudition, whose energies are ever awake, and whose exertions are never suffered to abate.

Such is far from being the case with the University of Hungary! The late beloved Emperor of Austria was wont to say that he wished for good citizens, and not scientific or enlightened men as his subjects; and I had been told at Vienna by an Hungarian friend (notwithstanding his profound devotion for the dynasty under which he held a distinguished post), that I should not fail to find this maxim in full operation throughout all the literary institutions of the Magyar. A wounded feeling of national pride, doubtless, prompted so sweeping an assertion; but it was, nevertheless, borne out by many facts which subsequently came under my own observation; and if it has not been verified to the letter, it is simply because the Government influence has, in some instances, failed to crush the mental energy of the nation.

In all the Catholic institutions and seminaries, the non-progressive system has, of course, been fully followed up (if, indeed, anything stationary can, without anachronism, be said to be followed); for the Jesuitical spirit, and the dread of spiritual development, have been as decided, and as satisfactorily demonstrated, as the most Catholic court of Vienna could possibly desire.

There are many persons who have never sufficiently studied the subject, and who, having been misled by party spirit and party assertion, believe the Austrian system of government to be one of despotism and coercion. This is an absurd and erroneous error: mildness, forbearance, and moderation, are the actual attributes of the Hapsburg dynasty, and the practical features of their rule; and there are even individuals connected with the administration, who, far from advocating the principles of absolutism, would be well pleased could they emancipate themselves from some of the outworn and embarrassing shackles of past times, so ill-suited to the moral progression of the present.

It is, however, equally certain, that there are many influential persons occupying the high places at Vienna, and clothed in "the purple and fine linen" of authority and pride, to whom all human, political, and social development is as rank heresy; and who hug the chains of prejudice and power with eagerness and tenacity, because the padlock is in their own hands, and the fetters about the limbs of the people.

This party, in order to strengthen its position, has edged itself about with the oligarchy and the hierarchy, strong bulwarks both; but time will prove how far the voices of the few will be able to drown the clamours of the many. There is no intolerance of feeling in the Imperial family of Hapsburg; the evil is midway between the Emperor and his subjects; and a vigorous effort on either hand will, doubtlessly, ere long suppress it.

Being, by her internal laws and ancient privileges, in some degree more independent of Austrian interference than any other portion of the German provinces, Hungary is naturally regarded with more jealousy, and more impeded in her national development. Nothing has been done for the furtherance of science; the elementary, grammatical, and even philosophical schools recognised by the Government, are all under the narrow and bigoted rule of the Catholic priesthood; and men of talent, far from being permitted the opportunities of distinction and emolument, which I have already described as afforded by the enlightened and liberal economy of the Northern German Universities, can only hope to attain to any post in that of Pesth, by the most slavish obedience and devotion to the powers that be, and a total absence of all liberalism in their political principles.

Great must be the exertion, and immense the interest, by which a Protestant can attain to the honours of a professorship; and when he has come out of the struggle victorious, does he profess philosophy, mathematics, law, or theology, his salary amounts to from 60*l.* to 110*l.* annually; should he profess medicine, it produces, all emoluments included, the magnificent sum of 200*l.*

These facts, which I learnt from a very intelligent young medical man, whose acquaintance I made at Presburg, I took some trouble to investigate during my stay at Pesth, and found that they had in no instance been exaggerated. He farther assured me that, a professorship once granted, the collegiate authorities gave themselves no trouble whatever on the subject of the eligibility of the canditate for the task which he had undertaken: his class was assigned to him, and the students must attend it, whether satisfied or not, if the political tenets of the professor were such as to render him a welcome acquisition to the directors and the Government.

My informant, when he went up for his last examination, in order to obtain his diploma as physician, was refused a certificate because—he wore mustachioes! And a friend of his on the same occasion (both being Protestants and liberals), in consequence of the insufficient ceremony of the bow with which, on entering the hall, he had saluted the assembly.

This child's play among scientific and learned men would provoke a laugh, did it not excite a painful feeling even amidst its very absurdity.

What is to be expected from an institution thus trammelled and degraded? Its diplomas are accepted, because the members of the different professions could not practise without them; but they are the jest of those who profit professionally by their privileges; and while this feeling of public contempt is suffered to exist, the Hungarian University can never take high ground, nor satisfy the requirements of a people awaking broadly, like the Magyars, to the vast importance of national literature and science.

Another evil strongly requiring redress, is the very inefficient and unworthy manner in which the professors of the institution are remunerated.

A little energy and judgment applied to the administration of the collegiate estates, would augment their revenue fourfold, and enable the authorities to provide for their *employés* the incomes of gentlemen; whereas, at present, they are scarcely supplied with the means of existence.

But, alas, for the Royal University of Pesth! there does not appear at present to be more promise of the one reform than of the other; and I was much struck by the liberal admission of a very talented Catholic gentleman with whom I was lately conversing on this subject, and who wound up his remarks by saying, "It is a strange and unworthy fact, that while every enlightened Roman Catholic is compelled to admit the superiority of Protestant education, and the much greater proficiency to which the youth of the Reformed Church attain than those of their own, every Protestant professor who forces his way into the ranks of the University, is, nevertheless, a thorn in the side of his colleagues. They would fain proceed in the work of education *januis clausis*, opening out nothing which counteracts their own individual views; and the presence of another creed, and another party, necessarily tends to disarrange their system, and to extend or break through the narrow circle of their prejudices."

Sorry am I to be compelled to add, that this picture of the Pesth University may serve as a model for that of every other great scientific institution in Hungary.

As a building, the University is plain, heavy, and sombre; an effect greatly heightened to the stranger by the extraordinarily neglected appearance of its interior. The Museum contains some very valuable specimens both of natural history and science. The anatomical preparations and models are said to be both curious and interesting; but the collection of minerals is rather extensive than precious, although there are necessarily some fine specimens among them. The Cabinet of Natural History possesses many colossal remains of the elk and the elephant from the bed of the Theiss; skeletons of numerous exotic animals very carefully mounted; and a vast and varied collection of native birds, ruined by the defective manner in which they have been preserved.

The education is gratuitous, and the number of students averages about a thousand. The observatory on the Blocksberg, the botanic garden in the rear of the Hungarian theatre, and a library of six thousand volumes, in the most deplorable state of disorder, are appurtenances of the University.

It is painful to reflect how much excellent material has been sacrificed to party and sectarian spirit in this national establishment.—Vol. III. p. 4—16.

*What we are to believe; or, a Practical Explanation of the Creed, for the use of Children.**

There is much that is very interesting in this little book, and on that account we are more anxious to notice what seems to us an important defect, especially in that part of it which refers to the second division of the creed. A great effort is made by the writer to explain partly from texts of Scripture, partly in a more formal and argumentative manner, the purposes of our Lord's life, death, and resurrection. Now we cannot help thinking that these explanations, however true and valuable in themselves, defeat, in a great degree, the purpose of this wonderful document, and above all lessen its unspeakable value as a manual of education. In no light can it be viewed so well by man or by child, as in that of an act of affiance to a living person, the only begotten Son of God, who is ascertained by these human acts to have perfect fellowship with us human beings. In this way it at once commends itself to the heart and conscience of a child; he sees that an actual living person is set before him; he feels the value of that definiteness and precision (He suffered *under Pontius Pilate*) which to persons who look at it in a merely intellectual point of view, are so puzzling. But when we begin to doctrinalize, to speak of effects and results from these acts, we get into another region; we lose sight of this one simple end; at the same time it seems to us we acquire a lower instead of a higher idea of the grandeur of that we are speaking of. It was the characteristic of the old age, to make the Incarnation the centre of all thought. From this great principle we have receded, as it seems to many of us, to the infinite detriment of theological science and of Christian life. It is our hope that education may be a means of restoring the old method, and on this account we are jealous (perhaps unreasonably jealous) of any attempt to overlay the creed with notions and interpretations. We do not say that they may not be of use, but they will be so chiefly, we think, so far as they endeavour to clear away the rubbish of notions which has hidden from us its simple power and beauty.

The Effects of Literature upon the Moral Character. A Lecture, delivered at the Tolsey, Gloucester, September 9, 1839. By JOHN GOULTER DOWLING, M.A., Rector of St. Mary de Crypt, Gloucester.†

WE rather grudge the hours, though they may not have been many, which Mr. Dowling spent upon this little book. Anybody can write a lecture; but Mr. Dowling has information about Ecclesiastical History generally, and the Greek Church particularly, which scarcely any one possesses, and which it is of great importance that he should impart to us. Learned men are not so rife in these days that we can afford to spare them for trifles, however useful. Nevertheless, the following passage will show that Mr. Dowling has something to tell us about this matter also :—

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* London: James Burns, 17, Portman Street, Portman Square, 1840.

† London: Printed for J. G. F. and J. Rivington, St. Paul's Churchyard.

> "In conclusion, I shall take the liberty of addressing to your younger members a word of counsel. Let me recommend you, as soon as you can, to choose some peculiar line of study. It is ill for the public, and for the individual, when powers of any value are wasted without an object. Those of you who are engaged in professional employments, will do well to apply their energies to the acquirement of the knowledge connected with their professions. Those of you who are engaged in business, will do well to exert themselves to acquire the historical, geographical, and statistical information which bears directly or indirectly on their particular branches of trade. But in any case, let me recommend you to take up some definite object. This is the only way in which you are likely to contribute to the general stock of human knowledge, or to derive any personal benefit from study. There are some who excuse themselves for their ignorance on the subjects on which they ought to be best informed, by pretending to have cultivated general knowledge. Do not be imposed upon by that phrase. It is either absolutely unmeaning, or means universal sciolism. All superior minds regard the accomplishments which it is usually employed to indicate, as utterly worthless and contemptible. This general knowledge is the foppery of literature. It may qualify a man to talk—it may give him reputation with the superficial and illiterate; but it renders him ridiculous in the eyes of discerning persons, and is so far from rendering him wiser or better, that it tends to deteriorate both his intellectual and his moral character."

An Introduction to the Evidences of the Divine Origin of the Christian Religion. In Question and Answer, for the use of Schools and Young Persons.*

We will extract the preface to this book, that our readers may know the intention and plan of it from the author himself; we will then say how far we think it is likely to be of use to the young or to their teachers.

> Although many works that have been published on the Evidences of the Divine Origin of the Christian Religion are deservedly held in much esteem, yet there is not one, perhaps, in the number that an experienced preceptor could point out as being well adapted to the use of schools and young persons. In some of these treatises, that are distinguished by an eloquent display of profound reasoning and research, the arrangement is complex, and the argument long and intricate in its development; while the simpler form given to others has been produced by confining the inquiry to some insulated though important branch of the subject.
>
> The latter are, however, objectionable as books of instruction from rarely gratifying an ardent desire of information; and the former, if they satisfy the judgment of those who are practised in the art of tracing an elaborate investigation, yet have a tendency to burden the memory and weary the attention, and thus to make the argument elude the comprehension of the young inquirer.
>
> To those, therefore, who are engaged in the business of education, it is hoped this attempt to furnish them with an elementary work will not be unacceptable. It purposes, by a copious selection of the main arguments, by a plain and concise manner of stating them, and by a simple arrangement, to keep a middle course between the diffuse comprehensiveness of some of the popular treatises and the limited range of discussion in others. The catechetical mode has been chosen in order to make the treatise more convenient for use in those seminaries where the system of mutual instruction is followed.
>
> In the Introduction an outline is given of the nature and origin of testimony, and the rules by which it is regulated. Though brief, it is hoped this part will aid the comprehension of the pupil.

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* James Nisbet, Berners Street; Greenland, Poultry.

> The First Part exhibits the chief points of the evidence which proves that the records of the divine origin of the Christian Religion—the books of the Holy Gospels, are genuine and authentic documents.
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> The Second Part contains ,the evidence that establishes the fact of the events having happened as recorded in the New Testament. In this part the four evangelical accounts of the Resurrection have been incorporated into one narrative, to give the learner an unembarrassed view of a series of circumstances that are of infinite moment in the discussion.
>
> The Third Part exhibits the truth of the apostolic miracles and prophecies as corroborations and confirmations of the facts proved in the Second Part.
>
> The Fourth Part examines the personal character of the authors of the Gospels, and also that of the witnesses and believers in the miracles, which are examined in the First, Second, and Third Parts.
>
> The Fifth Part details a series of prophecies recorded in the Old Testament that describe the nature, actions, and mission of our Lord, and fix the certainty and corroborate the truth of the evangelical statements.
>
> Throughout, the task of compilation has been performed with great care; yet, from the extensive field of the inquiry and the comparatively narrow limits within which the compiler was confined, the work may not be found altogether free from defects of omission. The author ventures, however, to express a hope that preceptors will receive it with indulgence. Its aim is to be practically useful, and there can be but one opinion concerning the benefit that youth derive from being well-grounded in this too-frequently neglected department of Christian education. *Beyond every other study, that of the Evidences of the Divine Origin of Christianity is of most importance to the young: it enables them to detect and to form a true judgment of the sophistry which, through perversions and misstatements of parts of the evidence submitted to man's reason, seeks to overthrow the faith itself: and it is also the means, pointed out by Providence, for laying surely and firmly the natural foundation for the superstructure of revealed religion.*

The few remarks we shall have to make on this statement will refer to the passage which we have marked in italics. We do not deny our author's assertion, that there is no work at present existing on the subject of Christian evidences which it would be well to put into the hands of young persons; we do not doubt that if such a work could be produced, he might be the writer of it. Our difference with him refers to another and more interesting point. We do *not* think that "beyond every other study that of the divine evidences of Christianity is of most importance to the young." We do not think it will enable them to detect and form a true judgment of the simplicity by which, in this age, they are likely to be assailed. We do *not* think it is the means appointed by Providence for laying a sure and firm foundation for Christian faith, Christian intelligence, or Christian practice.

The question concerns us simply in its bearings upon *education;* we are, therefore, excused from saying how far we believe that the study of questions respecting the genuineness and authenticity of the Scriptures has been useful in hindering persons in mature age from becoming sceptical, in removing scepticism when it had taken root, or in converting any from false religions. On a fitting occasion, we should be quite willing to express our opinion on all these points, and to maintain it by investigation and comparison of recorded cases. But the assertion before us is, that the young especially are to be incited, nay, even forced into this kind of investigation; that it is the subject which is most necessary for them—consequently, of course, which should be most pressed upon them. Is it presumptuous to ask of a person who insists so strongly upon argument and evidence for some one reason—for some one fact in favour of this dogma? Can he produce twenty instances—can he produce ten—can he produce three of eminent Christian saints and heroes in any age of the Church, who, looking back to their early education, have referred to the teaching which they received respecting the authenticity and genuineness of the Scriptures, and subjects of like nature, as that which are most valuable and important to them. Our author will say, "You allude to persons who were remarkable for their affections and their zeal, rather than for their intellectual faculties and powers." By no means—we shall be quite satisfied with some illustration of the effects of Christian evidences in forming men to habits of thought and reflection; we shall be quite satisfied if we are told any instance of a profound Christian thinker, who said, "I owe that cultivation of that gift which God has bestowed upon me for the good of his Church, and the use which I have made of it, to my early initiation into difficulties about the origin of Christianity, and to the pains which my instructers took to remove them." Surely, out of the autobiographies and faithful lives by intimate friends of Christian worthies, some such facts might be gleaned if there were any such. If there be none, we think he must be a bold person who would say that this study forms the most necessary part in the institution of a Christian man.

But we shall, perhaps, be met by the remark, that in older times there was not the necessity for these books that there is at present; men were disposed to take much upon trust, for which they now require a reason. Infidel Sophists have increased, therefore the confuters of them must increase also. We are quite as willing to examine the subject upon this ground as upon the other. We are only afraid of being tempted to say some things which might shock worthy persons whom we have no disposition to offend. We do not dispute the increase of Infidel Sophists, but as we are talking with persons who are anxious for whys and wherefores, we must go a little higher than the mere fact, and ask what has increased them? We are afraid we should be obliged to answer, the spirit and tone of our education, the habit of encouraging children not to trust at a period of life when trust is all in all; the habit of encouraging them to doubt and debate, when the faculties which are to deal with doubts and debates are not awakened; when, therefore, the exercise can only excite self-conceit, and can only lead to ignorance. And, therefore, if we were asked again why there is so little intellectual energy, at all events so little of the higher exercises of the reason now, we should say from the same cause. Where there is no faith there will be no heart or energy, no longing for those invisible things which the higher reason in us is meant to contemplate. If then we were to suggest the best receipt for keeping alive that Infidel Sophistry which has spread so widely, the surest method of preparing a soil in which it may take root, we should say, early practise your children in hearing and answering doubts; begin with undermining their trust; then no matter what you put in the soil afterwards, the serpent's teeth are sown, and you must reap the harvest.

But our writers on evidences (the one before us among the rest) labour under a most melancholy delusion when they suppose that their arguments do meet the kind of sophistry which is prevalent in our day, or that they will act the least as a charm to young persons who are assailed by it. The modern opposer of Christianity puts the question in a form to which the class of arguments produced by Paley has no sort of application. He will tell you that Christianity has truth in it, that it is one of the noblest, most beautiful products of the human heart and imagination, that it embodies great ideas better expressed than in most perhaps among any of the other religions—ideas which are beginning to be recognised in their purity, now that the external history and outward forms of the system are falling into more and more disesteem. Supposing a young person ever so well cased in arguments about genuineness and authenticity, suggestions of this kind will penetrate them all; he will find that the assailant has spiritual food to offer him, while he has been fed on nothing but these husks of evidences. The love of disputation and contradiction which you have excited in him, will be gratified by finding an objection which you had not told him of, the vague desire of something which he had a right to, and which you have told him he must wait for till he had satisfied himself about genuineness and authenticity, appears to be gratified. He believes that he has found something more like a religion, something more akin to his heart than he had been receiving from his so-called Christian instructers. It does not seem to us then, that these evidences can be the most important study for the young, even for the purpose of guarding them against sophistry.

But then our author thinks that this is the scheme ordained by Providence for laying the foundation of revealed religion—meaning, we suppose, thereby of the knowledge and love of God. If this were so, the question would be settled; all objections and difficulties from experience, however strong they might seem, ought to be discarded at once. But is this the plan which is marked out in Scripture, or in the institutions of the Church, or which God has blessed to the growth and improvement of any age? We believe not, we believe there is another and more excellent way provided, that of bringing children into the Church of Christ, teaching them from the very first that they are members of his body and children of God; of telling them that they have a divine law and guide, and that he has given them his ministers and his word, that they may know who He is, and grow day by day into greater acquaintance with Him. This is dealing with children as spiritual beings, because they are so; it is preparing them to understand the Scriptures which speak to them in that character, to recognise them as most genuine witnesses to their hearts of what their hearts need, most authentic testimonies of him who is the Author of all good. This is preparing them to make Christ and his word the centre of their education, the lights which interpret to them all other religions and forms of faith. Without tempting them to be unjust to any of these, it makes them see how each was straining after that Son of God and of man who is revealed to us as the Shepherd and Bishop of his Church. This, lastly, prepares them indeed to encounter the sophistry of the age. For even a right feeling may dispose us to love beautiful bubbles better than dry shells; but no one taught to believe and pray and watch, will give up a substance for a shadow, a reality for a notion, the living God for the fancies and creations of men.

Lectures on Ancient Israel, and the Israelitish Origin of the Modern Nations of Europe. By J. Wilson.*

Mr. Wilson believes that the Modern Nations of Europe are derived from the Abrahamic stock. In these lectures, which were delivered, we believe, to a provincial audience, he maintains this hypothesis. Every discussion of this kind must awaken some thought and do some good, and we should be very unwilling to deride Mr. Wilson's notion, simply because we may not see our way to adopt it.

The Old Paths—Where is the Good Way? By the Rev. J. B. Pratt.†

Church and Dissent; or, Dissent Invalidated, and the Church Defended.‡

As these books have been sent to us, we do not like to pass them over without a respectful notice, to which both of them, especially the first, are well entitled. But the number of books bearing directly upon the subject of Education is so great, and the task of reviewing them so very onerous, that for our own sakes, as well as our readers, we are anxious not to depart one step farther than is necessary from our appointed line.

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* Cheltenham: Mimpriss and Co. 1840.

† Oxford: James Henry Sacker. ‡ London: Published by the Author.

The Universal Tendency to Association in Mankind Analyzed and Illustrated. By JOHN DUNLOP, ESQ.*

For the reason mentioned in our last article, we must decline to make any review of Mr. Dunlop's treatise, which is, however, upon a most interesting subject, and one bearing, not very remotely, upon the principles and practices of Education.

The Italian Analyst; or, the Essentials of Italian Grammar, and their Application in Parsing. By the REV. H. H. ARNOLD, B.A.†

This grammar seems to us a sensible and useful book. It does not go into the principles of the language at all; it merely puts any English student in the way of noticing what to him will be its most troublesome peculiarities. Such helps cannot supersede the necessity of more serious and learned works; but they are different in kind, and when executed as well as Mr. Arnold's, profitable and convenient.

Evangelical Truth and Apostolical Order. By the REV. W. GRESLEY.‡

This is a beautiful tract, in the spirit of reconciliation which every Churchman should be inspired with, and which he should seek to cultivate. We must not say more of it as it does not touch directly upon our subject; but we could not say less of a book written to promote union among Churchmen, and therefore every good work, by one of the most efficient labourers in the cause of education.

Sixteen Sermons, By WILLIAM JACOBSON, M.A., Vice Principal of Magdalene Hall, Oxford. Preached in the Parish Church of Iffley, Oxon.

These sermons are published in the hope that the sale may benefit the Iffley Parochial Schools. We do not mention this circumstance, as if it could be necessary to recommend any sermons preached by Mr. Jacobson, but because it gives us an excuse for alluding to them. The subjects are the Spoiling of the Egyptians; St. Peter's Fall; The Parable of the Vineyard; The Character of Balaam; The Ascension; The Duty of Public Worship; Christ Weeping over Jerusalem; The Joy in Harvest; Christ's Answer to St. Paul's Prayer; Not Weary in Well-doing; Christmas Joy; The Good Shepherd; The Benefit Club; Prayer and Thanksgiving for Civil Rulers; and the Widow of Nain. We need scarcely say that they are written with the fervour and affection of a Christian Pastor, and the graceful simplicity of a Christian scholar.

UNENDOWED STALLS IN CATHEDRALS.

To the Editor of the Educational Magazine.

SIR,

Your allusions in your last Number to the Chapters reminded me of a beautiful passage in Mr. Manning's pamphlet on the subject—a pamphlet well deserving the preservation which it was so instrumental in securing for the Cathedral Stalls. I am sure you will be glad to insert the extract.

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* London: Houlston and Son. † London: Rivingtons.
‡ James Burns, 17, Portman Street, Portman Square.

Your obedient Servant,

L.

The Cathedrals of Saxon times were but poor and unendowed, when they threw out the moral and spiritual powers, which have made Christ's Church in England one united and harmonious body. It was not by endowments, nor by revenues, but by the concentrated power of their apostolical mission, that they made the kingdoms of this land to be the kingdoms of God and of His Christ. Their endowments came upon them partly as they wrought, but chiefly after they had fulfilled, this work. And the same moral and spiritual power, which the cathedral presbyteries had then to spread the Church, they have now to sustain it. It is no objection to point to the Cathedrals and to ask, how have they discharged this sustaining function during the last hundred years, for the answer is ready and complete. We need only point to the condition of the Church, also at the same time to show that, if the Cathedrals were inactive, the Church indicated the failure of their healthy energies by her own diseased and palsied state. It was because the centres of unity and power were sluggish, that the Church was dull and disunited.

Upon this distinction between the spiritual and the secular nature of the Cathedral bodies, between, on the one hand, the essential idea of a fellowship of presbyters partly attached to the Cathedral and partly scattered throughout the Diocese, sometimes distributed in their several fields of pastoral work, and sometimes collected in one at the Mother Church by the will of their spiritual ruler; and, on the other, the accidental possession of endowments and revenues, which may be taken or left by the civil power, without so much as remotely touching the integrity of the Cathedral body: upon this broad, visible, and undeniable distinction, the Clergy of the Archdeaconry of Chichester grounded their petition, that, after the alienation of revenues, all stalls, residentiary and non-residentiary, and all existing dignities, might be maintained without revenue or emolument, that their functions might still be freely and gratuitously discharged for the moral and spiritual welfare of the Church.

In the Cathedral Church of Chichester there are a Dean and four Canons residentiary, and twenty-eight non-residentiary Prebendaries. It is proposed by the Bill to suppress these twenty-eight offices, by which a very inconsiderable sum would be obtained by the Commission, at the cost, as I must believe, of a deep and diffused moral injury to the Diocese at large.

First, because the non-residentiary appointments are the ligaments by which the Diocese is bound to the Mother Church. Twenty-eight of the parochial Clergy are thereby bound by a tie, which, in minds capable of perceiving the idea of unity and order, and of being affected by the presumptions and the admonitions of primitive usage, is far more binding and assimilating than the yearly receipt of a paltry stipend. I should feel that I grievously slandered any twenty-eight of my brethren, were I to imagine for one moment, that the joint partaking in the yearly benefits of those poor prebends, could exercise over their minds a thousandth part of the influence, which is wielded by the spiritual dignity of the Mother Church, the source and centre of apostolical authority. By this a body of Clergy are drawn to each other by the tie of an intimate fellowship, which silently works a unity of aim and action, and diffuses a higher tone, I will not shrink from saying, of personal and pastoral character over the Diocese at large. In this way the Cathedral by its unendowed offices becomes the bond of many minds, and the point of convergence for the sympathies of the whole body. I say by its unendowed offices; for I am not willing to speak of them as rewards, or as distinctions, which would insinuate too much of a willingness to be singled out from the equal fellowship of the Priesthood, or to be bribed by a foresight of advantage into zeal for the flock of Christ. To any serious mind, the idea of the Cathedral Church, with its daily sacrifice and perpetual Eucharist, has a deep and sacred character. Men feel a pure unselfish pleasure in partaking of the sacred fellowship, which, for nearly a thousand years, has never ceased daily to worship God in the same sanctuary. They are conscious that in the very stalls they fill, have sat some of the holiest and wisest of our spiritual ancestry; that they, too, are themselves linked in that spiritual lineage; and the succession of the Cathedral presbytery is a bond, which binds them with the saints that are asleep. There is no light impression on the mind of the man, who remembers that he bears the office and sits in the seat of Hooker and of Hammond. These are not times lightly to disinherit ourselves of any hallowing association with the past. The busy selfish temper of these days is ever too surely working to vulgarize even the best of minds, by confining them to the present. As we have inherited the sanctions of a high antiquity, let us learn, by the example of those who have not enjoyed an inheritance like ours, to prize them as they deserve.

There is also another reason I cannot forbear to touch on. By the constitution of the Cathedral Church of Chichester, the entire body of thirty-two members are summoned, at the avoidance of the See, for the election of a Bishop. By the happy agreement of the civil and spiritual powers, this check has become little else than a theory; and the statute of Præmunire no more than a dormant threat. Nevertheless, it is manifestly at variance with the practice of the Church in her purer times, that the Presbyters of a diocese should be represented in the election of their Bishop by only five of their brethren. Will not this be a most needless breach of apostolical practice, and as such fraught with consequences which no man can foresee? It is hardly possible to swerve so far from the primitive usage of Christ's Church, without making a provision for some grave, though unsuspected, evil, for which the present conjuncture of events may not be ripe.

To these reasons it must be added, that to preserve the non-residentiary stalls will preserve also the means of completing, in a most important respect, the organization of the diocese. By their present constitution, the chief spiritual officers, the Archdeacons, have each, in virtue of their office, a seat in the Cathedral. According to the same rule the rural deans also would naturally be attached to the Mother Church. The effect of this would be to render them incalculably more efficient in their several offices, by uniting them in council. The bond of common privileges and of common worship, whensoever they may be convened by the Bishop to meet in conference, would do more to make the pastoral labours of the diocese effective than the scanty sums wrung from all their prebends, merged in one common fund to augment the smaller incomes of the clergy.

There are moreover other functionaries of the diocese who ought to be associated with the official body. Such are they who have the charge of instructing either the candidates for holy orders, or the young men who are preparing for the duties of schoolmasters. The Principals of the Diocesan College, and of the Training school, with any clergy who undertake the task of conducting diocesan business, would thus fill up the complete idea of a body in which all the officers and functionaries of the Church might meet in conference. It happens remarkably, that the Cathedral body at Chichester has two-and-thirty members, and the diocese has two archdeacons, twenty-six rural deans, a Principal of the Diocesan College, and a Principal of the

Training school, making thirty in number. By some such arrangement as this, the two great features of compact and vigorous diocesan government, the distribution of chosen men over the whole surface, and the concentration of them in one point under the Bishop, would be obtained: by this, also, the Cathedral Church would have its hold in the remotest parts of the diocese, and would bind them effectually together in binding all with equal closeness to itself.

POETRY.

His splendid pilgrimage to Mecca done,
Within the temple great Almansor's son
Showered, with a bounty prodigal and proud,
Enormous gifts among the struggling crowd.
And every day those gifts he multiplied
Vexed every day, and humbled in his pride,
That one, who seemed the poorest pilgrim there,
Remained aloof, with calm abstracted air,
Indifferent—and contended not, nor prest
To share his scattered largess with the rest.
Until at length, when he had shed in vain
Gold, jewels, pearls, he could no more refrain
But cried to him—"And dost thou nought desire?
And wilt thou nothing at my hands require?
Who answered, standing where before he stood—
"Great shame it were for me, if any good,
While thus within the house of God I stand,
I asked, or looked for, saving at his hand."

R. C. T.

DIARY OF THE MONTH.

CHILDREN'S FRIEND SOCIETY.

November 12th.—A Special General Meeting of the Subscribers to this Society was held this day, to take into consideration the dissolution of the Society. Lord Nugent was in the Chair. We insert in another page the Address of the Committee, which was read at the Meeting. It contains a very painful statement of circumstances which have brought the Society into a strait, and which, if not met by prompt and liberal subscriptions, will occasion its speedy dissolution. The Society was established in the year 1830, chiefly through the benevolent exertions of the late Capt. Brenton, R.N., under the name of "The

Society for the Suppression of Juvenile Vagrancy," which designation was afterwards changed to "The Children's Friend Society." Its object (as is generally known) was to provide a home, to educate, and subsequently to provide situations for the lowest class of poor children. For this end, an establishment was provided at Hackney-wick, of which a detailed account appeared in a Number of the former series of the "Educational Magazine [Sept. 1839]; and, when suitable, the children were sent out, under proper care, to several of our colonies, and chiefly to the Cape of Good Hope, where their progress was superintended by a Committee. None who have fairly watched the proceedings of the Society, can doubt that it has been an instrument of much good in bringing up many children to be useful and orderly members of Society, the circumstances of whose infancy had been such as to afford the least possible hope respecting their future life. Those who ever visited the Institution at Hackney-wick, or who were acquainted with Captain Brenton, whose latter years were spent in earnest labours in support of the Society, and who was the mainspring of all its operations, will not want to be informed, that the statements by which it has been assailed and nearly undermined, are base and groundless calumnies. We refer to "the Address" for a particular statement of its present difficulties, sincerely trusting that the appeal of the Committee will not be made in vain.

The following extracts from the Reports of the Commissioners directed by Government to inquire into the state of the boys at the Cape of Good Hope, were given by Lord Nugent in his speech, as having express reference to the particular charges that have been made against the Society:—

> Under this head (that is, the general treatment of the boys) reference was made regarding corporal punishment, how far it had been inflicted, and whether, in a moment of vexation and anger on the part of the master, harsh and violent blows had been given, or cruel chastisement applied; whether the apprentice had been goaded to reply by improper and abusive epithets and invectives; or whether confinement with spare diet had been resorted to by way of punishment.
>
> The replies to these questions of treatment were almost invariably—"The treatment I receive is very good;" "I am very well satisfied;" or "I am very comfortable;" the exceptions to these favourable answers were few in number. Some of the apprentices stated their having received correction, admitting, however, that they had previously committed some fault or neglect. Such statements, on the apprentice being confronted with the master, proved to be the merited chastisement of half-a-dozen stripes, at most, with a cane, or a slap or two with the open hand, inflicted for some act of gross disobedience or wilful negligence. In three or four cases only out of about 400 had the punishment exceeded the provocation, or had been administered improperly; these, moreover, had already been brought before a magistrate, and

the masters fined for the offence. From what came to my knowledge upon inquiry, I should say that the masters were anything but tyrannical in respect to corporal punishment, and that it was only through misconduct of the most aggravated and irritable kind that it was had recourse to.

Respecting the health of the boys, the Commissioners state :—

If the efficacy and success of the system of juvenile apprentice emigration is to be appreciated under this result, and if health be the effective proof arising from good treatment and good food, proper and sufficient hours of rest, and the absence of over-work, it could not be more forcibly demonstrated than by the healthy and florid appearance of all the apprentices. Only one case occurred out of about 400, where sickness was the cause of the non-appearance of the apprentice, and this was of a female, suffering under a slight attack of illness only. Four cases, where weakness in the eyes prevailed, were noticed by me and reported; and one of a scrofulous habit, which had been treated several times in the general hospital, but stated to be un-eradicable. While on the other hand, many of the apprentices who had arrived in the colony in a feeble and sickly state, had been completely restored to health by the salubrity of the climate, doubtlessly assisted, also, very materially, by care and good treatment.

The Reports of the Commissioners were accompanied by a dispatch from Colonel Napier, in which he expressed his hopes that—"those reports would satisfy her Majesty's Government, and effectually disabuse the public mind in England, as to the general treatment and actual condition of those apprentices; and he deemed it just to record his opinion, that the Parent Society in England, as well as the Commissioners on the spot, deserve the thanks of the community, instead of the unmerited reproach to which they have been subjected."

A letter from Lord Lansdowne, addressed to the Secretary, was also read to the Meeting, which shows his Lordship's conviction of the injustice with which the Society has been treated.

Lansdowne House, Nov. 11th.

Sir—I regret that, owing to public engagements in the morning, it will not be in my power to attend, agreeably to the invitation I have received, a meeting proposed to be held to-morrow, relating to the present state of "The Children's Friend Society." I was much concerned to learn from the communication, that allegations, founded upon evidence in itself of the most suspicious character, and subsequently proved to be false, have yet had the effect of temporarily discontinuing the contributions to a Society which is known to have conferred upon so many children of both sexes the inestimable benefit of an excellent education, and of employment, where they could derive the greatest advantage from it; and I am induced, in the hope that the Society will persevere in its useful exertions, to enclose a check for 30*l*. as a farther contribution to its funds.

I am, Sir, your obedient Servant,

J. Sparkes, Esq. LANSDOWNE.

The other speakers were, Mr. Sergeant Adams, Mr. Hayes, Captain Amsinck, Mr. Mobair, Mr. Tulk, Mr. Ricardo, the Rev. B. Burgess,

&c. &c. A proposition was made on the part of the Committee, that immediate steps should be taken to dissolve the Society: but after some discussion, an amendment was carried, that the Committee should be requested to use strong efforts to maintain the existence of the Society. We sincerely desire that their efforts will not be fruitless, and that a Society, the want of whose exertions is becoming every day more apparent, may not only be preserved, but meet with the support which it deserves.

THE PRINCESS.

Nov. 21.—The most healthful feelings which can be excited by the birth of a Princess, are those which are likely to arise in the simplest minds—thankfulness to God, and an increased personal interest in the Queen. Still it will suggest also some reflections to considerate persons which are not, we hope, incompatible with such sentiments as these. It seems as if the subject of female influence—its nature—its limitations—its right direction, were forced in a remarkable manner upon the consideration of Englishmen in this age. For the first seventeen years of this century, the presumptive heir to the crown was a female, and from the unfortunate circumstances of her family, the practical presumption in her favour was stronger than the legal one. Two years had scarcely passed from the time in which it was disappointed before it again became likely that the succession would devolve upon a Princess. For three years we have been actually subjects of a queen, and her first-born child is of her own sex. In no period of our history have the thoughts of Englishmen been turned for so many years in this direction. During a great part of Henry the Eighth's reign, it was improbable that either of his daughters would reign; the claims of Anne and Sophia might have been defeated by the restoration of James, and by many other casualties. And these last princesses had attained so grave an age before they had any prospect of the throne, that their education could hardly have been contemplated with any direct reference to it.

There are two classes of feeling very much alive at this period, to which these circumstances may have given some impulse. The first is, that very vulgar and brutal one which expressed itself in a letter to the Queen, published soon after her Coronation—the feeling which connects sovereignty with physical or intellectual strength; and, therefore, is scandalised by its being found in the hands of one weak in sex or age. This notion sometimes puts on the pretence of being very Saxon and

Teutonic. We are told that a king is one who *can* or who *kens*. The etymology is probably false; the doctrine which is inculcated in it is certainly so. Nothing is more remarkable in the very earliest age of Saxon history, at least after the introduction of Christianity, than the feeling that the king was not such in virtue of his personal qualities, greatly as these might be his ornaments.

This feeling has been working itself out into greater clearness and strength as the nation has advanced in cultivation, and every return to the opposite doctrine is emphatically a return to barbarism. This barbarism only hides itself under a sham refinement, when a distinction is drawn between mental and bodily power; and when it is said that the former constitutes the true ruler. The persons who use this language are abundantly contemptuous towards all who think differently from them, towards all who say that the preservation of a line and order, and therein the idea of a divine institution, is of any worth. But let them have their way; let them once get the notion recognised, that a man is to be king for his *kenning* or *canning* or *cunning*, and we shall see whether honest simple physical force do not soon chase their mental force out of the field. We shall see whether the material broad-sword does not make light of all intellectual fencing. We shall see whether they have not stolen their idea of the superiority of spiritual over earthly armour from those whom they abuse, and whether that superiority can ever be maintained when there is not another title acknowledged than that of human prowess, another ordination than that of human choice.

But there is also another class who may have been led unconsciously into the tone they have adopted, by the habit of contemplating the possibility or the fact of female government; we mean those ladies who write on the equality of the sexes, and who treat all chivalrous deference to their own as insulting homage to a weakness which does not or need not exist. This is another sort of barbarism, assuming, like the former, the airs of a high and scornful civilization; tending, like the former, to its own practical confutation. No doubt the idea of the relation between the sexes—of strength, raised by its association with weakness—of weakness finding its own divine worth and excellence by communion with strength; no doubt this idea does not lie upon the surface more than any other which is really precious. It is contradicted by appearances and plausibilities—it escapes as in our daily life, when we are not realizing it in action; it does not reveal itself to us in the study of history, when we are looking only at the inconsistencies of men, and not at the scheme of God; it is weak and insecure when it is not sustained by truths which are deeper than itself. Nevertheless, when we part with the feeling of this relation, all relations become intelligible, and the theory of equality attains its accomplishment in the equal degradation of every sex, class, and condition.

The birth of a Princess must needs remind us, that such doctrines as these are prevalent in her age, and may manifest themselves to her bitter sorrow. She may, indeed, never be intended for a throne; at all events, it will, we trust, be a very long time indeed before she is called to it. Her education, in the ordinary sense of the word, may not commence for some years, but ours is commenced already, and we are not profiting by it rightly if we are not reflecting on the habits and tempers of mind which will fit or unfit us for this or any destiny which God may intend for us.

DOCUMENTS CONNECTED WITH EDUCATION.

EXTRACTS FROM THE THIRD REPORT OF THE WINDSOR AND ETON CHURCH UNION.

November 5th, 1840.

THE principles upon which the Windsor and Eton Church Union was established on the 5th of November, 1838, having already been laid before the public in the two former Reports, it will be sufficient on the present occasion to recapitulate them in few words; and then to direct the attention of the Subscribers more particularly to the practical working of the Society.

The Church Union, by its Board of Education, desires to watch over the spiritual welfare of every child within its district. The importance of this branch of its operations being as yet imperfectly understood, it cannot be expected that the details of the system should have been completed. But the table of grants, which is presented by the Committee this day, will serve to trace the outline of the plan. The first and most obvious feature is the encouragement given to the establishment of Schools, by grants of money and books. Thus, it is proposed to assist five Parishes within the Union from the funds of the Society. To promote the improvement of Education upon the soundest principles, a most experienced and intelligent Inspector has been appointed, whose assistance has been already received by many of the Parochial Clergy with the greatest approbation; and it is hoped that a regular system of periodical Inspection will shortly be established, with the consent of the Clergy, throughout all the Schools in the Union. By another recommendation of the Committee, the Parochial Clergy are invited to select, from among their scholars, those young persons who may seem to be qualified, by their piety and abilities, to serve God, and to promote the welfare of mankind, in a higher station than that in which they were born. The Candidates thus selected from the Parochial Schools receive a religious and useful education, under a Clergyman of the Church of England, in the Diocesan Training School for Schoolmasters, lately opened at Oxford. A grant of 50*l.* is recommended by the Committee towards the expenses of this establishment, and another of 28*l.* 7*s.* 6*d.* for the payment of a moiety of the Board of the two scholars selected from the Parishes of Windsor and Bisham, of whom the most satisfactory accounts have been received from the Principal of the Diocesan School. It is impossible to estimate too highly the advantage, to the community at large, of thus opening to every poor and deserving scholar throughout the country ready access, not only to the subordinate offices of the Church, but even, in special cases, to the Ministry itself.

In the same spirit of promoting the spiritual welfare of every class of the community, the Committee of the Church Union has directed its attention to the improvement of Commercial Education. A grant of money made at the Meeting of November 5th, 1839, has been expended in the formation of a lending library, for the use of the scholars educated in Commercial Schools in union with the Windsor and Eton Board. A general examination of the most deserving scholars in all those Schools has lately been held; and it is proposed to allot the sum of 10*l.* to the purchase of books, to be presented to the scholars recommended by the Examiners.

The Committee have recommended a second grant of 25*l.* to be made, in acknowledgment of the debt of gratitude which they owe to the Windsor and Eton District Society for Promoting Christian Knowledge, as the founders of the Church Union, and with a view to promote still farther the efficiency of their operations. The former grant was the means of enabling that Society very largely to extend its issues of Bibles, Prayer-books, and other religious publications, at reduced prices.

The spiritual destitution of the hamlets of some of the extensive parishes in the Union has induced the Committee to give encouragement to the erection of Schoolrooms, licensed by the Bishop for Divine Worship. These have been found most valuable to those, who from age and infirmity, or other causes, are unable to attend their parish churches. Six chapels of this description are now opened within the Union, four of which have been assisted by grants of money and books from the funds of the Society; and all are reported to be numerously attended. In some of these buildings the duty is performed by the Parochial Clergymen; in others, it is undertaken, with their consent, by members of the neighbouring Collegiate bodies, in the spirit of former times, when every Cathedral sent forth its Ministers to preach the Gospel to the poor.

Among the many occasions for thankfulness which have arisen during the past year, may be mentioned the completion and consecration of the New Church in the parish of Old Windsor, in aid of which a grant of 50*l.* was voted at the Meeting of last year; and it is proposed, on the present occasion, to make a final grant of a similar sum, to enable the Trustees to close the account. The erection of a new church in the borough of New Windsor is an object in which the Committee have taken a lively interest; and they have therefore the greatest satisfaction in being able to announce, that their Majesties the Queen and the Queen Dowager, and H. R. H. Prince Albert, have expressed their approbation of the plan by most liberal contributions. The negotiation with the Government for the accommodation of the troops at Divine Service is proceeding slowly, but favourably: and there is every hope that the first stone of the building will be laid early in the ensuing Spring. The Committee have recommended a second grant of 50*l.*, in token of their sense of the great importance of the undertaking. Among the grants in conformity with the designs of the Church Building Society, the Committee refer with great pleasure to one of 15*l.* for the erection of a new gallery in the chapel of Colnbrook, to be used exclusively for the accommodation of the poor.

The Committee are thankful to be able to recommend, that the grant to the Parent Societies be to the same amount as at the last Meeting—viz. 350*l.* The details of their operations, which would be too voluminous to be here recited, will be inserted in the Annual Report of the Church Union, to be published in December. On the present occasion, it will be sufficient to acknowledge, with heartfelt thankfulness to Almighty God, the increasing energy with which He has inspired their counsels, and the larger measure of success which He has granted to their endeavours. As one out of many proofs of this, it may be mentioned, that the Society for the Propagation of the Gospel in Foreign Parts has, during the past year, more than doubled its income; and, in consequence, is proceeding rapidly to enlarge the sphere of its operations.

STATISTICS OF THE PRUSSIAN UNIVERSITIES.

The following were the numbers in the Prussian Universities in the year 1832. These are records of the schools of the same date; but they must be very much altered within eight years. Probably the numbers in the Philosophical faculty in the Universities will be found to have increased considerably during that period. We hope the new king will order a new census to be taken very speedily.

No. 1. TABULAR VIEW OF APPOINTED TEACHERS, AND OF THE STUDENTS AT THE DIFFERENT PRUSSIAN UNIVERSITIES.

No.	University of	NUMBER OF ORDINARY PROFESSORS IN EACH FACULTY.					EXTRAORDINARY PROFESSORS IN THE DIFFERENT FACULTIES.				
		Evangelical Clergy.	Roman Catholic Theological Students.	Law Faculty.	Medical Faculty.	Philosophy.	Evangelical Theology.	Catholic.	Law Faculty.	Medical Faculty.	Philosophical Faculty.
I.	Berlin	5	—	8	11	22	2	—	3	13	24
II.	Bonn.	4	3	4	12	21	1	2	3	1	6
III.	Breslau	4	3	6	8	14	—	1	—	3	8
IV.	Greifswald	4	—	4	4	9	2	—	3	1	5
V.	Halle	8	—	6	7	16	3	—	2	3	10
VI.	Konigsberg . . .	4	—	3	5	13	3	—	4	2	4
VII.	Munster.	—	6	—	—	4	—	1	—	—	3
	Summa	29	12	31	47	99	11	4	23	23	60

No. 2.

No.	University of	NUMBER OF PRIVATE TEACHERS ACCORDING TO THE DIFFERENT FACULTIES. Evangelical Theology.	Catholic Theology.	Law Faculty.	Medical Faculty.	Philosophical Faculty.	Language Masters, and Masters of Dancing.
I.	Berlin	5	—	1	14	14	6
II.	Bonn	3	—	2	1	6	7
III.	Breslau	3	—	1	5	6	10
IV.	Greifswald	—	—	—	2	2	4
V.	Halle	2	—	2	—	8	9
VI.	Konigsberg . . .	—	—	3	3	9	5
VII.	Munster	—	1	—	—	3	—
	Summa	13	1	9	25	48	41

No. 3.

No.	University of	NUMBER OF STUDENTS IN THE DIFFERENT FACULTIES. Evangelical Theology.	Catholic Theology.	Law Faculty.	Medical Faculty.	Philosophy.	All together.	Prussians.	Foreigners.
I.	Berlin	569	—	585	320	258	1732	1279	453
II.	Bonn	107	224	231	129	106	797	716	81
III.	Breslau	232	250	246	127	191	1046	1029	17
IV.	Greifswald	120	—	45	52	19	236	221	15
V.	Halle	530	—	168	89	81	868	717	151
VI.	Konigsberg . . .	184	—	108	58	102	452	431	21
VII.	Munster	—	231	—	—	79	292	238	54
	Summa	1742	687	1383	775	836	5423	4631	792

REMARKS.—1. Besides the 1732 unmatriculated students hearing lectures at Berlin, there were 413 hearers, entitled to hear lectures, making altogether 2145 hearers.

2. Besides the 1046 students at Breslau, there were 93 not matriculated, making in all 1139.

ON THE STUDY OF ENGLISH.

THE following most interesting letter has just come into our hands. We need say nothing to recommend it to the attention of our readers.

LETTER FROM THE REV. JOHN SINCLAIR, M.A., TO A.B., ESQ., ONE OF THE MANAGERS OF THE NATIONAL SCHOOL IN THE TOWN OF C——.

London, 16*th November*, 1840.

SIR,

When you called upon me a few days ago to apply for a master to take charge of your school, you appeared to be at a loss to understand why I attached so much importance to the knowledge of English, as an indispensable qualification for that important office. You seemed to undervalue grammar and etymology, and to think that they might very well be dispensed with, provided other branches of knowledge were sufficiently attended to. I had no opportunity, at the time, to enter fully into the subject; but I now propose to answer, if possible, to your satisfaction, all the various objections which you seemed disposed to urge against the method of instruction which I have long been anxious to recommend.

Your first objection seemed to be that the children of the poor understand sufficiently the meaning of what they read, without the aid of grammar or etymology. It is enough for them, you alleged, to see the general bearing of any passage without attending minutely and laboriously to the meaning of every word. But, I would ask, what interest can the child take in reading passages which he only partially comprehends? Men are not fond of reading under such circumstances. A scholar ill-grounded in the classics, and to whom a word or two in every sentence of a Greek or Latin author is unintelligible, although he may occasionally be fortunate enough to catch what you term the *general drift* of the author, is not in general addicted to classical study for his amusement; and I fear it is for the same reason that some *elèves* of our National Schools are alleged to have no pleasure in reading English, and to give up the practice until they lose at last the capacity. English must be to them what Latin is to the imperfect scholar I have been describing. You are well aware that English is not an original and homogeneous, but a composite language. A portion only is of Saxon origin, and it is that portion only which the uneducated peasant understands. To him all else is in a foreign tongue.

Not only is the knowledge attained by persons ignorant of their own language acquired with difficulty and discomfort to themselves, but it is liable to be confused and incorrect. They are continually subject to gross mistakes, and see everything as through a mist or haze, which obscures the meaning of those very passages which, to a grammatical and etymological reader, are as clear as the noon-day sun. In geography, for example, what must be a child's ideas who, reading or hearing of latitude and longitude, of tropics and meridians, has no idea of what is meant by these terms, however fully he may understand the other words of Saxon origin which compose the rest of the sentence?

2. But you objected, secondly, that the clergyman in his sermons and visits may confine himself to the Saxon part of our language; and has no necessity for using words of foreign origin. You seemed to think that if he were understood, it would be of little consequence who else was unintelligible. But surely it would be better, if possible, that the people should be raised towards the level of the clergyman, in respect to habits of thought and expression, than that he should be reduced to theirs. No doubt, in speaking to adults, whose case is now past remedy, it is desirable, and even necessary, that the clergyman should be as Saxon as possible in his phraseology. But this restriction to a certain portion of his own language must, in many respects, be a disadvantage to him. He cannot speak, or write, or even think with the same vigour and facility in a style which is not natural to him. He may, indeed, compose good sermons in pure Saxon; but he will compose better sermons in English, were the people but rendered capable of appreciating them. The *Poema Porcorum*, in which every word begins with the same letter, contains perhaps some tolerable lines; but no doubt can be entertained that the ingenious author, with the same expenditure of time and thought, would have made a better poem in ordinary hexameters.

I may add, that the clergyman, however cleverly he may avoid words of foreign origin, must often suffer great embarrassment in his course of instruction, from an actual want of Saxon terms wherein to express the doctrines of Christianity. For into what inextricable perplexity must the merely Saxon reader be thrown by such words as redemption, justification, election, predestination, adoption, sacrament?

3. Your third objection was, that the meaning of words may, for all practical purposes, be sufficiently explained to the unlettered reader without grammar or etymology; and that, if he is afterwards at a loss for the signification of a word, he may consult his dictionary. In making this assertion you have conceded an important point. You have admitted that the knowledge of words is necessary, and that it is not enough for the reader merely to see the *drift* of a passage. But consider how laborious is the process you recommend. If words are to be looked upon as separate and unconnected objects to be heaped together in the memory without classification or arrangement, the number would be so vast that no ordinary faculties will be sufficient to retain them, nor any ordinary patience to endure the tediousness of learning them. This clumsy method of instruction reminds me of the Chinese mode of writing, in which every word is denoted by a separate written character, and its component sounds are not divided from each other so as to be expressed by syllables or letters. It would surely be a great assistance to a Chinese reader, if the sounds in his language were classified, and arranged alphabetically, as in our own. In like manner, to the reader of English who knows no other language, an equal benefit will be derivable from the reduction of English words to their elementary roots or particles; each of which, entering into the composition of a large number, forms a key of knowledge for the comprehension of the whole.

4. But your fourth resource is to allege that the method I describe is impracticable; and that English cannot be taught etymologically unless we teach at the same time Latin, Greek, and French.

The best answer to this assertion is, that there are schools for the poor (and the number, I rejoice to say, is increasing), in which the mere English reader is made thoroughly acquainted with his own language, and is able to understand, and even to define with logical precision, almost every word he meets with in any ordinary English book. The process for producing this result (which, to common observers, is so unaccountable) may be easily explained. The preparatory discipline of the child's understanding commences from the very moment when he enters the school. He is taught from the very first to affix a meaning to every word he utters. As soon as he knows his alphabet, as soon as he is taught to put two letters together, he is made to define, either by an example, or by a synonyme, or by pointing to the object, every term which those letters compose; and that it may be practicable for him to do so, his first book of instruction discards even monosyllables which have no signification. This process gives interest and animation to study, even from its commencement, and enables the student to advance more rapidly both in the mechanical process of reading, and in the intellectual process of comprehending what is read. At a subsequent period, when this elementary instruction is completed, he is taught to divide compound words (which form the greater portion of our language) into separate roots or particles, and to give synonymes more abundantly than before, and to the full extent of which our language admits. A common example may be taken from the word *unprecedented.* An ordinary schoolmaster would explain an *unprecedented act* to mean an act such as no one had ever done before. The child of course would understand this definition at the moment, but would probably forget it before he met with the word again. Let his attention, however, be directed to the three component particles *un*, *pre*, and *cede;* let him be asked the meaning of *un* in composition, and be required to point out other words, such as *un*common and *un*civil, in which *un* bears the same signification as *not*; and let him be farther asked for other syllables which, as prefixes, are synonymes with *un*, such as *in*, with its modifications of *ig*, *il*, *im*, *ir*, together with *dis*, *a*, and *non*, giving examples of each; namely, *ig*norant, *il*literate, *im*mortal, *ir*regular, *dis*jointed, *a*theist, *non*-conformist. Let him next be interrogated as to the force of the syllable *pre* in composition, and let examples be given, such as *pre*vious, *pre*mature, *pre*lude, &c. Let the syllable *cede* be next considered, and when it has been shown that *cede* signifies in general *to go*, let the signification of its various compounds be required, including precede, *to go* before; proceed, *to go* forward; succeed, *to go* or follow after; accede, *to go* towards; recede, *to go* back; exceed, *to go* beyond; secede, *to go* away; intercede, *to go* between, &c. Synonymes for each of these words may, if time permits, be demanded, and a large acquaintance with the English vocabulary be acquired at a small expense of memory. You will observe that during the whole of this process instruction and entertainment are combined. While the attention is kept alive, the understanding is exercised and improved. It is not words merely but ideas that are gained, and gained in the most agreeable manner, by teaching analogies—an employment instinctively delightful as well as profitable to the human mind.

5. But you will object, fifthly, that the explanatory and etymological method I am recommending, is not uniformly applicable; that the rules are liable to exception; that the roots and particles to be explained admit of various significations, and that if the English reader is often guided by them aright, he will be sometimes also misled. The prefix *pro*, for instance, sometimes means *forward* or *before*, as in *pro*gress, *pro*gramme, *pro*cession; and, sometimes *instead of*, as in *pro*-consul, *pro*noun.

But this objection, if carried to its full extent, would be fatal to all rules, and prevent the acquirement not of English only, but of any language whatever. Suppose a teacher of the classics to tell his scholars that it would be useless for them to know the meaning of the Greek and Latin roots, because in different circumstances, and under different combinations, they did not uniformly retain a fixed signification, we should not expect his pupils to make the same progress as those of a more judicious instructer. Indeed, upon the erroneous principle you would establish, it would not be possible to teach the alphabet itself. You would be stopped *in limine* by the letter A; for A, as you well know, has a diversity of sound in different cases—as, for instance, in the words *ale*, *at*, and *all*. You could not, therefore, upon your own scheme, lay down for a child the general rule that A was to be pronounced in any one of these ways, lest he should be perplexed by the other two.

6. But your most serious grounds of opposition remain to be removed, and are those which concern religion and morality. As regards religion, you insist that the explanatory method is inconsistent with those doctrines of Christianity which contain mysteries; that a child trained up upon the system I am advocating, and accustomed to have everything brought down to the level of his capacity, will be wanting in that faith unfeigned—that spirit of docility—that reverence for authority, which Christ enjoins, and which our own Church is so peculiarly solicitous to maintain. If this effect resulted of necessity from the etymological system, I should at once abandon it; but you will not, I think, find many of my reverend brethren ready to agree with you in the suspicion that grammar and etymology are dangerous to religion. An academical education has made them well acquainted with the force of English particles, though in a different way from the popular method which I have described. They are especially acquainted with theological terms, and they do not find that knowledge to excite in their own minds a prejudice against mysteries. They see clearly the distinction between explaining a mystery, and explaining the terms in which it is expressed. Unless the terms are understood, no idea whatever is conveyed, and consequently the doctrine remains, to all intents and purposes, as if it had never been revealed at all. A young person instructed on the explanatory method, may be made to perceive more distinctly than any other the actual boundaries to which all human knowledge is necessarily restricted. What he sees, he sees clearly; and therefore he can tell how far he sees. He is prepared accordingly to receive the assurance that there is much beyond the sphere of mortal vision; and is peculiarly capable of comprehending the distinction between what may and what cannot be known; between what may be explained, and what admits of no explanation.

7. But you insist, finally, that although the grammatical studies I have been recommending should have no injurious tendency, with respect to the Christian faith, yet that they are destructive of that ingenuous humility, which is, or ought to be, the characteristic virtue of youth, and are thus hurtful to morality. But surely it is a strange assumption, to take for granted that children are to be puffed up merely by the knowledge of their own language. Such knowledge, it may be hoped, will soon be nearly universal; and then, at all events, it will not inflate the possessor with the conceit of its rarity. I would besides remark, that if we are to consider knowledge as the treasure of the mind, language is the key to it, and not the treasure itself. A conceited spirit is more likely to be engendered by having gained a treasure, real or supposed, than by possessing the means of gaining it. The youth who has employed himself laboriously in desultory reading, and in accumulating miscellaneous facts in history or science, ill-assorted and worse digested, is far more liable to ostentation and display than the youth whose chief attainment is, that he understands what he speaks and hears. The former feels his brain oppressed and crowded with ideas, which he is in continual danger of losing; and which, therefore, he must make the most of while they remain. The latter, on the contrary, is adding constantly to his well-arranged and well-compacted store, which

he has thoroughly secured, and which, being for use and not for show, he has no temptation unseasonably and prematurely to exhibit. The very fact of having completely mastered a small portion of human learning, and having industriously and successfully cultivated but one small corner of the wide field of science, gives him a humiliating and salutary impression of the immensity of the ground before him.

You now perceive why I may have appeared to listen with some impatience to the remarks which you so earnestly pressed upon me respecting other matters connected with education, such as galleries and class-rooms, drawing and chalk writing, geology, botany, and mental arithmetic. I lamented to perceive that in your eagerness about the superstructure, you were forgetting the foundation. I am far from undervaluing either these helps to knowledge, or the knowledge itself which they might be the means of communicating; and would go perhaps beyond yourself in my zeal to introduce them. But the first object to an Englishman is, as I have shown, to understand English. The first object of a master should be to establish a medium for the interchange of ideas between himself and his scholars. Without such a medium he can effect nothing. Unless both parties understand the words mutually employed, they are as foreigners to each other; the master speaks in an unknown tongue, and the scholar is in the situation alluded to by an Apostle—of a barbarian listening to a Greek.

The point, therefore, for immediate consideration, is, by what means our schools and training institutions may be provided, speedily and cheaply, with elementary works, constructed upon the principle I have mentioned. I wish to see, as soon as possible, a good "first, second, and third" book, a good volume of entertaining and instructive "extracts," a good grammar, a good glossary, a good introduction to Scripture History, and, above all, a good series of questions illustrating the Liturgy and Catechism of the Church. Such works may be in existence, but they must be brought into notice by authority, and published at the lowest possible rate. If works of this kind were once generally introduced, so that the master should first learn them in the training institution, and afterwards teach them in his parish school, a vast impulse would be given to the progress of education, and especially to religious education, in conformity with the principles of the Church. Such a master would himself know why he was a Churchman, and he would be prepared to show his pupils why they should be the same. He would show them the meaning of the words employed, both in the Bible and in the formularies of the Church. Not only would he do this, but he would make them understand the phraseology of their minister, whose exhortations, whether in private or from the pulpit, being no longer above their comprehension, would be listened to with pleasure as well as profit. The well-educated spiritual pastor, using his ordinary language, would be as intelligible as his unlettered, but at present formidable, rival in the meeting-house; and, consequently, the learning which is now lost upon the people, would become available for their edification.

I have the honour to be, Sir,

Your faithful and obedient Servant,

JOHN SINCLAIR.

GENERAL AND LOCAL INFORMATION.

CHILDREN'S FRIEND SOCIETY.

ADDRESS OF THE COMMITTEE OF MANAGEMENT TO THE SPECIAL GENERAL MEETING,

Exeter Hall, 12*th November*, 1840.

THE advertisement, calling the present meeting, which has been several times repeated in the newspapers, and also extensively circulated, will have explained, in a few words, the reasons for the step your committee have now taken; it is therefore intended to enter into such an explanation only, on this occasion, as the limits of the advertisement precluded.

For this purpose it will be necessary to allude to the original intentions of the founders of the Institution, and to state the results of this great experiment; then to call your attention to the statistical accounts of the last three years, and from these to prove the necessity of the present measure. If, in conclusion, your committee can suggest a means by which some of the good which they trust has already been done, may be continued to the poor destitute orphan, and propose an arrangement by which many industrious families may, by a change in their circumstances, be led from want to the comfort of independence, they will then feel the consolation of knowing that all that has hitherto been done has not been done in vain.

The squalidness of the unfortunate little vagrants swarming in this great city; the misery of their destitution; and the certainty that such a course of life was leading them into the paths of crime, had long arrested the attention of those benevolent individuals who were at length induced to make the experiment of reclaiming them from such demoralizing habits, and training them to the knowledge of virtue, and the advantages of honest industry.

The plan was approved and supported by many influential persons; and for about three years, many boys, of various ages, were taught reading, writing, and spade husbandry, receiving at the same time a slight insight into some of the most useful of the mechanical arts. When it became desirable to provide for these boys, advantageous employment was sought for in England in vain—masters could not be found willing to take charge of those who had formerly led so very equivocal a life; and when in a very few instances employment was procured, the boys were soon enticed by their evil associates to a renewal of their acts of vagrancy and dishonesty.

Under these circumstances the committee were compelled to resort to emigration; and it is an extraordinary fact, that the chairman of that committee, the late Captain Brenton, who had originally opposed such a means of providing for these children, was one of the first to perceive the necessity and advantages of the measure, and in the end to become one of its strongest advocates. The facts recorded in the report of the Commissioners appointed by Government to investigate the condition of those apprentices already established at the Cape, are considered by the committee as strongly recommendatory of the system of Juvenile Emigration; and to these facts might be added the evidence of some of the lads, who, having completed their indentures, have returned to this country, and have expressed their thanks to the committee for "making men of them," as they expressed it, by removing them from bad associates, and bad example.

It is doubtful whether the opponents to this measure have examined the question in all its bearings, and particularly in this point—viz., the removal from the influence of bad example of those brought up in the hot-beds of crime.

The gratitude of the juvenile emigrant has always been proportionate to his destitution and misery in this country; nor has the Society heard complaints and repinings except when it has stepped from the track marked out for its operation to relieve parents in a better condition of life, from a son inclined to vagrant or dishonest habits; had this thankless task been avoided, it seems highly probable that the prejudices raised against the Society would have been confined to those who look upon emigration, in any shape, as an evil which ought not to exist; under an impression, true or false, that England is large enough and rich enough to employ the whole of its population. This is a question to which we need not now address ourselves. That there is great distress, is too apparent—that the Children's Friend Society has, to a certain extent, relieved many destitute individuals in a manner which has been considered conducive to their comfort and future happiness, and that a large amount of success has crowned its efforts, must be allowed;—but all those efforts, for the last two years, have been paralysed, in consequence of prejudices raised against its proceedings, by parties who, without due courtesy and forbearance, took for granted statements which a little inquiry would have proved to be exaggerated or unfounded.

These prejudices were not confined to the parties for whose advantage the Institution was principally formed; they were also entertained by many individuals who had previously supported the Society—thus affording another proof of the almost insuperable difficulty of effacing impressions which have once been made on minds little inclined, perhaps, to take the trouble of examining closely the arguments which created their prejudices.

The life of the child of destitution is passed alternately in the streets, where acts of vagrancy are frequently followed by petty thefts, and in the prisons, where the young mendicant learns too soon to become the expert thief—until such trainings leads to the inevitable consequences, condemnation and punishment. Punishment, let it be observed, for leading a life from which the culprit had little if any means of escaping; for what friendly aid was there to offer him the means of an honest livelihood? Who would employ the vagrant, the child of want and misery, and perchance of crime? It has been asserted that there ought not to be any destitute poor, parishes being bound to provide for them; but in every street, in every lane of this vast city, are too many evidences of the misery that exists, to allow us to shut our eyes to the neglect that waits on poverty. Parishes ought to provide for every destitute child, but do not. The Children's Friend Society attempted to remedy the evil, and, as far as the liberality of the public allowed, succeeded; but that liberality was not equal to a thousandth part of what was required for so great an object. If the necessity of giving an industrious training to the neglected children of destitution, who would, if left to their helplessness, become pests of society, be admitted, let a better system than that which the Children's Friend Society has pursued be brought forward; let a better provision for the future well-being of the hapless vagrant, than that of Juvenile Emigration, be pointed out; if this can be done the project will be most heartily assisted by all the friends of the Society who have supported the plans that have been hitherto pursued. The experience, however, of your Committee leads them to the conclusion, that removal from local circumstances, from bad example, and from vicious companions, is the only means by which the juvenile vagrant can have a chance of becoming a useful, industrious man.

The object of the Society has been to reclaim children before it is too late; to sow the seeds of virtue and industry while the mind is open to receive good impressions; and to prevent crime, by an early removal from temptation of the neglected child of poverty.

Notwithstanding the appeal that was made to the public on the 16th of May, 1839, and again on the 30th of May in the present year, when the evidence of the Commissioners appointed by Government was presented, the calumnies circulated against the Society had taken such hold on the public mind, that, week after week evinced the gradual decline of Subscriptions and Donations, as well as a marked decrease in the number of applicants for admission. This, time might remedy; but your Committee have also to regret the loss of that co-operation which existed at the Cape of Good Hope;—the Commissioners appointed by the Cape Government, to the office of Guardians of Juvenile Emigrants, disgusted at the abuse so industriously circulated against them, in common with the Society at home, have expressed their most settled determination to confine their Guardianship to those already in the Colony, and to refuse it to all others that may be sent out by the Society.

Under these circumstances the most advisable plan to adopt was the Establishment of a Cape Industrial Farm, as proposed at the last General Meeting, and the subscription promised at the outset to realise the best wishes of your Committee. A most liberal donation from Her Majesty, the subscriptions of many friends to the institution, and the interest taken in the proposed measure by many influential individuals, led to a hope that a Society, so benevolent in its intentions, would be upheld by the community at large, and that the benefits it had conferred on the destitute would have induced those who required its aid to press forward with their claims.

When your Committee found that only one-third of the proposed amount was raised, while at the same time the usual income derived from Annual Subscribers gradually failed, an application for pecuniary assistance was made to Her Majesty's Government; this being declined, the Committee felt obliged to determine upon their future proceedings, and to take immediate steps to provide for those children who remained under their protection, before the funds in their possession were expended.

The following statement will show the general diminution of the resources and of the means of doing good to the destitute :—

In the year 1838, the number of children admitted was 305—namely, 87 girls, and 218 boys. In the year 1839, the number was reduced to 159—being 73 girls, and only 86 boys; while, in this year, of 1840, the numbers are 30, and 34, or a total of 64 children, about one-fifth of the number admitted in 1838.

During the same years the subscriptions were as follows:—In 1838 the Annual Subscriptions and Donations amounted to nearly £2800, the sum received from Boarders, Parishes, and other sources, amounted to £2690, making a total received of £5490;—in the year 1839, the total receipts had fallen short of the former year by £1000, and this year the Donations and Subscriptions received have amounted to £635—Boarders, &c. to £850, making a total of £1485, or about one-fourth of the year 1838.

In this state of things, with a monthly expenditure exceeding the monthly income, it was impossible to proceed, and that course has been adopted which was considered, under the circumstances, the most prudent.

An opportunity occurred of sending such children as volunteered their services, to the Swan River; sixteen boys sailed to Australia on the 2nd of November, under the care of a gentleman returning to that Colony, and where they will be immediately provided for. The other children, now in the Asylums, will shortly be returned to their friends; thus, the Society may be considered as virtually abandoned; but it is intended, until the fulfilment of existing Indentures, to keep an office open for the purpose of assisting the correspondence between the Juvenile Emigrants and their parents or friends.

Your Committee, however, have the consolation of believing that the exertions of this Society have been the means of calling the attention of the Government to the melancholy consequences arising from juvenile vagrancy and destitution in the metropolis, and in the larger towns of the kingdom. The establishment at Parkhurst, for the reformation of juvenile offenders, is, it is to be hoped, a first step towards Asylums for the prevention of crime. Many parochial industrial schools have been formed on the model of the school at Hackney-Wick, and, doubtless, most beneficial results will follow to the children who are thus enabled to acquire habits of useful industry, combined with instruction, instead of the listless life which was heretofore the lot of most of the children confined to the workhouses.

Your Committee now desire to return into your hands the trust you have hitherto reposed in them, and, in so doing, must record their sincere regret that a Society formed upon principles of the purest benevolence should be regarded with so much apathy on the one hand, and so much suspicion on the other—that it should be allowed to fall into neglect in consequence of its objects and its advantages being misunderstood and misrepresented. Your Committee, however, are convinced that when the doors of their Asylums are closed, a short time only will elapse before the necessity of some similar Institution will be felt.

They now beg leave to submit the following suggestion to the Meeting, as a means of affording assistance to the really destitute orphan, as well as to industrious families, who may be desirous of ameliorating their condition by a removal to a Colony where a due reward may be expected for their labour.

A Loan Society, for aiding families and adults of good character to emigrate to the Cape of Good Hope, holds forth many advantages, and there can be no doubt that many persons would gladly avail themselves of the independent means afforded by a loan, of removing their families to that Colony.

The tide of emigration has hitherto flowed towards the Canadas and Australia; while a Colony offering equal, or even greater, advantages, has been entirely overlooked. The Cape of Good Hope possesses a climate more salubrious probably than any other country in the world—while its geographical position and its resources render it, in addition, one of the most eligible that can offer itself to the emigrant. The voyage is not usually prolonged beyond seventy days, while the expense of passage is moderate—all that is required to render this Colony superior in every respect to others, is labour, and to secure its command the Colonists have already shown their willingness to repay part of the emigration expenses, by payment of wages in advance, as in the case of juvenile emigrants; they would, therefore, readily employ and insure good wages to such adults as may desire a better remuneration for their labour than they can procure in this country.

It will be unnecessary in this address to enter into the details of a plan, which your Committee merely suggest for public consideration;—it would, however, highly gratify them, should it meet the attention and countenance which in their opinion it deserves.

A limited number of boys (perhaps eventually of children of both sexes) might be received, for the purpose of emigration with the families of such parties as may seek the advantage afforded them by the Loan Emigration Society; admission to be obtained in the same manner as at present, for which purpose the premises, at Hackney-Wick, might be retained as a Depot previous to embarkation.

If this suggestion be adopted, your Committee feel that not only will they have done all in their power to assist the distressed, but also will have presented an opportunity of permanent advantage to individual families, as well as to a Colony, which requires only to be better known to insure for it a pre-eminence in public estimation.

COLLEGIATE SCHOOL AT LEICESTER.

We have been prevented for several months from giving an account of the Examinations at this School last June. They seem to have been conducted with great spirit. The following is a brief Abstract of the Papers set to the pupils:—

GOSPEL OF ST. LUKE—EPISTLES TO THE ROMANS AND HEBREWS, &c.

SIXTH AND FIFTH CLASSES.

1. Give some account of the life of St. Luke—What is he styled by St. Paul? What is the supposed date of his Gospel? Give the precise meanings of the words, "Jesus," "Christ," "Apostle," "Evangelist," "Gospel," "Luke," "Saul," with their respective derivations.

2. What was the relationship between the several Herods mentioned in the New Testament? In the reign of which of them does Luke's narrative commence?

3. Translate c. ii. v. 34, 35, and show the fulfilment of the declaration here made in the character and preaching of our Saviour. Who is the person addressed as σοῦ αὐτῆς? what is the derivation of ῥομφαία?

4. Explain the expression ἐν σαββάτῳ δευτεροπρώτῳ. What was a Sabbath day's journey? How do you reconcile the difference between the Genealogy

of our Saviour as given by Matthew and that contained in the third chapter of Luke? Who are understood by the term "*our Lord's brethren,*" mentioned in chapter 8?

6. Explain the metaphorical usage of the following words—*προέκοπτε*, he advanced—*ἐξέστησαν*, they were astonished—*ἐξεκομίζετο*, he was being carried out to be buried.

7. Give instances of Hebraisms and Latinisms from the Gospel of St. Luke. What inference may be drawn from their occurrence?

8. What were the three principal sects among the Jews in our Lord's time? Who were the *γραμματεῖς*—the *νομοδιδάσκαλοί*—and the *τελῶναι*?

9. Draw a map of the Holy Land, including Iteuræa and Trachonitis; and give the various names applied to it in Scripture. Also the several names of the Sea of Galilee.

14. What arguments have been brought in favour of the authenticity of the Epistle to the Hebrews? To whom is it addressed? In what language is it supposed to have been first written?

15. Quote texts which attribute to our Lord the various characters of a High Priest—a Sacrifice—a Mediator—a King.

18. Define *Prophecy;* and mention those characteristics which render it peculiarly valuable as a source of evidence.

COMPOSITION PAPER.

SIXTH CLASS.

A passage from Livy into Greek Prose.

A passage from Gibbon's Decline and Fall of the Roman Empire, c. lxxi. into Latin Prose.

Some English lines into Latin Verse.

Passages from Livy, B. iv. Juvenal, Horace, Cicero de Senectute, translated into English Prose.

Passages translated and explained, from the Nubes of Aristophanes, the Agamemnon of Æschylus, the Phœnissæ of Euripides.

Passages into English Prose, from Thucydides, B. i. Herodotus, B. ii. Demosthenes in Androtionem, Xenophontis, Anabasis, B. v.

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THE
EDUCATIONAL MAGAZINE.

JANUARY, 1841.

PROSPECTUS FOR 1841.

A LETTER TO A NATIONAL SCHOOLMASTER.

My dear Sir,

A general statement of the objects and the principles of the "Educational Magazine" was made at the beginning of last year. But many circumstances may have occurred within a twelvemonth to make some fresh explanations needful: at all events, an editor ought to have learnt something by the experience even of so short a time. Some questions have been proposed to me respecting the plan of it, which I wish to answer. As my remarks are intended chiefly for the satisfaction of persons belonging to your class, I take the liberty of addressing them to you.

I have been asked, whether this Magazine is intended chiefly for the use of teachers, or whether it proposes to occupy itself with questions relating to what may be called the Politics of Education. I hope my reply will be clear. A year ago, Churchmen generally felt very anxious respecting the designs of the Government in reference to English schools. Their fears took various forms. Some thought it dangerous that the State should assign any portion of the national funds to schools managed by Dissenters; some thought that Popish influence was at work; some feared that the schools actually under the direction of the clergy would cease to be efficient for the good of the country, or, supposing

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them inefficient now, would be altered upon a wrong principle, if they were subjected to civil control. Now with the first two of these anxieties we resolved, at the outset, that we would not meddle. Whether we shared in them or not, we believed they did not directly affect Education; and, therefore, that it did not fall within our province to consider them. The third question seemed to us of an altogether different kind. It was not one that concerned the Statesman exclusively or chiefly; it was not merely connected with the general condition of the empire: it bore upon the circumstances and prospects of the teacher; it involved the whole question, What is Education, and in what way can it be made available for a people? To this point, therefore, we addressed ourselves most earnestly; not chiefly for the purpose of attacking the Government, which seemed disposed to infringe upon the liberty of the Church, but for the purpose of exhorting Churchmen to claim that liberty, and to prove, by their acts, that they were worthy of it. In doing this, I believe we were doing our best to maintain a high notion of the work of the teacher—or, as some like better to call him, the *Educator*. We were showing that, however small the sphere of his labours, he was necessarily connected with a body which has no limits of space or time; that, however poor and insignificant in the account of men the persons to whom he was devoting himself, he was fulfilling the highest purposes of God towards the highest of his creatures.

As the Government, by an honourable and satisfactory agreement with the Bishops, has set our minds free from the present apprehension of those evils which then seemed to be threatening us, you see at once what must be the character of our work, if it is to be consistent with its original intention. The political articles which it contained were merely accidental, and arose from the impossibility of treating the subject which we had taken in hand, without introducing them. Our main business must be henceforth—as, indeed, it always has been—with the principles and the details of the work in which you are engaged—with schoolhouses, not with parliament houses. There are people enough to take interest in the doings of statesmen; we believe it is a much more interesting, though it may seem a much more humble, task, to be occupied with yours.

In answering this question, I have anticipated the next. It is, whether our Magazine is chiefly to consist of long dissertations, or of discussions upon specific points in Education, and facts which illustrate its progress. I can say, without hesitation, the fewer general dissertations there are, the better, I believe, it will be for the good of the reader; the more convenient and pleasant, I am certain, it will be to the Editor.

While the controversy with the State was still in progress, it was necessary at times to enter upon questions which you might plausibly (though I think wrongly) call merely abstract. But I should always wish that we might exhibit principles, as they exhibit themselves, in facts. It was announced, when our new series was commenced, that it was meant chiefly as a medium of communication for parochial clergymen and schoolmasters with each other and with persons in London or at the Universities, who were interested in the subject which interested them, and would be glad to receive light from them respecting the practical part of it. This I have wished it to be; and it will not be my fault if it do not assume this character. You may at all times save yourselves from the infliction of a tedious essay, by sending me an account of your school, or the results of your experience in any part of it. Be assured, that the more minute the details, and the more simple and straightforward the report of them, the more we shall be pleased.

But if you should say that you do not chiefly care to read accounts of your own proceedings, or of proceedings just similar to them elsewhere, and that you should like, therefore, to know what kind of matter we can furnish which would be more new to you, and yet not come under the head of essays or dissertations, I answer, My experience would lead me to this conclusion. A magazine will be best composed, not when persons sit down, with their pens in their hands, for the purpose of inventing articles to fill up a certain number of pages in it, but when they make use of it for the sake of giving to thoughts which have been suggested in a course of reading, by some passing event, or by their daily duties, greater form and clearness; or in order to rid themselves of the selfish pleasure of possessing a treasure, by communicating it. A studious and meditative man, while pursuing one set of thoughts often starts many others which he would like to preserve. These superfluities may almost suffice for a periodical; and as they will be of the same stuff with his more matured and continuous reflections, they serve admirably to draw away our thoughts, with an easy and gentle force, from the vulgar temper and feelings which mere periodical literature, when made up according to the ordinary maxims of trade, is apt to engender. It is with this kind of articles that I should hope to provide you—with hints as to methods of study and of teaching—with suggestions about good books for the school or for your own use when preparing for it—with examples of great men in former times, which you may read or tell to your scholars—with translations of books otherwise not within your reach—with information about the education of former ages or of foreign nations—with actual manuals which you may turn to a direct practical account—with remarks upon plans and projects of education that might either profit or mislead you.

Supposing this design could be accomplished better in this year than in the last (as I have reason to hope that it may), you will see at once why I cannot acknowledge the force of an objection which has been sometimes made to us, that we have not defined clearly enough which kind of education is our principal object. It has been said that we should write either for the poor school, the middle school, the grammar school, or for the University, and that to combine them all is out of the question. I believe it is not out of the question, and that no persons would have so much cause to complain as you would, if we so regarded it. Nothing is more important to your dignity and usefulness than that you should feel your connexion with all the teachers of the land; nothing more important to them than that they should recognise the connexion, and endeavour, by all means, to testify their sense of it. The want of this feeling has introduced infinite perplexity into our education—infinite division into our social system. It has been remembered that a poor child was *poor*; it has been forgotten that he was a *child:* and with this vicious impression at the outset, it is no wonder that poor men should think of themselves as *poor*, and rich men as *rich*, and that both alike should forget that they are men. The true sense of a common humanity and a common interest will never be obtained by abolishing the distinctions of rank, nor by forcing different ranks to associate together. It must be realized gradually through an education which is grounded upon the principle, that what is universal and common to all, is deeper and more wonderful than what is peculiar to each. If our Magazine helps to spread this feeling, I shall think that it has not existed in vain. If we find that we must either abandon the attempt or cease to write, I should at once adopt the latter alternative; for I do not see how we can be useful to education upon any other terms.

I hear we are complained of for not allotting a sufficient portion of each Number to the *reviews of books*. I am told that this is an important department in such a work, especially to the national schoolmaster. I do not doubt that it is important to him to know what books are published on matters immediately concerning him, and what those books profess to contain. It may also be desirable that he should see a specimen of their execution; but I do not think that he can really care to see twenty or thirty opinions delivered oracularly by a person who has had the most imperfect opportunities of forming an opinion about any of them. If an editor did not spend his whole time in reading the books which were sent to him, he could scarcely be in a condition to pronounce a judgment upon them; if he did, he would be utterly unfit to exercise the faculty of judgment upon that or any other matter. At the same time, he feels great reluctance in delegating this task to others; those whom he could trust most are those on whom he would least like to impose such a labour. My notion then is, that in place of regular reviews, we should publish what has been called in our Magazine a *Journal of Books*—that is to say, we should tell the public that there is such and such a book, what it is about, and where it is to be obtained. If the Editor, or any person in whom he has confidence, has had leisure or opportunity to consider the book, he may state the result of his considerations; if he has thought upon the subject without reading the book, he may tell his thoughts: but if he do neither of these things but merely report the existence of the book, adding some sufficient intimation of its object, he shall be held to have discharged all debts to the author, the publisher, and the public; it being no part of his obligation to any one of the three, that he should violate his own conscience. This, at least, is my notion of the matter, and I mean to act upon it.

I think our Magazine may, with advantage, increase the number of those articles which are usually inserted under the head of documents or local information. These I believe to be very useful, and we shall be most grateful to any one who will supply them.

I have a word to say upon one other subject, which I have purposely reserved till the end of my letter. It has been said that the Magazine has explained its sentiments upon education clearly enough; but that, as it professes to be a Church magazine, it ought to have declared, for the satisfaction of its readers, to what section of the Church it adheres, lest haply, under cover of a subject in which all are interested, opinions should be uttered, in which only a few could agree. Certainly it has made no distinct profession upon this point; neither has it made a loud boast of belonging to no party; because this is a boast with which most persons connect no meaning at all, and with which those who do, connect a bad one. But thus much has been said (because it was necessary for the sake of announcing, not the opinions of a particular person upon things in general, but the principles of the work upon that subject to which it is devoted) that we believe the Church to be the great and divine educatrix of mankind; that we believe the Scriptures are put into the hands of the Church as that instrument of education, without which all its others would be unintelligible or ineffectual; and that we believe the Church has a commission by means of the Scriptures, and of those other instruments which the Scriptures command, encourage, authorise, or permit, to educate the Reason and Conscience, and subordinately to these all the other faculties of man, into the greatest possible largeness and freedom of which they are capable. Now, if it be the case (as it is commonly understood to be) that the so-called sections of the Church consist of persons who exclusively or prominently exalt the Church, who exclusively or prominently exalt the Scriptures, who exclusively or prominently exalt the Reason, the answer to this question seems to have been already given, and to be for all practical purposes sufficient. Should, therefore, any one of those persons who are supposed to rate the Church higher than others, wish to speak in these pages of its divine powers, and high commission, and great responsibility, he can surely do so with perfect freedom; he cannot say more on these subjects than we have affirmed that we believe. Should any one whose whole affection is centred in the Bible speak of it as the great teaching-book of the world, he will speak only too coldly for our apprehension of its worth. Should the admirer of Reason speak of its grandeur, of the light which it is capable of beholding, or of the cultivation which is due to it, he would be but asserting our own doctrine. This view of the case we maintain not the least from any eclectical notion of bringing different warring systems into harmony, but simply because we cannot express, in any other way that we know of, the living power by which education is to be conducted, the means by which that power must act, the results which it will produce. And, therefore, while we should be bound to tolerate any particular modes of expression which any of these parties might use in asserting its own truth, though we might not adopt precisely the same modes ourselves, it is quite obvious that we could not, consistently with our own principle, permit any one of them (except under a protest) to assail the principle of either of the other two. If any one should speak of the Church as if it were meant to crush the Reason and not enfranchise it, we should look upon him as a bad Churchman; and though we might allow him to utter his word, we should do so only for the purpose of replying to it. The Scripturalist who set at nought the authority of the Church, or believed that it was not the purpose of God to call forth the Reason, we should think a bad scripturalist and deal with him according to the same rule. The man of Reason who was contemptuous towards God's word and ordinances, we should hold to be unreasonable, and should endeavour to show him that, like other idolators, he was degrading his divinity in the very act of worshipping it.

These are our maxims; how far we have succeeded or may succeed in acting upon them, you must decide. I believe I have nothing more to add, than that I am

Your faithful Servant,
THE EDITOR.

NURSERY EDUCATION.—No. II.

EARLY DISCIPLINE.

AMONGST the readers of this paper, there will doubtless be many who have long and steadily held correct and decided opinions on the subject of education; opinions on which they act, but which they have not been accustomed to discuss. It is strange how liable contemplative minds are to the delusion that all the world think with them; that *their* views and principles are almost universally recognised. And it is with surprise and pain they at length discover that these principles, which they so lean upon, and which they have learned to love, and of whose value they are so deeply convinced, are either unknown or lightly esteemed, or, it may be, even ridiculed by multitudes around them. Such persons would be much astonished if one could only find time and patience gravely to render a true account of the monstrous theories and astounding practice of many educated, accomplished, and amiable parents, which one from time to time has heard of and witnessed. Let them then be patient, though they should here find certain principles, connected with the early training and discipline of children, stated as fully and plainly as if they were not already familiar and, in many minds, established truths.

It is, doubtless, by the appointment of God, that the very first moral duty which your child is capable of being taught, is also that which it is most important he should first learn.

That duty is OBEDIENCE; the submission of his will to yours. It is hardly possible to overrate the importance of habits of early obedience, as connected with the moral, intellectual, and also, very strikingly, the physical well-being of children.

That we may the more clearly see the reasonableness and truth of this statement, let us descend at once to details; and the better to avoid the ambiguities of general terms, I will suppose that we are enabled to observe the methods pursued by the heads of two families with their respective children; that each family consists of several children, and that the eldest child of the one family is called CHARLES, and the eldest of the other, EDWARD.

The parents of Charles felt that it was clearly right that their child should obey them, and that it was their duty to teach him to do so, as soon as possible. We will not at present speak at all of the methods they employed to accomplish their purpose, but only say that, before the child was two years old, they had overcome the chief difficulties connected with this undertaking. Afterwards, as he advanced in other things, in mental power, and capacity, care was taken that the ground once occupied should never be abandoned ; and obedience was constantly required from him—prompt, unquestioning, implicit obedience. Charles is now eight years old. His moral sense is clear. It was exercised at first about something definite, and which he could perfectly comprehend. He was, from the first, led to act on an intelligent perception of the difference between right and wrong. The only *right* he could for a long time know, was to do as he was desired. The only *wrong* was, to do what was forbidden. But this limited code of morals was very distinct, and the habit, so early formed, of uniformly renouncing the evil and following the good, will ever, by God's grace assisting, be of incalculable value, as childhood and its simple ways are exchanged for the trials and temptations that wait upon man's estate.

The intellectual powers have, in the case of Charles, been allowed fair play—an advantage not always granted to children. His mind is free to employ itself, with undistracted attention, on whatever is submitted to it. The turmoil and strife in which a young rebel so continually lives, and which are so obviously unfavourable to steady intellectual progress, are unknown to Charles. Hitherto, indeed, he has not had anything given him which could task his powers severely ; but yet his mind has been acquiring an aptitude for future achievements, and the foundations, on which his parents trust hereafter successfully to build, have already been laid.

His physical condition will be justly thought a matter of great moment, at such an age. His constitution, naturally neither very robust nor very delicate, has been improved by many circumstances attending the system on which he has been educated. Charles is a most happy child. For its own sake, happiness in early childhood will seem to all who love children, worth doing much to procure. But, besides, it exercises, I need not say, a most powerful influence on their health. It is well known that " many chronic diseases are developed by whatever depresses the spirits ;" that " habits of discontent develop chronic diseases, and a peevish child has little chance of growing up healthy;" and that, to quote the words of another writer, "depression of any sort impairs the animal energy, and disturbs the digestive function." So that Charles's good health probably results, in a considerable degree, from his mind being under cheering and happy influences, and exempt from the evils here alluded to.

Of the causes of his happiness we will now say a few words, as they particularly illustrate our subject. Charles is happy; first, because his temper is so seldom tried. The habit of unvarying and implicit obedience has saved him from the daily, hourly frettings, and poutings, and passionate struggles against the will of his parents, under the consequences of which so many children suffer. As long as the question whether a child shall or shall not implicitly obey the commands given him, is left in dispute, so long that child's temper is exposed to the most severe trials. Many times every day he is either angry or sullen; for many times a day his will, which he has not learnt to control, is necessarily crossed. And as he has many times, by making an obstinate stand, got the better of those about him, so he will continue to do; and will chafe and fret against the barriers you oppose to him, because he has so often seen them removed at his bidding.

But the second reason for the happiness that Charles enjoys, is the great amount of gratification and wholesome enjoyment which his parents are, in consequence of their system, able to afford him. He ranges free, for they can trust him. They know by daily experience that they can permit him to go where other children must not. He constantly plays alone among the fruit-trees, yet never tastes the fruit; and wanders for hours through the flower-garden, yet not a bud is touched. Let him distinctly understand his parents' will, and he will strictly and literally comply with it. And as they can trust him while out of their sight, so they are enabled to make him their companion, at times and under circumstances where other children must, for the sake of all concerned, be excluded from their parents' presence. The child enjoys too the consciousness that he is trusted—an elevating and happy conviction. The absence of artificial guards and restraints, whether out of doors or within, accustoms him to take care of himself; and the circumstance that so much is left, and can be safely left, to his sense of honour and duty, is giving to Charles a manliness of mind, on the advantages of which I need not dwell. For, "who could wish to rear at home, slender, pallid, aspen-leaf youths, content to be never far from their mamma's protection, always duly regardful of every species of possible peril, and well pleased, day after day, to take a quiet walk, carrying the umbrella for their sisters?"

The last feature which I shall notice in the character of this boy, is the development of his affections. He is devotedly attached to his parents, and his affection is of an enlightened and intelligent kind. We often see the most spoiled and ill-managed children hanging languidly on mamma or papa; partly indeed from instinct, but greatly because they are more petted by them than by others;—because the poor children have, by their caprices and wilfulness, tired out every one else;—because they are constantly exposed, while in the nursery, to those sallies of uncontrolled temper to which servants, when constantly irritated, give way, and which such children so often provoke; or finally, because they know not where better to bestow the langour of their listlessness. Their sickly fondness produces no good result; leads to no self-denial; will make no sacrifice for others. Spoiled and wilful children are always the most selfish, and the least capable of real earnest love. Charles's affection is different in kind and degree. The system of undeviating obedience under which he has been trained (for we revert again to this most powerful influence), has removed many of the causes which impede the course of affection. If you observe the intercourse of many parents with their children, it is strangely chequered. The latter constantly require to be restrained and chidden; at every moment some prohibition must be at least proclaimed, if not enforced. They must not touch this—they must give up playing with that—they are naughty children not to do at once as they are told—they must leave the room if they do so again, &c. These threats and denunciations (if the children have not discovered how little they mean), keep them continually in a fever of restlessness, and they become more and more impatient of control. There is no *repose* in their minds, no calm untroubled time in which their best affections may seek and quietly rest in their proper objects. Let parents devote themselves, with the most disinterested care, to advance the welfare and secure the happiness of their children on the great scale: yet if the children are continually harassed by this petty warfare of ceaseless threat, prohibition, and restraint (the necessary results of a wrong system), no efforts for their general good will be felt or appreciated; while the alienating and chilling effects of this continued thwarting will daily become more evident. Charles treats his parents with unbounded confidence and love, and can understand and value the plans they pursue with him. He does not remember *when* his habits of obedience were first taught him, for they began to be inculcated at the earliest possible period, just as soon as he could understand the meaning of a command. Since then he has been constantly *at peace* with his parents, for he has long since learned cheerfully to submit to their control; there is no wrangling—no harsh discord—the young buoyant spirit is not broken down by hourly reprimand and threat, and it has had time to contemplate the affection with which it is regarded—unscared by the intervention of angry look or menacing gesture. It is a rare thing with Charles, to incur his parents' serious displeasure; and there is little, therefore, to interrupt the harmony in which they live together.

When we speak of the *simplicity* of childhood, let us not forget that, with it, there consists much that is, to us, deeply hidden mystery. Who has ever fathomed the heart of a little child?—HE alone who made that heart. The object to which every Christian parent should most anxiously devote himself, is the bringing up of those whom God has given him, in the "nurture and admonition of the Lord." In watching the result of these labours, parents will often experience the truth of what has just been said. They cannot tell what is going on within, they cannot find out what progress has been made, or how far their instructions have taken effect. It is not well rudely to disturb the earth where we have just planted precious seed; when the early and latter rain have fallen upon it, and the dew from heaven, it will, of God's goodness, spring up and bear fruit abundantly. Meantime we shall gain little by breaking up the ground, to see how the work is going on beneath.

There are, thank God, many instances on record where children, whom death was about soon to remove, have given the most manifest and abundant proofs that the Holy Spirit had accomplished His perfect work within, and had ripened them quickly for their early immortality. More generally, even where all goes on well and happily, religion grows with the child's growth, but does not outgrow it; and strengthens with its strength, but does not exceed it. If we were to question, therefore, the parents of Charles, as to his religious character, they would probably say, that while they could point to many cheering indications of its progress, they are content to wait (not passively, but in the continued use of means to this end) for its more perfect development.

Should the sketch which has here been given, of the results of a particular system of discipline, appear interesting to any of its readers, they will wish to know what the system itself was. And although the character of Charles is not intended for a portrait, yet there are some for whose sake it may be as well to add, that Charles is no imaginary child. In other words, that there are certainly several, and I trust there are very many children, whose characters might be described in nearly the same words which I have employed in describing his; and that there are many happy homes where more than one Charles might be seen amongst "the Olive branches round about the table."

The discipline which was used with Charles was of the simplest kind, and I fear that its very simplicity may render those who have never seen its effects, doubtful as to the measure of success with which it is likely to be attended.

The parents of Charles, in beginning to train him to habits of obedience, considered that, as it is wrong and injurious to give a child a command before he is old enough to understand and obey it, so it is most necessary that, as soon as a child can understand and obey, he should be accustomed to undeviating obedience. At first, their child had but one single rule to observe.

One of the earliest dangers to which children are exposed, is that caused by their venturing too near the fire. Suppose, then, the first rule made to be this, that the child is never to cross or stand on the hearth-rug. Great patience, forbearance, and yet steadiness are required in the management of a child at this point of his history. It is a turning point for him. It will be necessary to feel certain that he understands—first, what the object is of which you speak, and is able to point out its boundaries; and next, what it is you mean him not to do. He must also see that you are quite in earnest. And here let me just say that, if any parents should consider such details undignified and trifling, it is much to be feared that they are themselves in danger of trifling with their children's best interests. A child's life is made up of little things; yet they are great things to him, and lead to great results. It is by watchful attention to these little things that he can alone be successfully influenced or governed.

But to return. After the child clearly knows what he is not to do, he will just at first, from forgetfulness *(but only at first)* transgress, perhaps two or three times. Let him see that he is not to be permitted to do this. Let him be desired, of *himself*, and without being touched, to leave the forbidden spot, and with grave looks be told that he is not again to disobey. He will then perhaps begin a series of experiments, testing the reality of this prohibition, and trying how far he is permitted to go in wilful disobedience. It is then, on the *very first* act of rebellion, that he must be punished.

If this is judiciously done, he will learn obedience to this particular command almost immediately. Very soon, while this injunction remains still in full force, another may be added. The child, perhaps, is in the habit of running out of the room whenever the door is opened: he is told that he must no longer do so. As soon as it is ascertained that he understands this new rule, he must be made to obey it. He must never be allowed to disobey with impunity. New laws are from time to time to be added, but never until you see that your system has marked its effects by inducing obedience to those already made. And he must be accustomed, not only to refrain from doing certain forbidden acts, but to do certain things which are enjoined. Let your laws for his general behaviour, as well as your occasional commands, be few, simple, definite, perfectly intelligible, easy to be obeyed, and not encumbered with conditions. You should also contrive to include prohibitions, containing many details, under general heads. For instance, there are many things that would soon be destroyed if the child was to pull them off the drawing-room tables. Do not perplex him by enumerating these, but say, generally, that he is not to touch these tables or anything on them: as he grows older you may make exceptions.

There are many such ways of simplifying the details of this early management, and of overcoming its difficulties. My business is chiefly with the principle involved in the system I have been describing, and which principle, easy of comprehension as it appears, is not perhaps very generally understood. There are many parents who persuade themselves that they are pursuing this mode of training, with only slight differences of detail, while they have in reality adopted one which, whatever may be its merits, is wholly opposite to it in character. A child, according to their system, is to be surrounded by physical restraints, so as to render his disobedience to their commands impossible. It is thus that EDWARD was educated, or rather, thus that his education commenced; for it could not long be carried on by such means.

The parents of Edward, who had read many books on education—French, American, and English—began by resolving that obedience must be obtained *a tout prix*, since upon this point all their writers were agreed. They began early. Edward was forbidden to cross the hearth-rug, and Edward disobeyed. His watchful mamma instantly caught him up in her arms, and, carrying him to a distant part of the room, began to amuse him until his attention was engaged by something else. This occurred again and again; and as often as Edward transgressed, or was on the point of transgressing, so often was he removed from the scene of temptation.

Again, Edward was forbidden to run out at the drawing-room door. It was his particular delight to do so; and whenever the door was opened, he made for it directly. Mamma always flew after him, arrested his progress ere he could reach it, caught him up as before, and engaged his mind with other things.

Edward soon grows old enough to go up-stairs alone, and he is told to do so. Here is a difficulty. Before, his parents had to do with prohibitions, which they could enforce, but here is a command. Edward will not go. Still, his parents agree that the thing commanded must be done; therefore the bell is rung—*enter* PHYSICAL FORCE, in the shape of a nurse—and Master Edward is borne off to distant nursery regions, stoutly resisting all the way. The parents, to whom such scenes are very painful, comfort themselves, with having done their duty; and feel happy in the thought that their child is so early *learning obedience.* But it will be seen that, in reality, the child has made no advance whatever towards the proposed object, by this system. After a while, he will probably prefer going up-stairs when he is told, to the alternative of being carried; but his moral condition is in no respect improving. He has been taught no lesson of self-control; he is acquiring no habits of active obedience; he has not learnt to submit his will to the will of others.

If it is asked why is this; the answer must be, that the victory has not been gained over Edward's mind, but only over his bodily strength. The child feels that his parents and their myrmidons may, by superior physical force, remove him from place to place, or hinder him from doing what he desires to do; but his heart rebels, and will rebel. Any one may call this system a good one, and even prefer it to that under which Charles was trained; only let it not be supposed that there is any likeness between the two: they differ wholly in kind; they are entirely opposed to each other in principle; and they will not and cannot lead to the same results.

Charles was taught to choose, of his own free will, unconstrained by physical intervention, whether he would obey or not. He was influenced, it may be said, by fear of the consequences of disobedience, and chose the good rather than the evil, from the lowest possible motive. Be it so; HE WAS EARLY TAUGHT TO CHOOSE, TO EXERCISE HIS WILL IN FAVOUR OF DOING RIGHT.

If this system is condemned, then let parents decide between the alternative of trying to teach children of two years old to act from high and disinterested motives, or of relinquishing their moral education until they have reached an age when bad habits have acquired an irresistible and fatal power.

It would be lamentable indeed, if we were to neglect the inculcation of high motives, as the children advance in understanding, and can comprehend them. This, like all other parts of education, must be progressive, and adapt itself to increasing capacities and powers.

Charles, it will be seen, was not brought up without the infliction of punishments. It is necessary to say what these were. Many mammas will be distressed to hear, that the rod was resorted to in almost every case of wilful disobedience. These cases were not, even at first, very numerous, and they rapidly decreased in frequency. Now, at eight years old, Charles has almost forgotten that such an instrument exists; probably it has not been used for nearly two years, which is almost equivalent to saying, that, during that time, Charles has not once been wilfully and deliberately disobedient. It will be contended, that this is a cruel punishment; that it tends to alienate the affections of children from their parents, and that some other might, with good effect, be substituted. This article is already too long, and I shall reserve the consideration of this question for another time. It must, however, now be observed, that the rod, in temperate and judicious hands, is not by any means a cruel instrument; that the affections of children are not, in fact, alienated by its use; and that very strong objections might be urged, even on the ground of cruelty, to many of the punishments resorted to, as an alternative, by tender-hearted parents.

There are modes of punishment, used by humane persons, in preference, which, it might easily be shown, are calculated to produce serious and lasting injury to the mind and heart of a child. Perhaps we may be able to resume this subject when we come to consider, in a future number, THE MISTAKES OF PARENTS.

T. V. F.

UPON A PROPOSED NEW EDITION OF THE GREEK AND LATIN CLASSICS.

Nov. 28, 1840.

MY DEAR SIR,

I beg to thank you for your letter of the 26th of November, and its enclosures. I feel much obliged to you for your kindness in communicating with me on a subject so important to the cause of Education, and professionally so interesting to us both, as the proposal[1] of which you forward me a copy, for the publication of new editions of the Greek and Latin Classics, for school and college use—" in which, in the first place, every indecent word and licentious passage shall be omitted; and, in the second place, all moral sentiments of an unchristian character shall be held up to reprobation in annotations written on Christian principles."

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[1] Inserted in the *Educational Magazine* for *July*, 1840, p. 37.

As you do me the honour to ask my opinion concerning the "need of any such undertaking," I beg leave to submit to you the following considerations.

Entertaining the highest respect and reverence for the motives which suggested such a proposition, I confess that I should feel much hesitation, *à priori*, to adopt a design which virtually charges all who have preceded us in the labour of instruction, not only with a grave error of judgment, but with a very serious dereliction of duty. Are we prepared to say, my dear sir, that they are amenable to the sentence contained in these words of the proposal, "*Is it wise, is it humane—nay, is it not most cruel* to lay these snares in a young man's path?" When we remember the names of the wise and good men who have patiently spent their lives in instructing the youth of this country, holding in their hands these editions which are thus denounced, we might wish that this charge of folly and cruelty had been spared. Why, I would ask, did *they* not devise and execute this expurgatorial task? Was it for lack of wisdom, of learning, or of piety? They were deficient in none of these. Why again do *we* propose to perform it—from our superiority to them in those respects? I fear we have no more right to make this claim for ourselves, than we have to pass that censure upon them.

Allow me to remind you, my dear sir, that similar arguments to those which are now used to recommend this new series of expurgated editions, were adduced by some in the earlier ages of Christianity, for the purpose of discouraging the study of the classical writers altogether. And, indeed, when we consider the circumstances of the struggle between Christianity and Idolatry at that time, we cannot wonder at the apprehensions which pious men entertained of the evils that would arise from such pursuits. But notwithstanding this, what was the language and the practice of the wisest and greatest among the Fathers of the Greek and Latin Church,[2] of Clemens Alexandrinus, of Origen, of Chrysostom and Basil, of Tertullian and Cyprian, of Augustine and of Jerome? They had found out that Paganism supplied them with invincible weapons *for* Christianity, and *against itself*: "Didicerant (says one of them) a vero David, extorquere e manibus hostium gladium, et Goliæ caput proprio mucrone truncare." (S. Hierom. Ep. 84).

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[2] Clem. Alex. Stromat. i. 17. Origen ap. Euseb. H. E. vi. 18. Chrysostom's Study of Aristophanes. Basil de leg. lib. Gentilium, i. p. 570. Tertullian de Idol. 10; and the other authorities quoted in Coteler. Patres Apostolici, i. p. 206. See also Bingham, vi. 3.

But to quit this ground of *authority*—though it seems to me a very important one—and to consider this plan with reference to its intrinsic merits.

I would allow that such classical authors (and they are very few) so tainted with the corruption which it is proposed to remove, that large continuous portions of them cannot be read and interpreted by pupils in a class to their master, ought either not to be put into the hands of boys *at all*, or in an expurgated form. But in the latter case, suffer me to say, I should prefer to print the *text* by itself without notes, remembering to affix (which I wish Mr. Mitchell had done in his Aristophanes) a *double system* of numbers to the lines; one series referring to the *expurgated* text, and the other corresponding with the lines of the former and unexpurgated editions, and thus facilitating a reference to the notes contained in *them*, and rendering a *new generation* of notes unnecessary; for permit me to add, that it is not only the new *text*, but the new *notes* (thus to be written for the occasion, and to the proscription of all others) which I fear and deprecate.

But the question now is not concerning *such* authors as *these*. It is proposed to publish new editions of *all* the Greek and Latin authors, "for school and college use, in which *every indecent word and licentious passage* shall be omitted, and all moral sentiments of an unchristian character be held up to reprobation, in annotations written upon Christian principles;" and the author first chosen for the exemplification of this process is HORACE.

I would first observe in reference to this author, that the thin proposed is *impossible*. Suppose we were to publish an expurgated edition of Horace (which we design to do), with a view that it should be adopted in schools and colleges, to the exclusion of all others; should we gain our object? I think not. In the year 1750 appeared "Watson's Horace," in which the editor tells us that a learned friend of his, Dr. Douglas, possessed *four hundred and fifty editions* of that Poet. This was nearly one hundred years ago. How many have appeared since that time we need not stop to inquire. I find that about twenty have been printed in London since 1814, and (as may be seen in "Enslin's and Engelman's Bibliotheca") upwards of a hundred in Germany since 1700. Can we, in a country where neither censorship nor index expurgatorius exists, exclude from our schools and colleges more than 500 editions at once, superintended as they have been, be it observed, by good and learned men, by jurists, physicians, poets, schoolmasters, abbés, divines, and Heads of Colleges; and found, as they now are, not only in booksellers' shops, but in the private libraries of almost every parent of respectable station in England, and on the shelves of all school, college, and university libraries of Europe? Shall we not rather, by an attempt at exclusion, increase the demand for them?

But supposing this objection were removed, let us compare the intellectual, moral, and religious advantages, for the purpose of education, which are placed at a teacher's command by an expurgated edition, and, on the other hand, by one that is *not* so.

Let us even grant (which is a very liberal concession) that this *one* edition now to be put forth with its annotations written in English, and according to the plan proposed, will be equal in literary merit, as a school-book, not to any *one* (for it is intended to supersede *all*), but to *all* the five hundred editions of Horace which have preceded it.

First, where the teacher employs in his school this new edition, his Horace is not a Horace; it is "disjecti membra poetæ." He may have in his hands, and in those of his boys, Horace more virtuous, more pure, more decorous, but he has not Horace. There is something not quite true and open in this. By this act of suppression, a master may teach his boys the art of concealment; and may excite a curiosity (easily gratified in so common an author) to pry into that which he takes so much pains to conceal; and thus he runs the risk of *increasing* the very evil which he desires to remove.

But it is said, "the loss of these passages is slight." "What," it is asked in the proposal, "would be lost to real classical instruction and improvement, if every word, and line, and passage, that are objectionable on the score of licentiousness, could be blotted for ever out of the authors which form the usual study of our classical schools?" And the reply made there is, "The sacrifice would be literally none worth thinking of." Pardon me, my dear sir, if I cannot concur in this opinion. I would not expunge these passages; permit me to say, I am even thankful for their existence.

Let me explain my meaning. The works of an author, and especially of a first-rate author like Horace, are valuable as expressions of the habits and feelings, not only of the writer himself, but of the age in which he lived. They are history; and their mutilation is a falsification of history, which records *not* what *might*, *could* or *should* have been, but what *was*. The purification in question is in fact a corruption of the truth.

But further, let me repeat, that so far from wishing to obliterate these passages, I rejoice in their preservation. I should indeed have rejoiced *more*, if Horace had *never* written them, and if his age had been different from that which they prove that it was. But since it is a *fact* that he *has written* them, and that his age *was such*, as they show it to have been, I thank God for their existence. No *one* truth can *prejudice* the cause of *universal* truth, but must *serve* it. I do so because they furnish to every instructor an opportunity which he would not otherwise have, of making such remarks as the following to his pupils :—" You have admired the beauty of conception and gracefulness of language, which adorn the works of the author before you ; but *here* you have an example of a very different kind. Do not immediately conclude from such passages as these that *therefore* the author himself was deeply debased in manners and conversation ; this would be an uncharitable and unjust judgment. The *life* of these poets was often much purer than their *language*. There is abundant evidence of this.[3] But you *may* conclude from them, that refinement of intellect will not purify the heart ; that great mental endowments may co-exist with great moral insensibility ; that vigour of understanding and delicacy of taste will not reform the world. You see that these have been tried, and found wanting. Something more is needed. You may conclude also that the depravity of an age and country was great, in which those who were the most distinguished by their intellectual endowments and literary culture, thought themselves not only *licensed*, but *expected*[4] thus to write.

It follows that you have in these passages an evidence of the divine power and purity of that influence which *did*, what all the wisdom of the world could *never do*. It is Christianity, and it alone, which has really *expurgated* the literature, not only of Greece and Rome, but of the civilized world. These passages are trophies of the triumphs of Christianity. They show us, as in a triumphal procession, what fearful enemies it has conquered. *Without* them, you would have been so fascinated by the poetic genius and gracefulness of this author that you would have been allured to worship, intellectual endowments as the source of purity and beauty; you would have longed to have been his contemporary; and seeing such were the charms which embellished the literature of heathenism, you might almost have felt shame and regret to be a Christian. *Without* them, you might have asked, What social good has the Gospel done? What moral blessings have we derived from it? These passages forbid, they *answer*, those questions. They remind you from what, and into what you have been delivered, and by Whom. Therefore, had we expunged them, we should have diminished the strength and glory of that very cause which we desire to serve.

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[3] Catull. 16.—" Nam castum esse decet pium poetam,
Ipsum ; versiculos nihil necesse est.
Qui tum denique habent salem ac leporem
Si sunt molliculi, &c."

Ovid. Trist. ii. 351.—" Crede mihi distant mores a carmine nostri,
Vita verecunda est, musa jocosa mihi."

Martial, i. 36. Plin. epist. v. 3. This epistle is too long to quote : but is the most important authority on the subject.

[4] See the passages referred to in the preceding note.

Being what they are, I fear not that you should pervert them to an improper use. God forbid that you should dwell on them with any other feelings than those of sorrow mingled with thankfulness. Horace, had he lived when you do, would have been a Christian[5]; and had he been a Christian, he would not have written thus; but if you who are Christians, *love to read* what he, had he been one, would have *loathed* to *write*, you, who ought to Christianise him, heathenise yourselves."

Believe me, my dear Sir, very truly yours, ——

To the Rev. ——, M.A., &c., &c.

SISTERS OF CHARITY.—No. II.

To the Editor of the Educational Magazine.

Sir,

If the exertions which the ladies of the Prison Visiting Committee are making, were merely directed to the formation of an institution for teaching nurses to attend to the physical wants of the sick—could any objections be made to such an establishment, they would be of a very different kind from those which now appear to me to be of the greatest weight. But the paper which has been issued by the Committee affords several indirect proofs that this, though the most prominent, is not the sole object of their efforts. I have already ventured to hint that I believe that the ladies who prepared the resolutions would be glad to have given, if they could, a more decidedly religious character to the proposed Society. They have expressed at least enough to show that their views would not be realized without a decided recognition of religious order. The adoption of the name "Sisters of Charity" is itself a very important circumstance, and one that I cannot but think expresses the mind of the Committee more plainly and correctly than the words of their resolutions.

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[5] See A. Knox Remains, i. pp. 7—15; and Bentley's excellent remark concerning the *moral* to be derived from the *chronological* arrangement of his poems —"Id tibi ex hac serie jucundum erit animadvertere; quanto annis provectior erat tanto meliorem castioremque semper evasisse." This moral would be lost in the proposed expurgated edition.

The serious answer to the question, What is in a name? is, *truth or falsehood*. When we take a name of established meaning and apply it to something very different from that which other people mean by it, we mislead them. Perhaps we ourselves are generally first misled. But the effect is the same; men are deceived and a falsehood is sent forth to do its work in the world. If I have not been wrong in judging of the intentions of the Committee, they have desired to form an order of persons that would really be Sisters of Charity; while from the circumstances under which they have acted, they have only been able to organize a plan for instructing Nurses, and constituting them members of a society, with certain convenient regulations. To this end their efforts have been zealously, and, for the most part, very judiciously applied. The object is an excellent one, for nurses are notoriously deficient in the knowledge of what they ought to do; and those who want nurses would feel it a great advantage to have some sort of security for the capability and orderly conduct of the person they may engage; and this they would obtain by the regulations of the Society. But why should these instructed Nurses, most of whom would, as they might fairly, according to the constitution of the Society, pursue their calling for the sake of a living, be called "Sisters of Charity?" Why should they not be called by the simple honest name of *Nurses*, accompanied perhaps by some epithet to distinguish them as members of a society which professes to be "purely secular?" I believe that such a society would be a perfectly lawful one, and it would probably be a very useful one. I am only desirous that it should be called by its right name—not by one which would lead most to suppose that it acknowledged any peculiarly religious ground for its existence. No one who had been used to the term Sister of Charity in the countries in which alone it has hitherto been used, would doubt that it meant a person holding a distinctly religious office—one who had, from motives of piety alone, devoted herself to good works. A serious Romanist would be surprised to find it applied to the member of a society which disclaims all religious pretension. But even the plain signification of the words, as they ought to be taken in a Christian country, implies an essentially unsecular office. A member of an institution of trained Nurses has no more just claim to the name of *Sister* of Charity, than a member of the College of Surgeons has to that of *Brother*. If the words Sister of Charity mean anything, they convey the conception of one who, being as it regards the office, cut off from family ties, is a Sister of her Race by the bond of that Charity which seeketh not her own, which endureth all things, and which is ready to lay down its life for the brethren for the sake of Him who first laid down His life for us. From these considerations, I earnestly wish that the ladies of the Committee had chosen a different name, and one which would more truly have designated the class of persons which they are endeavouring to form.

It appears to me that the mistake has, in some degree, consisted in taking a part as the whole. They have looked more to some of the probable effects of the institution than to the ground on which it ought to rest. Sisters of Charity in other countries have never been mere educated nurses, they have been something differing in kind. They have never been less than appointed servants of the Church, and attendance on the sick has only been one of their duties. There can be little doubt that in our present state of society, we, as much and for as many purposes, need such help in the Church as people in any other country or at any other time; and I believe that it is a general feeling of this want which has suggested what I must consider as a very partial and imperfect movement. It will be my object, in the remainder of this letter, to give a short notice of the services which women performed in the Primitive Church, and to trace the early part of the history of that class of persons which, as it seems to me, are represented by the Beguines and the Sisters of Charity in the Churches on the Continent.

We have certain information from the New Testament, that, in the churches founded by the apostles, there were women holding an office, who received their appointment from the Bishops. They were called Deaconesses (ἁι διακονοι)—as in the case of Phœbe—(Romans, xvi.) or Widows (χηραι, 1 Tim. v.). The term *aged women* (πρεσβυτιδες) in the Epistle to Titus, is there plainly not applied to an office, though in the days of Epiphanius we find it used for Deaconesses. There is some reason to believe that the word *Widows* in its widest sense included all women who had no relatives, whether they had been married or not.*

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* See Cotelerius' Note to Ignatius, Epist. ad Smyr. xiii.

The necessities of this class of persons appear to have first occasioned a systematic distribution of the alms of the Church by the hands of Deacons (Acts, vii.); and we may infer that it was soon found expedient to have a class of female assistants in this labour of charity. The name *Widows* was afterwards applied to these assistants in a special sense. St. Paul in his First Epistle to Timothy speaks of the Widows as constituting a society which was to be supported by the bounty of the Church. He states, for the guidance of Timothy as the bishop of Crete, the qualifications of admission into this society: no one was to be accounted a Widow who had not attained a grave age, or who had relatives, to support her or to require her maternal care. He mentions distinctly no other duties as belonging to them than the continuance "in supplications and prayers, night and day:" but perhaps from his speaking of the younger widows being apt to wander from house to house "idle and tatlers," it would not seem improbable that those who were received into the number of Widows, had some active duties devolving on them which placed them in the way of temptation to idle gossiping.

It appears to have been a part of the duty of these aged women to accompany the apostles in their missionary labours, both to minister to the temporal wants of their fellow-travellers, and directly to assist them in their Gospel labours.* In this manner Joanna, Mary Magdalene, and Susanna, accompanied our Lord in one of his journeys.† It is a baseless conjecture of some authors that Phœbe travelled for the same purpose from Cenchrea to Rome. But it has been asserted on better grounds, that St. Paul, in 1 Cor. ix., alludes to this practice, and not to the companionship of a wife—"Have we not power to lead about a sister, a wife, as well as the other apostles?" &c.‡ In supporting a different interpretation of this passage, Le Clerc contended that St. Paul was married, taking the words "a sister, a wife" as in apposition with each other, and laying a stress upon the apostle's saying that he could *carry about*, not that he could *marry* a wife. This notion does not, however, seem to deserve much attention, being unsupported by antiquity; and it is very probable that there is a reference in the passage to the "accompanying Deaconesses" (Συνδιακονοι). We are told by Clement of Alexandria, and other writers, that these assistants of the apostles often gained access to the women of a family, and made known to them the truths of the Gospel, when men, by the usage of Eastern society, would have been jealously excluded.

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* See especially Theophylact, quoted by Hammond on Rom. xvi. 1.

† Luke, viii.

‡ See Clem. Alex. Strom. lib. iii., vi., 53.

The first notice we have, after the New Testament, of Deaconesses as a distinct order, is in a letter of Pliny's to the Emperor Trajan, in which he says, that in consequence of some information he had received respecting the conduct of the Christians, he thought it necessary to put to the torture "two of the serving women who are called Deaconesses."[*] There are many notices of them in the Church writers of the second and succeeding centuries; but some of the most important information we can obtain respecting them is to be found in the Apostolic Constitutions and the Decrees of the Councils of the Church, in many of which they are noticed. After a time, as the Churches became settled, and one generation of Christians was educated by the preceding one, it was found necessary to modify the constitution and regulations of the order according to local peculiarities and national customs. From this circumstance there appears to have been, not only some differences in the qualifications and duties of the Deaconesses of different Churches, but the order became extinct much sooner in some places than in others. This is what might have been anticipated in an institution which had no essential connexion with the existence and progress of the Church, but was only formed from motives of expediency to meet a want which had been previously felt in modes and degrees varying according to the circumstances of the respective Churches.

It is evident that the office of Deaconess was everywhere a very honourable one, and it is mostly spoken of by Church writers as "a dignity." It was often, perhaps generally, in the larger churches, held by ladies of family, fortune, and education. The instances of Publia, Deaconess of Antioch, in the reign of Julian, who is mentioned as a woman "of illustrious rank;" and of Olympias, Deaconess of Constantinople; of Macrina, the sister of St. Gregory Nyssen, and of Nicareta, who was invited to undertake the office by St. Chrysostom, may be mentioned in proof of this.

The preliminary qualifications for the office, noticed by the different councils, were, that the person should be either a widow, having been the wife of one man, or a virgin; that she should be a person of sufficient education, and that she should have attained a certain age. It is likely that the qualifications mentioned by St. Paul, in his Epistle to Timothy, were from the first regarded as belonging to the ideal character of a widow, and were never observed as a literal rule till the time of Theodosius, and then but partially and for a very short period. If the explanation which I have already mentioned is correct, the word Widow must have very early included those females who had no ties of family, though they had not been married. The word Virgins appears also to have been used by several writers,[*] so as to include Widows. It would not seem reasonable or just that family relationships should be farther considered than that it should be known that the candidate for the office was neglecting no family duties in giving up herself to the service of the Church; and this appears to have been generally received as the meaning of the law.

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[*] Lit. x. Ep. 97. "Duæ ancillæ quæ ministræ dicebantur."—The word *ministra* is used by the old Latin translator of the Canons of the Council of Laodicea, to render ἡ διακονος and it is frequently employed in the same sense, by other writers of about the same age.

The rule respecting age appears to have been of the same kind, left to be applied or not, according to circumstances, at the discretion of the Bishops. The common rule was, that the person should have attained to the age of sixty years; but some ecclesiastical laws lowered it to fifty, and others to forty.[†]

In the fourth and following centuries, if not before, the Deaconesses were appointed by the Bishop, by the imposition of hands, accompanied by a short form of prayer. This has been represented by Bingham, somewhat loosely, as an ordination in opposition to the views of Suicer and others, and especially to the words of one of the Nicene Canons, which, according to the most general interpretation of the passage, asserts that "they were not ordained (μηδε χειροθεσιαν τινὰ ἐχωσι) and were to be considered as belonging to the laity." From this it is probable, though not certain, that before the Council of Nice there was no imposition of hands in their appointment. Subsequently to that period, both by councils and writers, their appointment is almost universally called "the imposition of hands" (χειροτονια or χειροθεσια); and neither Suicer nor any other writer has doubted that the office was thus conferred upon them. But this rite has been properly distinguished as merely a *ceremonial* benediction,[‡] like the imposition of the Bishop's hands in confirmation (see Suicer, sub χειροτονία, No. IV.), and not necessarily expressing the idea of ordination, as Bingham appears to have imagined.

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[*] See especially Ignatius, Epist. ad Smyr. xiii.; Sozomen, viii. 23; and the references given by Suicer, Sub παρθενος. I. ^{2}.

[†] See Bingham and Suicer, to whom I refer in general for the proofs of the facts which I mention, except where the authorities are stated.

[‡] After enumerating the duties of the Deaconesses, a Romish writer thus distinguishes the two kinds of imposition: "Itaque ut his ministeriis sancte defungerentur Diaconissæ, manuum impositione et solenni oratione inaugurabantur,

Perhaps, however, it is an allowable conjecture, that in some churches the ceremony of their appointment might have too much resembled ordination; that they might have intruded into some of the duties of the priesthood, like women in the British church a few centuries ago; and that this may, in the end, have hastened the downfal of the order. We know that at an earlier period such was the case with several heretical sects; and on this account Epiphanius makes the distinction between elderly women (πρεσβύτιδας) and priestesses (πρεσβυτερίδας), asserting that the latter have no place in a Christian church.

The Deaconesses appear to have been distinguished by a peculiar dress.* In some instances many lived together in one establishment, which was under strict regulations; while in others each lived in her own house.† Their numbers were in proportion to the size and wants of the churches; there were forty in Constantinople, and probably in some places as few as two. It appears from several instances, that when the Deaconesses had property of their own, they retained it, though they spent their incomes liberally in the cause of the Church. An interesting instance of this is related by Sozomen:‡—Olympias was a young widow, who, contrary to the letter of the law regarding age, had been appointed a Deaconess of the church of Constantinople; from avarice or malice, she was taken before the tribunal of a heathen præfect, charged with having set fire to a church and some other public buildings, in the riots which ended in the expulsion of St. Chrysostom. She replied to the question whether she was guilty, that the fire was no work of hers, but that on the contrary she had been in the habit of spending her property in building churches for the worship of God. The prefect then commanded her and some other women to submit to the usurping bishops. The other women obeyed, but she boldly complained of the injustice of the demand; and having been heavily fined, she retired to Nicomedia, where she passed the rest of her life, and continued to

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Quæ tamen manuum ab Episcopo impositio ab ea differebat manuum impositione, quâ Diaconi consecrabantur: hæc enim erat Sacramentalis, et gratiæ per se atque ut loquuntur scholastici, ex opere operato productrix, eosdemque a reliquis fidelibus secernebat: cum tamen illa Diaconissarum mere cærimonialis esset, nec eas à laicis eximeret." Cabassutii Notit. Concil. S. Eccles. p. 275.

* "Viduæ, veste laicali abjecta, &c."—Canon 104, Concil. Carthagin. iv.

† See Cabassutii Notitia Concil. S. Eccles. p. 275.

‡ Lib. viii. 23.

spend what remained of her property in the cause of the Church, remitting considerable sums from time to time to the exiled Archbishop.*

The same revolution in the Church occasioned the exile of another lady from Constantinople, whose story illustrates something of the duties and qualifications of the Deaconesses, though she never filled that office. Nicareta was an unmarried lady, of a noble family of Bithynia, and of great wealth. She had given herself up from early life to the study of divinity and philosophy, and had attained to such skill in medicine, that her intimate friends seldom consulted any other physician. She appears to have devoted herself to a single life from religious principle. The ecclesiastical historian says, that he had never known her equal in humility, and every other virtue. Her singular qualifications for discharging the duties of a Deaconess, recommended her to the notice of St. Chrysostom, at that time the Archbishop; and he strenuously urged her to undertake the appointment. But her naturally retiring disposition prevented her, because "she was not willing to be placed in authority over the virgins (or widows) of the church." On the downfal of the Archbishop she withdrew to her native city, Nicomedia,† and probably spent much of her subsequent life in company with Olympias.

The Deaconesses of Constantinople, as might have been supposed, living in a rich and populous city, in the neighbourhood of a luxurious court, and being themselves so numerous, were more exposed to worldly temptations than those of other churches. There had also been great irregularity in the time of life at which women were admitted into the office. It was one of the objects of St. Chrysostom, in the Reformation which he had nobly planned, to correct the abuses which had thus ensued.‡ The pious women whom I have mentioned, who had co-operated with him in this work, were obliged to fly when the African bishops had gained the countenance of the court, and the other Deaconesses retained their position, most likely by no unwilling submission, on account of the strict rule which Chrysostom had attempted to impose. But in the next age, when the Emperor Theodosius the Second was endeavouring to do justice to the memory of the illustrious Archbishop, and to carry on his plans, he enacted a law, requiring in all points a literal obedience to the words of St. Paul. The operation of this law does not appear to have extended to other Churches, and perhaps was not very strictly observed in the Metropolis; but it probably answered the purpose for which it was intended for a time; and it is remarkable that the order of Deaconesses existed longer at Constantinople than in any other great Church.

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* Lib ix. cap. 27.

† Sozomen, viii. 23.

‡ See Gibbon, chap. xxxii.

The specific duties of the Deaconesses, in most of the Churches after the second century, may be ranged under these heads (we have no reason to think that they continued to render assistance in missionary labours after the first century):—

I.—To visit and wait upon the sick and those in affliction of any kind, particularly the women; to minister to Christians who were in prison; to distribute alms, and to preside over the societies of Widows.—[See Bingham, b. ii. 32, sec. 10 & 11. Suicer, sub voce διακονισσα, and Cabassutius, Notit. de Conc. S. Eccles. p. 275.]

II.—To exercise a general superintendence over the conduct of the women; to exhort those who were doing wrong, or who wanted encouragement (see No. IV.), and probably to communicate with the Bishop respecting them when necessary, and to introduce to the Bishop such women as wished to speak to him.—[Cabassutius, p. 265. Bingham, sec. 13.]

III.—To assist at the Baptism of women, and to keep the door of the church at which the women entered.—[See Suicer, No. V. and Bingham, sec. 8 & 12].

IV.—To instruct female Catechumens. The 12th Canon of the Fourth Council of Carthage directs that "the Widows or Holy Women who are chosen to assist at the Baptism of Women, should be sufficiently instructed to be able to teach, in apt and sound language, the ignorant how they should answer the interrogatories of him who baptizes them, and how they should conduct themselves after they have been baptized." It is said by a writer of the fifth or sixth century, that they exercised the "private ministry of the word"* in the Eastern Churches. From these and other passages, it is evident that the Deaconesses took the place of Teachers or Governesses, at least as regarded religious instruction. There is ample proof that they were generally women of highly cultivated minds; and several striking instances of the services they performed for the Church, by the quiet exercise of their talents, are recorded. I will select only one, which is told by Theodoret†, of Publia, a Deaconess of Antioch, in the time of Julian. She had been acquainted with the wife of a heathen priest, who had probably been well affected towards Christianity through her means. The wife died, leaving a young son behind her, who continued to visit Publia as the friend of his infancy, and from her he heard the glad tidings of the Gospel, and received them joyfully. Being severely persecuted, he consulted Publia, and she encouraged him to hold on in the good course he had begun, and told him that his Father was to be disobeyed rather than his Creator. He was obliged to fly from his home, and through the kindness of his friend he was sheltered, for some time, from his father's wrath. He was afterwards found, and was heavily punished. In the end, however, he was the means of converting his father, who died a member of the Church.

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* See Bingham, sec. 9.

† Lib. iii. 14.

In the African and Eastern Churches, the Institution of Deaconesses appears to have been working in its full vigour in the fifth century. We have but little information respecting its operation in the Churches of the West, at the same period; but we know that it existed in most of them. As I have already extended this letter beyond due bounds, I shall defer speaking of the decline and extinction of the order till next month.

I am, Sir,
Your obedient Servant,
Y.

READINGS IN PLATO.

No. I.

[Some explanation of the following paper, or rather of the series which it is intended to introduce, may be expedient, lest it should be supposed that we are aiming at higher objects than properly fall within the scope of an Educational Magazine. There are many persons already acquainted with the language of Greece, and with certain portions of its literature, who have never thought it worth their while to look into the writings of Plato; nay, who regard them with a mixture of dread and contempt. There are many others, with far fewer advantages, who really wish to learn what manner of person he was, and whether he had anything to tell them which it would be good for them to hear. On many accounts, we desire that the first of these classes should be cured of their prejudices, and that the wishes of the last should not be disappointed. In mentioning our strongest reason, we shall answer the only objection which any serious person is likely to feel to this Course of Readings. One principal design of our forefathers, in giving a prominent place to the study of the classics in our Grammar Schools, was certainly this, that the English boy might be taught to know what those thoughts, feelings, and longings in mankind were to which Christianity is the response. They never doubted that there was a twofold preparation for Christ's kingdom: the train of priests, kings, and seers, who foretold and typified it; the train of earnest and thoughtful men—patriots poets, sages, who contemplated some of the different aspects of humanity which it was to harmonise, who experienced some of the struggles and conflicts of which it was to interpret the meaning, and from which it was to offer the deliverance. Now we cannot but fear that this end has been greatly lost sight of by those who possess the blessing of a Grammar School culture; that an acquaintance with the classics is looked upon merely as a gentlemanlike accomplishment, or as a step to school and college honours. And we are afraid, also, that the Christianity which is fashionable among the higher and professional classes, has taken a much lower tone than it would have done, if they had understood what cravings and anticipations the heart and reason of man have cherished, or been racked with; and if they had learnt that these belonged not to one age, but to all. We look to the interest which is now felt in the cultivation of the middle and lower orders, as one great means of reviving this conviction, and of giving a new impulse to classical as well as to all other studies. And we know no means by which we can more effectually contribute to this object than by enabling those who have not had the means of acquiring the original language, or the courage to enter upon the study of long translations—which, for ought they knew, might not reward them for their trouble, and which, without some previous initiation, would seem to them very confused and unintelligible—to obtain some taste of an author who, above all the rest of his countrymen, and in such a way as to interpret the feelings of all the rest, embodied the deepest and most earnest aspirations which the heart of man can cherish. He has been represented by learned men, and believed by ignorant men, to be a fantastic dreamer. We do not refute the charge: our contributor merely proposes to give simple men and women an opportunity of judging for themselves whether it is so or not; whether what has been called dreaming be not the grasping of an earnest spirit after the greatest and most enduring realities; whether it be not, in the strictest sense, the seeking to fly from shadows, and lay hold of substances.

We are aware that there is one class of persons whom these papers may offend; we mean the modern Christian apologists, and those who have been brought up under their teaching. It has been their great object to exhibit only the dark side of the heathen mythology and philosophy, because they can find no other method of setting forth the transcendent worth of the Gospel. Miserably has the pious fraud recoiled upon its inventors; miserably has the logic and rhetoric and the habit of distorting facts, which they have borrowed from the Old Bailey, tended to confirm scholars, who knew that these statements were untrue or one-sided, in their previous unbelief, and to give an excuse for representations, equally false, of the opposite character, which have deluded the ignorant and the unwary. But whence did the temptation to practise such deceits originate? We answer—In the very low estimate which these writers held of Him whom the Church acknowledges as the Everlasting Word—the Prince of all the kings of the earth. These Christian apologists dare to speak of Him continually by such a low, beggarly title as that of *the Founder of our Religion*. They look upon him as one who came to establish a sect upon earth, which is to make good its claims by proving that everything that had been said or thought in the world before, meant nothing, or meant only evil. Whereas the true Churchman is bound, with devout interest and humble thankfulness, to trace every vestige of His footsteps whose goings forth were from everlasting; to hail every streak of the light which was to arise and shine upon the earth; to catch every note which was the prelude to the angel's song that announced his birth.

We have only to add, that our contributor, with excellent judgment, has taken, for the first of the series, that piece which most remarkably illustrates the character of Socrates. Our readers will find that, in the understanding of this substantial, straightforward, humorous character, with one side of which a hearty English yeoman would be better able to sympathise than many who call themselves philosophers, lies the key to all Plato's highest and most mysterious thoughts.—Ed.]

AN ACCOUNT OF THE DEFENCE MADE BY SOCRATES AT HIS TRIAL ON THE CHARGE OF NOT BELIEVING IN THE GODS, AND OF CORRUPTING THE YOUTH. HIS ACCUSERS WERE, MELLITUS, ANYTUS, AND LYCON.

He begins by complimenting his accusers on their eloquence; telling them that they had spoken so persuasively, that in hearing them he has been almost inclined to doubt his own innocence; and he apologises for himself using a less oratorical tone than was customary in such assemblies. He then tells his hearers that the present accusation is only made really formidable by the deep hatred of him which had so long existed in the public mind, and which had shown itself, from time to time, in whispered misrepresentations of his teaching and mode of life. He then alludes to the comedy of Aristophanes, acted twenty-three years before, in which he had been exhibited sitting in the clouds, pretending to walk on the air, and other such extravagancies; and also to the reports which had been circulated, that he was used to lecture on "the things of heaven and earth"—that is, on all the strange questions in natural philosophy, which the wise men of that time were accustomed to bring forward; and that he was in the habit of taking money for his lessons: both these things he denies, not as attaching any discredit to the study of natural philosophy, nor to the practice of teaching for money, but as a simple matter of fact. He then proceeds to explain how it was that he had gained the reputation of being a wise man without having been a professed teacher, and also, what was the origin of the general hatred against him.

He tells them that one Chærephon, a warm friend of his, and a man well known in the city for his eager and impetuous temper, had sent on one occasion to Delphi for the express purpose of inquiring whether any man existed wiser than Socrates; and had received for answer that Socrates was the wisest of men. Socrates was very greatly astonished at this answer of the oracle, and questioned within himself what mysterious meaning it might involve—for, on the one hand, he was deeply conscious of his own ignorance; and on the other, he thought it impossible that the god should lie. Wherefore he immediately betook himself to search among those of his countrymen who were esteemed the wisest, in order to detect whether they were really wiser than himself (as he had always believed them to be), or not. Of this search he gives rather an amusing account: he relates how first he went to a politician of high repute, whose name he charitably conceals; and how he discovered, on conversing with him, that he had the art of appearing wise to others, and more especially to himself, but that he was in reality not wise at all. Of this fact he endeavoured to convince not only the bystanders, but also the individual concerned; and, as might have been expected, with no other result than that of incurring his enmity and that of many of the persons present. "As I left him," he says, "I came to this conclusion in my own mind: I really believe that I am wiser than this man, for our case stands thus—we neither of us, in reality, know anything worth knowing; but he, though he really knows nothing, believes himself to know something; while I, as I know nothing, so neither do I believe myself to know anything: therefore I am wiser than he is, inasmuch as I am acquainted with my own ignorance."

He goes on to tell how he persevered in his search after a wise man, doing it very reluctantly, and with a painful and anxious conviction that he was making himself enemies; but still strongly impressed with the idea that he was in some way set apart and divinely commissioned for the work of convincing men of their own ignorance. He tells how he went to the most distinguished persons of all classes, and how he often found that these were really farther from wisdom than persons of less repute. After having duly scrutinized the politicians, he relates that he went next to the poets, in the real hope of finding among them wisdom superior to his own—that he studied their best poems, and chose them for the subject of his conversations with them; and that he was much disappointed to find that others were often better able than they were to discourse on the very things which they themselves had written: so that he came to the conclusion that "poets compose not by wisdom, but, as it were, by a sort of instinct, being inspired like prophets and seers; for these say many beautiful things, not knowing themselves what they are saying; and thus it is with poets too." He found besides that the poets greatly valued themselves on their poetry, and believed themselves to be the wisest of men in all other matters, when they really were not. So that he ended his searches no better satisfied with them than with the politicians. He next went to the artisans, and found them, of course, superior to himself, as he had anticipated, each in his own peculiar art; but he found in them, too, that radical defect of overrating their own wisdom, and imagining themselves acquainted with things which they were really ignorant of: so that when he asked himself whether he would, if he could, exchange his own being for theirs, he could not disguise from himself that he would not. After all, he felt persuaded that the oracle had not intended any personal praise to him, but had only used his name, as it were, typically; and that the meaning it intended to convey was this:—"He is the wisest who, like Socrates, confesses that no man is worthy to be called wise." He tells us, however, that he did not even then consider his search to be ended, but that he had continued it incessantly ever since, both among citizens and strangers; making it the sole business of his life to unmask all vain pretensions to wisdom, and so to vindicate the truth of the gods. For this ministry he had relinquished all other occupations, whether public or private, and had lived a life of poverty all his days. Many of the youth, he says, especially those of the higher classes, who had most leisure, amused at hearing him catechise, had been in the habit of following him and many of them had learnt to do the like; that from the fact of their following him, he had gained the reputation of being a regular teacher, which he had never been; and that their imitating him in his practice of catechising had increased tenfold the animosity of the people against himself. "From this animosity," he says, "I believe in truth my present accusation to arise; I consider that Mellitus appears against me on behalf of the poets—Anytus on behalf of the politicians and artisans; and Lycon on behalf of the orators." He next turns to Mellitus, and attacking him in his old catechetical way, makes him contradict himself, and assert all manner of absurdities; and when he has sufficiently shown him up, and made manifest the folly of his charges, he repeats to the assembly that it is not Mellitus and Anytus who caused his death, but the hatred of the multitude, "which has slain many a worthy man before me, and will slay many more, for I see no probability of its stopping short with me."

He then supposes the question put to him, how he could be so unreasonable as to follow an employment which he knew put his life in danger; to which he answers, "You take a low view of things, if you hold, that where the minutest point of duty is concerned, a man ought to take any account of life or death; surely in whatever he does, he ought simply to inquire whether he is doing right or wrong—whether he is acting the part of a good or of a wicked man. In my opinion, at whatever post a man places himself, from the conviction that it is right, he should be there; or at whatever post a man is placed by the command of a superior, there he ought to abide at all risks, caring neither for death nor for anything else, in comparison with incurring a moral stain." He says that he should feel himself guilty of an awful crime, if his obedience to man were more implicit than his obedience to God; if, while he thought it right, during the war, to remain wherever his appointed commanders placed him, though at the risk of his life, he should so little regard the will of the gods, as to neglect, from the fear of death, the duty imposed upon him of spending his life in wisdom, and in searching out his own mind and that of others; "then, truly," he says, "ought I to be accused of not honouring the gods." He then goes on to ask why, after all, people are so much afraid of death? and answers, that it is from that all-prevailing mistake of believing themselves to know more than they really do; they really know nothing of death whatever; for ought they know, it may be the greatest blessing that can be bestowed on man, and yet they dread it as much as if they were absolutely certain that it is the greatest of all calamities. For himself, he says, as he knows nothing clearly of the state of things in Hades, so he does not imagine that he knows anything; but to do a wrong thing, and to disobey one better than himself, whether God or man, that he knows to be an evil; therefore he will never incur this certain evil in order to avoid death, which, for ought he knows, may not be an evil at all, but a good; so that, if the judges would dismiss him, on condition of his renouncing a life of philosophy, he should answer them thus: "I respect and love you much, O men of Athens, but I will obey God rather than you; and as long as I breathe, and am able to continue, I will never cease from the pursuit of wisdom, or from exhorting and instructing each individual among you, whomsoever I may chance to encounter, saying, as I am used to say, 'O Athenian, citizen of the first of cities, most distinguished for wisdom and for strength, are you not ashamed of taking thought for money, how it may increase to you; and for glory and for honour, and of taking no thought or care at all for wisdom or for truth, or for your soul, how it may be brought to perfection?' This I do to young and old, citizens and strangers; but to the citizens rather, for kindred's sake. Such is the duty imposed upon me by the gods, and, in my opinion, no greater boon could be vouchsafed to the city than this my ministry; for, doing nothing else, I go about, persuading both young and old among you, not to care for the things of the body nor for riches, more—no, nor so much as for the improvement of the soul; telling you that virtue does not spring from riches, but that riches and all other good things, whether public or private, spring from virtue. If to teach this be to corrupt the youth, then I corrupt them; but if any man accuses me of teaching any other doctrine than this, he speaks falsely. And in this matter, O men of Athens, whether you release me or not, be assured that I shall never change my conduct—not if I should die for it a thousand deaths."

He then goes on to say, that by slaying one who thus devotes himself to their improvement, they will be injuring themselves more than him; that indeed neither Mellitus nor Anytus have any power whatever to injure him; for that it is not possible, nor in accordance with one's sense of justice, that the better man should in any way be hurt by the worse: he knew that they had power to slay, or to banish, or to disgrace him, all which they and most others no doubt believed to be great evils; but he thought differently, and esteemed it a much greater evil to do what his accusers were then doing—to compass the death of an innocent man. He assures the Athenians, therefore, that he is far from making this defence for his own sake, but that he makes it for theirs, lest, in condemning him, they should be sinning against the gift of a God. He tells them that, to use a ridiculous comparison, the city is like a horse, large indeed and noble, but from its very size sluggish, and needing to be roused by a sting, and that he is sent to it by the God, to be as it were a sort of gad-fly, to awaken and exhort, and shame the citizens into virtue. He then supposes himself to be asked, why, with the good of the city so much at heart, he had never taken part in any of its public matters; to this he answers, that the attendant spirit whom he had so often mentioned which had accompanied him from his infancy, had forbidden him ever to meddle with politics; "and with good reason in truth has it been forbidden me," he adds; "for you know well enough, Athenians, that if I had attempted to take any part in politics, I should long ago have perished, and have profited neither you nor myself. For there is no man, whose life could be safe with you or with any other mob, if he should honestly oppose all the iniquitous and lawless things which are continually done in the city; but every man who is in earnest fighting for justice, if he wishes to call his life his own for a moment, must spend it in private, and not in public." He instances two occasions, on which he had been called upon to resist the will of the governing party, the one before the subversion of the democracy, and the other during the tyranny of the Thirty, on each of which he had very narrowly escaped destruction; and gathers from these that if he had attempted a public life, and yet had kept firm to the rule of right, he must have been sacrificed.

He then goes on to the charge of corrupting the youth, and remarks that the fathers and brothers of those whom he is said to have corrupted, are the very persons most ready to stand forward in his defence.

He apologises for not observing the form of pleading customary on such occasions, for not imploring his judges with tears to spare him, bringing forward his children and friends, and making a tragic appeal to the sympathies of the assembly. He tells them that he has friends and connexions, that he was not born of a tree or a rock, but of the race of man; that he has children, three in number—one already grown into a youth, and two yet babes, but that he could not prevail on himself to make a display of them on that occasion. He assures them that it is not from contempt of his judges that he abstains from this mode of supplication, but rather from respect to them, to the city, and to himself; to himself, because, whether justly or not, he had something of a reputation to keep or lose; to the city, because it would grieve him, if any strangers should be present, that they should see an Athenian citizen of some distinction demeaning himself like a woman; and to the judges, because he would not suppose that they could be so unfaithful to their oath, as in giving judgment to be guided by their feelings, instead of their reason and their sense of justice. He, therefore, without any farther appeal, commits his cause to them and to God, that so they may dispose of him as shall be best for him and for them.

After this the number of votes was taken, and Socrates was condemned by a majority of five. It was customary for a person so condemned to petition for a commutation of the sentence, praying that he might either pay a certain sum of money, or go into exile, or suffer some lesser punishment instead of death. Socrates therefore asks what punishment he shall propose for himself, what punishment he deserves at the hands of his countrymen, for having laid aside all other matters, public and private, in order to devote himself to their improvement; and he answers that he deserves to be fed in the Prytanæum at the public expense (an honour conferred on none but the most distinguished persons); "This," he says, "is my sentence on myself—to be maintained in the Prytanæum." He was not much disposed to petition seriously for any commutation of the sentence, for he did not like the thoughts of exile, and he had no money wherewith to pay a fine; but at last to content his friends, Crito and Critobulus, and Plato and Apollodorus, he offered a certain sum, the payment of which they guaranteed.

This proposal was put to the vote and rejected, and it was finally decreed that he should die. When this sentence was announced to him, he said to those who had voted against him, that for the sake of a small space of time they had brought on themselves the disgrace of killing him; for that at his age, death must soon have come to rid them of him, if they would but have waited for it. To those who had voted in his favour, he apologised for not having pleaded more earnestly for his life, telling them that he could not repent of having made the defence he had, for that he would rather die having so defended himself, than live by having used any dishonourable means; "for neither at the tribunal nor in battle should a man set himself to avoid death at all costs—in battle it is manifest that we may easily escape it, if we will but throw down our arms and supplicate our pursuers; and so too in all other dangers, there are abundant means of insuring safety, if a man can condescend to say or do anything. Believe me, my friends, it is not difficult to escape death; it is much more difficult to escape dishonour, for dishonour pursues the more swiftly of the two." He then turns again to his enemies, and addresses them, as he says, "somewhat in the spirit of prophecy, being arrived at that crisis at which men are most wont to prophesy, the hour of death." He warns them that, though they may silence one accuser in him, yet that others will arise after him, and that to get rid of them all in the same way, they will find neither easy nor creditable; whereas it would be both easy and creditable to amend their lives and train themselves up to perfection. Having thus spoken, he tries to comfort his friends by telling them that his attendant spirit (which had never before failed to warn him when he was running into misfortune, even in the most trifling matter) now that, in the judgment of the many, the extremity of misfortune had come upon him, had never once made its voice heard; neither when he left his house in the morning, nor when he reached the place of his trial, nor during his speech, nor through the whole course of the transactions of the day. "And what do I gather from this?" he adds. "I will tell you: even that the event about to happen to me is perchance a good, and that those among us who esteem death an evil are mistaken. This is clearly proved to me by the fact I have mentioned; for I cannot conceive but that the accustomed sign would have met me, if that which I was about to enter upon had been other than good for me. Let us look, however, a little more closely into this matter, that we may see what reason there really is for hope that death may be a blessing. Now death must be one of two things; either he who is dead is utterly annihilated, and has no longer any perception of anything, or, as it has been affirmed by some, death is a change of abode—an emigration, as it were, of the soul from this place to some other. Now suppose death to be an absence of perception—as it were, a dreamless sleep, surely even thus it is a marvellous gain to us; for if, putting on the one hand a single night in which we have slept uninterruptedly, and so deeply as not to dream, and, on the other, all the rest of life, we were called upon to say how many of the other days and nights of our life are to be preferred to that single night, I believe in truth, that not only every private individual, but even the great king himself would be compelled to confess that they are soon numbered. If then death is such as this, I account it a gain; but if, on the other hand, it is a change of abode from this place to another, and if it be true as some say, that in that other place all the dead are living, what greater blessing can be conceived?" He then expatiates on the delight of meeting with really just judges—such as Minos and Rhadamanthus—of associating with Orpheus and Musæus, and Hesiod and Homer, and all the heroes of old, and of holding philosophic discourse, without thereby as now endangering his life; for "besides all the other points in which their happiness excels ours, they have moreover the gift of immortality."

"Be this as it may, my friends," he continues, "you ought to be of good hope with respect to death, and at least to hold this one thing as absolutely certain, that no evil can possibly happen to a good man either living or dying, for the gods are not careless of his welfare;

neither is all that has now happened to me brought about by mere chance, but I am perfectly satisfied that to die and to depart from the bustle of the world is better for me, and therefore my accustomed sign has not met me: thus I am in no way angered against my judges or my accusers; and yet I know that in ignorance they accused and condemned me, not thinking to do me good, but evil, and for that their evil intention they are blameworthy. And now I have but this one request to make. When my children shall grow up, punish them by making them suffer as I have made you suffer, if you shall see them caring for money, or for anything else more than for virtue; and if they shall seem to be somewhat when they are nothing, shame them as I have shamed you. If you do this, both I and my children shall be much beholden to you. And now the time is up—I must go hence to die, and you to live—but which of us is going to the better fortune is known to none but to God only."

ON MUSICAL NOTATION, AND THE PRESENT STATE OF MUSICAL EDUCATION.

No. I.

To the Editor of the Educational Magazine.

SIR,

The attention of many who are engaged in the various departments of Education, having of late been much directed to the subject of Music, and especially with reference to Psalmody, it may not be without advantage to inquire into the present mode of Musical Instruction, and to account, if possible, for the fact that scarcely any of our most accomplished musicians, professional men (and yet not all such) excepted, are acquainted with the Grammar of Music, or exhibit anything save a mechanical (or, in some cases, a natural) facility for playing and singing the ordinary productions of the day. This inquiry is a practical one, inasmuch as to appreciate and cultivate such Psalmody as beyond a doubt has the highest claims upon our affections and admiration, there must be an appreciation, at least, if not an understanding, of the rules and principles by which early and more laborious musicians were guided in their compositions.

It will be necessary, in such an inquiry, to set out by at once referring to the nature and true intention of Music itself; and then to consider how far either past, or existing, or proposed systems *(if followed out)* are likely to develop that nature and intention, and afterwards how far they are followed out; and these questions, excepting the last, will be found to turn very much upon the various kinds of Musical Notation. I therefore propose, after a few preliminary remarks, to pursue the inquiry under three distinct heads :—

1. *The Disadvantages of those Systems of Musical Notation which were used by the Ancients.*

2. *The perfect Adaptation of the existing system of Musical Notation to that which it has to represent.*

3. *The Degree in which ordinary Musical Instruction fails to explain or make use of that adaptation.*

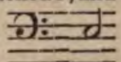
I hope I may be able to embody, in the last division, a few suggestions of practical utility.

If we would give to learners such an understanding of the fundamental principles of Music as may lead to a correct and sound practice, it must be borne in mind, that Music is not simply a Science of Sounds or, as some have defined it, "The art of combining sounds agreeably to the Ear," but the Science by which certain sounds are selected from sounds in general, by reason of their bearing to each other well-defined relations—which relations are not arbitrary, but the result of fixed and well-ascertained laws, capable of actual measurement, and of combinations no more arbitrary than the relations themselves, but depending on the very constitution of the sounds, and possessing a fitness capable of an almost mathematical demonstration. It might be interesting, at some future time, to your readers to explain this more fully. It is not now necessary; and its proofs depend upon reasoning of an abstruse nature, which have been the subject of deep and most interesting inquiries, at many periods. Some of the results are admirably stated in Dr. Crotch's "Elements of Musical Composition;" and in a work of Dr. Robert Smith, of Cambridge, on Harmonics, 1749, this subject is treated at length, and a patient inquirer would find any amount of taste for mathematical investigation of it fully satisfied. It is however not necessary that every learner should investigate, or even understand such statements; but it is very important that composers and teachers should know and act upon them, inasmuch as they involve a truth admitted, but neglected in practice, that Music is to be treated not as a Science of arbitrary sounds, guided by arbitrary rules, but of intervals, intimately related to each other, and that a learner will never become more than a mechanic in Music, unless he is so taught as to keep that truth ever before his mind, and unless he is instructed in some system which, of itself, is symbolic of the principles on which it is founded.

I proceed to consider,

I.

The Disadvantages of those systems of Notation which were used by the Ancients.

It appears that, even in the earliest notice of Music among the Greeks, and so far as it can be traced through ancient authors (as Ptolemy, Plutarch, Euclid, &c.), the Tetrachord, or notes contained in the interval of a 4th, attracted their attention; and their systems were more or less intended to bring it forward. Thus, according to Boethius, the lyre of Mercury was tuned to the 1st, 4th, 5th, and octave, giving the upper and lower notes of two disjoined tetrachords. According to others, it was occasionally also tuned thus:—1st, 2nd, 3rd, 4th, or one tetrachord. Again, the Greeks, in their "solmisation," as the application of specific sounds, such as Do, Re, Mi, to notes for singing,* has been termed, commenced the lowest note of every tetrachord with the syllable τω. In more modern times, a full account of which may be gathered either from "Morley's Introduction," written in the reign of Queen Elizabeth, or concisely in a work by Jones of Nayland, although the syllables had been by Guido extended to six—Ut, Re, Mi, Fa, Sol, La, attention was still drawn to the Tetrachord; for, beginning at the bottom of the bass clef with G, which they called Γ (Gamma), from the Greeks, and terming it Ut, or Gam-ut, they commenced again with Ut, as soon as they reached C, and again at F; so that the E  in the example was actually called E-la-mi, and conveyed this real instruction to the learner, that he was to sing that note, which was a 6th (La) with reference to Γ, and a 3rd (Mi) with reference to C.

G		sol	re
F		fa	ut
E	la	mi	
D	sol	re	
C	fa	ut	
B	mi		
A	re		
Γ	ut		

Still the earlier Music had no means of expressing itself which was the least calculated to be symbolic of its natural construction. Letters turned in different directions, such as , or , or other such characters, were their only mode of expressing notes on paper. Gregory simplified and systematised these characters by the substitution of the seven Roman letters, excepting only the Γ, which was retained for the G on the lower bass line, and the upper octaves by small Roman letters of the same name. It is stated (Dr. Burney, vol. ii. p. 87), that the staff or stave of four lines was not in use in the Church until the thirteenth century.* Unquestionably in the time of Guido, and probably even before his time, some system of one or more horizontal lines had been in part adopted. An admission of the impossibility of giving, by means of letters, a fair representation of the musical sounds was forced upon the musicians of those times; and as the desire grew for perfection in Musical Science, so the old notation gradually gave way.

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* Called by Miss Glover "Solfa-ing," as it was by Jones of Nayland.

Research into the history of Ancient Music, aided as it is by such works as those of Dr. Burney, Morley, and others, is still difficult; and there is but little that can be very confidently stated, without opening the door to objections. This much, however, is very apparent to any one who will give but moderate attention to it, that almost the greatest impediment, in the way of progress in the Science of Music, was the notation employed. It presented no picture to the eye of what the ear heard; it could not express several notes in harmony one with the other, excepting in an awkward and complicated manner; and the moment counterpoint was discovered (for there does not seem sufficient ground for *asserting* that it was known by the ancients), we find a gradual development of the present system of notation by *staves*.

A return to the principal defects and inconveniences which result from these ancient forms of musical writing, is really to be feared at the present moment, from the indefatigable exertions of Miss Glover, which it is impossible not to admire and praise, though it does seem that they have taken a direction essentially wrong, and injurious to the progress of sound music. It may seem as if one were applying things too serious to a less material subject, when one speaks of the attempts of Miss Glover as strongly illustrating the tone and spirit of the present day in some of its worst features. But it is really so. It has ever been the course of those who have introduced novelties in any branch, either of Science or of Religious Truth, to urge their introduction by the prospect of their utility, and to require an acknowledgment of their soundness afterwards by an appeal to their success. By such a course, many are entrapped and deceived; and it remains for after generations to detect and declare the fallacy, while in the meantime the mischief has been done, division is introduced, and unity impaired. Such has always been the course of dissent, making an invariable appeal to success, and forgetting how little evidence it affords of truth, according to the experience of the Divine Psalmist—"I myself have seen the ungodly in great power, *and flourishing like a green bay-tree*." "I went by, and, lo! he was gone; I sought him, but his place was nowhere to be found." Success, then, is not always a test, either of superiority or of truth. Yet it is peculiarly insisted on by the advocates of Miss Glover's system. I do most exceedingly regret her having put it forward. I cannot but admire her ingenuity, and feel considerable interest in her successful labours for procuring good psalm-singing in particular places; and had the old system proved inefficient in practice, and unsound in theory, on a fair, a full, and patient trial, one might have hailed her attempts with joy. But is it so? Has not every attempt to instruct by the grammar of music, and to make its principles understood, been gradually abandoned in ordinary cases, and is not every Cathedral and Collegiate Choir a positive proof that children are capable of learning, with the utmost accuracy, that system of music which universal consent has approved? And if any farther instance is wanted of its adaptation to more simple parochial choirs, I am happy to be *able* to refer to instances, one of which I specially select, where, by a single lady, using no device except the simple old system of notation, patiently carried out, an efficient and almost scientific choir has been formed within twelve months; I allude to the labours of Miss Head, in the parish of Awliscombe, near Honiton. It forms a most effectual and honest answer to the allegations made against it by Miss Glover; and I hope, in some future Number, either to induce her to furnish an account of her own method of instruction, or to do so on her authority. The instruction under Mr. Turner, in the National Society School at Westminster, is another instance of the practical adequacy and simplicity of the existing system. I do not say there are no difficulties to be objected against it, but there are more serious objections to her own (Miss G.'s). First, it proposes an actual return to those principles of ancient notation which proved unequal to the development of all the higher parts of music. Secondly, the great difficulty of remote modulations, which are scarcely alluded to, and which indeed may not be required in a common psalm-tune, but which constantly occur in services, chants, and the higher order of even simple psalmody. Thirdly, the fact that, in some instances in her own works, a modulation takes place in the treble, where none takes place in the bass, presenting no difficulty if the various parts are looked on as independent, but being manifestly inconsistent when looked upon (as they really are) connected together. It is curious that,* in such an arrangement, she should not have observed that her own objections to, and complaints of, the perplexities of *score* should have been in these instances exactly illustrated without the advantages which the arrangement of *score* possesses, and that it almost excludes the possibility of those frequent changes of harmony by which such exquisite and yet simple variety is given to our early Church music. I am truly grieved, and I say it in perfect sincerity, even to appear to attack a person so indefatigable and so laudable in her intentions; the more so, because, in one sense, the very system she proposes is grounded upon a desire to teach singing by a correct knowledge of intervals: but it is a serious thing to have sent through the country a new nomenclature for such a science as music, when the existing one has not for years had a proper trial, and its construction possesses advantages immeasurably above any others. In such a case, it is a duty to raise a remonstrance, and I hope to do it still more effectually by passing on to the second part of my subject. And in so doing, I have no intention of being an apologist—the perfected system of ages needs no apology; it only needs instructers who understand it and its merits, patient learners and candid inquirers. It is full of the most beautiful adaptation to that which it professes to represent; and at every turn its very structure presents us with something that reminds us (if we will but attend) of the principles of that science of which it is to the eye the representative. With the hope of illustrating this position, I pass on to consider,

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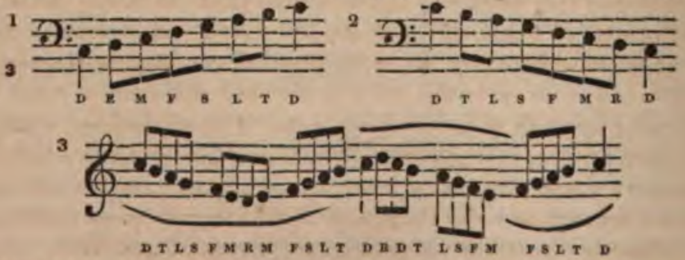
* Our admirable and justly-revered countryman, the Venerable Bede, has left many most interesting remains of his extensive learning and industry, no less than of his singular holiness and piety. Of these, two are on Music. The latter one, which relates most to this point, is attributed to a much later date than his pen by some; and, therefore, I cannot cite him as evidence. The tract in question, *if his*, would certainly contradict the above statement of Dr. Burney.

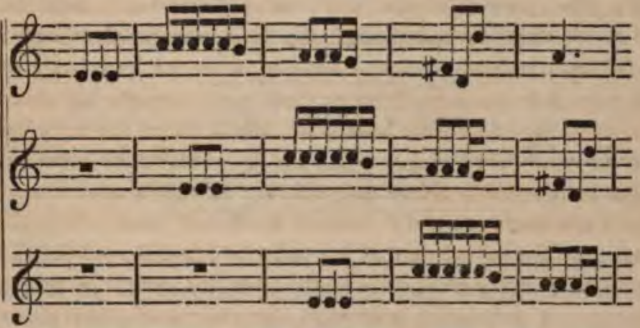
II.

The Adaptation of the Existing System of Musical Notation to that which it has to represent.

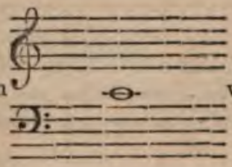
It presents to the eye at once an outline, if not a picture, of that which is presented by the sounds to the ear. To those who are accustomed to view music in this light, a page of it presents a complete image of that which would be heard when played; and even to the un-



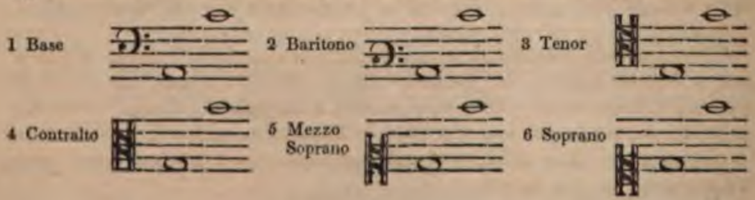
initiated it is no difficult task to explain how such passages as the following are expressive—the first, of ascending sounds; the second, of descending; and the third, of that alternate rise and fall, or undulatory movement, which the composer would have specially intended; an effect which on the other hand, a mere line of letters entirely fails to do. So again in the annexed passage; the eye readily catches the intention of the composer to let one part take up the theme which another has already begun,

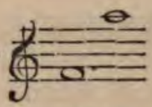


The advantages of such a system are immense; for a ready eye will catch the spirit and meaning of the author from what he sees before him, and his feelings and understanding will be enlisted on the side of the subject, before his fingers or voice are called on to perform their mechanical part. That such is also the case in every page of music to those who have so studied it, and that it is a very material assistance to after progress in the science, is well known to them. I can adduce instances in illustration of this. An eminent German musician used to give to young persons this advice—"If you wish to learn music properly, forget F, A, C, E, and such stuff, and consider the distances (intervals) of the notes you are about to play from each other, and from the key-note." Those who acted upon that advice, shortly learnt to *read* music with far greater rapidity than they could play it, and derived great and lasting pleasure from perusal of music only, and acquired a facility in modulation and transposition which many far better practical musicians never attain. The second instance is that of a precise and well-known leader of orchestras, specially of sacred music, in the Midland Counties, whom I have seen reading, over and over, difficult passages of music, which he had afterwards to play, and who assured me that he gained in that way a better acquaintance with the passage than by more frequent practice of it. These are the results of a *proper* use of the existing notation. And if it is not so used, and so appreciated, the fault is in the mode of instruction, and not in the difficulty of the system. That it is so, I shall be able to show more at length when on the third point proposed for consideration. In the meantime, I would notice other advantages in its construction, which are of great importance, and which peculiarly aid in reminding a learner of leading principles.

In the first place, the two staves assigned to the treble and bass clefs comprehend, with at most one ledger line to each, the whole compass which can ever be required for the human voice (unless it be to display the powers of the throat of a Catalani). And between those staves there is but one single boundary line, which at once serves to divide and unite them  viz C—being the identical and same note, common to both, whether with reference to the treble or the bass, and a note of great importance, inasmuch as all organ-pipes have a given length assigned to that note in the stop called the "principal," and that length (twelve inches) is the standard, from which all others are measured proportionally; and this holds good also as a proportion for stringed instruments, though there are many contrivances for evading it when required.

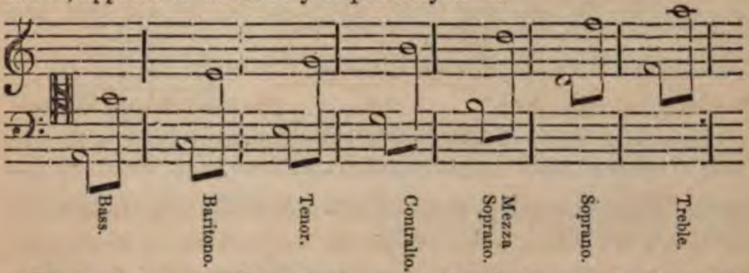
Besides this, these two clefs each comprise within themselves the just boundaries of a treble and of a bass voice. And if the Soprano, Alto, and Tenor Clefs were usually looked at, as being a certain portion of these, assigned to voices of an intermediate pitch, instead of being abused as increasing difficulties, they would be hailed as an admirable adaptation, and as giving simplicity and convenience to those who need that convenience quite as much as either treble or bass singers. This is admirably shown by Dr. Burney, from whom the following illustration is taken of the objects of the six clefs which were formerly in use, and the two notes given to each are the notes which bound the legitimate extent of an ordinary voice of each class—viz. ten notes.



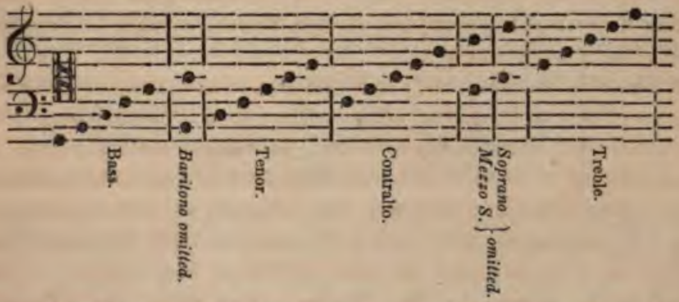
I would add to the above, 7 Treble 

These seven clefs, if ranged together, will be found to be each one-third higher than the preceding one; forming, therefore, a beautiful provision for seven degrees of voices, one-third only apart.

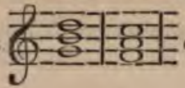
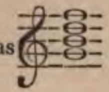
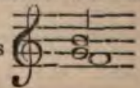
The several marks 𝄢 𝄡 𝄞 being only used to mark the F, C, and G, opposite to which they respectively stand.


Bass.
Baritono.
Tenor.
Contralto.
Mezza Soprano.
Soprano.
Treble.

But confining myself to those now ordinarily in use, the following figure will point out above each name the five lines which belong to it:—


Bass.
Baritono omitted.
Tenor.
Contralto.
Soprano
Mezzo S. } omitted.
Treble.

Here, then, is a beautiful adaptation at once to the wants of vocal performers.

There is another great advantage presented in the mere alternation of lines and spaces.* If rightly used, it even facilitates the attainment of a knowledge of harmony, and is at all events peculiarly adapted to symbolize its laws. The third and fifth, a portion of the great concord to any given note, stand upon following lines or spaces, according as it is itself placed. Thus  or, while the addition of a fourth note, as  gives the great fundamental discord of the seventh; and thus inverted, like many of the other discords, it is indicated to the eye by the adjoining notes, which the learner will have been told involves the very principle of discord. Thus 

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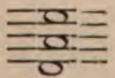
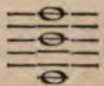
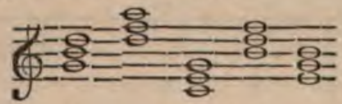
* This has been objected to as producing a dissimilarity between the same note in different octaves—i.e. the octave to any note is on a line if the note is on a space, and vice versâ. This is, of course, a difficulty in theory, unless the musical scale be looked upon as a series of tetrachords, which in truth it is in its largest sense. The difficulty is practically one which I never heard mentioned except by Miss Glover.

Again, at a certain distance, easily learnt and appreciated by the eye, both above and below any given note, stand other notes, which a learner ought early to know have a peculiar and intimate relation to it—viz. that of dominant and sub-dominant.

E. G.  or  and

so all the intimately related keys to any key note are found to have their great concords on lines or spaces according as that note is placed. Thus, taking the key of G as an instance,

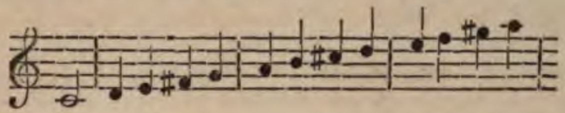


its dominant and sub-dominant, and its relative minor keys are so placed. Other such relations, obvious to the eye, might be pointed out, which though not in themselves the right mode of teaching harmony and its laws, still aid the memory; and are at all events more than justifications—in fact, proofs of the beauty and perfection of the existing system.

Another great advantage results from the very signatures at the beginning of the lines, usually so puzzling to learners. They actually point out truths in music; and they form, if righty used, a valuable aid for recalling them.

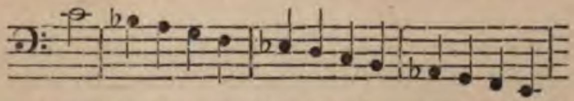
1. They point out through how many keys we must modulate, to pass from the natural key to that before us. Thus, in the key of three sharps (A), we pass from the natural key 1 into G, 2 into D, 3 into

A; or in other words, three *successive tetrachords* in each of which the



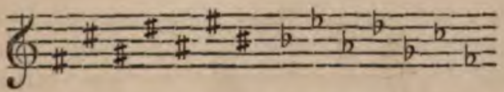
last note but one is raised a semitone, must be passed through in modulating from C to A in *the ordinary manner;* and we are thus reminded of another truth, that the interval between the third and fourth, and seventh and eighth, in every complete octave, is only a semitone, and that the last sharp marked is the semitone below the key note.

So with the flat signatures. In descending modulations—that is, in modulations from the natural key into keys with flat signatures,* the



seventh, or rather the first note below the key note is flattened, and the last flat forms the fourth to the new key note. And the number of flats are an indication of the number of tetrachords which the key proposed is remote from the natural key; thus in the key of three flats (E flat) we go successively into the keys of F, B flat, E flat.

And to take one more instance where the symbols are very instructive, let us place side by side the signature of seven sharps and seven flats,



And observe how their very position and following one after the other must, if thought on at all, lead a learner to some principles. But there are few that *think* on this subject, and here is one cause of the gradual decay of music, and of the neglect of a study of its fundamental laws.

Here, then, I may ask, if such a system as that upon which the existing notation of music is founded, has not a most wonderful fitness to the science of which it is the nomenclature; and whether the professed instructors of music ought not to bring it to bear on an intelligent recollection of the rules and principles upon which all music is founded.

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* The same term of course applies to modulations from five to four sharps, or from four to three oc. oc.

The remaining question to be asked is, Do they do so? or rather, is not the ordinary method of musical instruction calculated to give an actual distaste for scientific inquiry upon the subject, and to teach the mere mechanism of music without the grammar of it?

I must not trespass so far on your indulgence, and that of your readers, as to answer this question in my present letter; I hope to resume that part of the inquiry in my next,

And remain
Yours, &c.,
A. A.

(To be Continued.)

HINTS FOR ARRANGING A *COURSE* OF RELIGIOUS INSTRUCTION IN COMMERCIAL SCHOOLS.

In visiting various Commercial Schools, I have been struck with the want of some well-considered scheme of Scripture reading and religious instruction. Some I have found confining their attention to the Old, some to the New Testament. Some have been involved in the Epistles and the Thirty-nine Articles, who were wholly ignorant of the Gospels and the Catechism. Some, again, have attempted a selection of Scripture, but with such little judgment that I have found the boys perplexing themselves with the enactments of the covenant law, while the moral precepts of the Book of Deuteronomy were little thought of. In other instances, the lessons for the day have been taken, but without any attempt at connecting them together. Nor is it an easy task to suggest a plan which shall be free from objection. Time will not allow of the whole volume being read, nor, perhaps, is it desirable that boys should read it in school. But, on the other hand, an abridgment, like Mrs. Trimmer's, which jumbles the inspired writers together, destroying the integrity and individuality of each, is most offensive. The plan of selecting portions for reading obviates, indeed, this objection; but there is danger in allowing children to think that the Bible is to be studied for informing the head, rather than for reforming the heart; or that any part of it is otherwise than profitable.

Still I am convinced that a selection is the right method; and I shall proceed to state the system I would recommend, which shall embrace religious instruction generally. The business of the day must commence with prayer, and the best form I know is that drawn up by the Rev.

W. K. Hamilton, for the use of his own parochial school (Oxford Talboys). Prayer concluded, I would advise that the master should read one psalm, with Slade's explanation and comment. This will introduce the boys to an acquaintance with one of the most valuable portions of Holy Writ, and will habituate them to the *devotional* use of the Bible. Next, I maintain that one whole hour in each day *must* be devoted to Scripture reading. The two Testaments must be read concurrently, though in different proportions. The course proposed will take a year and a half. In the first half-year, should be read the Pentateuch (omitting several chapters in the last three books) and the Gospel according to St. Luke. The second half-year would take in the Books of Joshua, Judges, I. and II. of Samuel, and so much of I. Kings as to the death of Solomon, together with the Gospel of St. John. In the third, the Books of Kings would be completed, a short selection from the Prophetical writings gone through, the Books of Ezra and Nehemiah perused, and the Acts of the Apostles. In this scheme, it would probably be found necessary to devote five days out of the six to the Old Testament, and one to the New; the inequality being balanced by an examination in the Catechism twice a-week, save during one month in the half-year, which might easily be devoted to the study of the Liturgy.

When a new boy came into the class, in either of the later half-years, he must get up the previous history (say from Dean Howard's volume) out of school-hours. In omitting any part, it will be necessary to explain what is omitted, and to give the reason why.

It may be thought, perhaps, that too little of the New Testament is read; but to say nothing of the extent to which it is comprised in the Sunday services, much of the other Gospels will be referred to in reading St. Luke and St. John; and some account of the Epistles will form a necessary part of a commentary upon the Acts of the Apostles.

No difficulty, I apprehend, would be experienced in selecting for the two first portions. The arrangements of the Prophets would not be so easy; still, by aid of Townsend's Bible, I doubt not it might be satisfactorily accomplished. As a general rule, I would say, that the historical prophecies must not be read, but only referred to, as they fall in with the history. Portions of each prophet, arranged chronologically, should be read, as specimens of their respective styles; and those passages selected which are most clearly descriptive of Messiah's kingdom. The outline of the history, subsequent to the return from the captivity, should be filled up from the Apocryphal writings. When this course shall have been gone through, we shall find our boys no mean theologians, historians, and geographers.

I am quite aware of the imperfections of this sketch; but it may, perhaps, be sufficient to direct attention to a subject which is certainly of first-rate importance. It will be found to bear also upon the management as well of Parochial as of Commercial Schools.

T. C.

THE CLASS SINGING-BOOK.

To the Editor of the Educational Magazine.

Sir,

A very useful little work has been lately published by Parker, under the unassuming title of a "Class Singing-Book," by Mr. Turner. Unostentatious in name, it is not the less truly valuable in quality; and it requires but to be known by competent judges, to be duly appreciated according to its real intrinsic merit. The author tells us in the preface, that this little book "*is chiefly abridged from*" his larger work, entitled "Manual of Instruction in Vocal Music"—and which I would wish also most warmly to recommend, as having stood the unerring test of *experience*, and therefore worthy of universal adoption. I feel great pleasure in learning that the "*Manual*" just named, "*has received the sanction of those two great and influential bodies, the Society for Promoting Christian Knowledge, and the National Society*;" and I feel confident, that should the plan laid down in these excellent treatises, become generally adopted in preparing children for the psalmody of our churches, a very great improvement would soon be evident. To those who have indeed a soul in any measure attuned to harmony, how painful is the shocking dissonance, now so frequently heard, of loud bawling children, out of time, and out of tune, screaming forth the most unsuitable light airs derived principally from the conventicle; or perhaps, if we go a little farther back, from the ball-room, or the theatre, by the *worse* than absurd conversion of dances, catches, and glees into psalm tunes! This is entirely inconsistent with the subduing solemnity of the subject, and the inspiring sacredness of the place. The language of music is *intelligible*, and conveys certain ideas, independently of all words, to those who have an ear tutored by instruction, or, by nature, capable of any right judgment. Whatever words are put to a dance, it will remain a dance still; and a popular glee converted into a psalm-tune will remain a glee still, and will always convey to the mind nothing else than the most ungenial sentiments of its former state. Nothing is more desirable than that the general taste in sacred music should be so improved, that these light and frivolous compositions would be entirely banished at once, and for ever, from our hallowed edifices; and the solemn melodies properly adapted to the sublime services of the sanctuary, everywhere *exclusively* made use of in our churches. Now this most satisfactory result would be greatly expedited, if the method recommended, and so fully and ably explained and exemplified in the "Manual" and "Class Singing-Book," were in competent hands to become general; and a corresponding improvement would take place also, in the *musical judgment* of those conversant with it: for this reason, that the plan enforced, steadily, perseveringly, and patiently followed, would give a practical knowledge of the radical principles of genuine harmony; and likewise familiarity would thus be obtained from *use* with the component parts of music truly so called, even where the science itself might not be deeply studied as an intellectual exercise. Persons accustomed to this method will *practically* learn to appreciate the sublime beauties of tone harmony, although they may not be able, *scientifically*, to say why they do so. The *ear*, by habit, becomes attuned to the harmony of sounds, just as the *eye*, conversant only with paintings of a superior character, even without a scientific acquaintance with the principles of Chiaroscuro, Composition, Colour, &c., becomes formed by custom, to appreciate real excellence in pictures. The plan recommended in Mr. Turner's "Manual" and "Class Singing-Book," is simple, comprehensive, and full, by which a most thorough knowledge of the scale is assured. It consists first, in giving a perfect acquaintance with the *octave*, in the most simple form of ascending and descending—then the other *intervals* are to be practised up and down until they are accurately and fully known. This is the first thing attended to by the children in unison; and afterwards they sing in *parts*, until they attain to the full chorus; all the while retaining the technical solfeggio; so that the words *do*, *re*, &c., at once convey the corresponding intervals to their minds: by this practice, perfection is obtained, and the pupils become, by degrees, fully fitted for the sublimest beauties of choral harmony; and are also enabled to sing correctly at sight, as a child who is perfectly grounded upon the elementary principles of learning, will be able to read at sight without any difficulty. The rules respecting accuracy as to *time*, clear *articulation* of the words, *accent*, *emphasis*, *expression*, &c., are all most excellent. Lesson XIV. deserves most especial consideration, as it respects the management of the voice in general—a thing very rarely indeed understood. The rules there enumerated, if followed, would give every single voice its full power; and when all so prepared were joined in concert, they could not fail in producing their perfect effect. The remarks of the scientific author respecting the most injudicious introduction of *graces* into psalm tunes, are most truly correct. He justly observes that some of our finest old tunes are "*deformed, and their simplicity destroyed*," by the ignorant way in which *graces* (as they are called) are brought in, without regard to the character of the tune, and having no connexion whatever with the ruling harmony—also quite unsuitable to the leading melody or air. Such fantastic ornaments might much more justly be denominated *dis-graces* than *graces*. A pretty wreath of roses would suit perhaps admirably well upon the brow of a light-hearted young lady, but would be truly ridiculous, if encircling the hoary temples of a venerable Bishop! Much more might be said upon this most valuable little work; but it is sufficient, if attention be called to the book itself, or rather, we should say, to the *two* books, which if read, understood, and legitimately used—that is, according to the most admirable and perspicuous rules laid down—must recommend themselves, without the aid of any extraneous commendation whatever.

R.

POETRY.

EASTERN PROVERBS.

Boldly thy bread upon the waters throw,
And if the fishes do not, God will know.

All skirts extended of thy mantle hold,
When angel hands from heaven are scattering gold.

Be bold to bring forth fruit—though stick and stone
At the fruit-bearing trees are flung alone.

The king but with one apple maketh free,
And straight his servants have cut down the tree.

Lies once thy cart in quagmire overthrown,
Thy path to thee by thousands will be shown.

Never the game a happy end has won,
Which with the cotton has the fire begun.

One staff of Moses, slight as it appears,
Aye breaks in pieces Pharaoh's thousand spears.

Sects seventy-two, they say, the world infest,
And every one lies slumbering in thy breast.

The world's great wheel in silence circles round—
A housewife's spindle with unceasing sound.

What mystic roses in thy heart will blow,
If on the wind their leaves thou straightway strow.

While in thy lips thy words thou dost confine,
Their lord art thou—once spoken, they are thine.

All things that live from God their sustenance wait,
And sun and moon are beggars at his gate.

Oh square thyself for use—a stone that may
Fit in the wall, is left not in the way.

Who doth the raven for a guide invite,
Must marvel not on carcasses to light.

R. C. T.

JOURNAL OF BOOKS.

We have about eight or nine books to notice this month, which bear directly upon our subject; and two or three more, which are of so much importance in themselves, that they must needs affect education.

The first on our list is *Mr. Wilberforce's Five Empires; an Outline of Ancient History.* (Burns). This is a book which is sure to obtain popularity, partly from its intrinsic merits—partly from the name of the author—partly from the great care which has been bestowed upon its external appearance—and partly from the great want of a good Manual of Ancient History in Schools. We are not sure that we approve entirely of Mr. Wilberforce's method of making the history of the world, before as well as after the time of Nebuchadnezzar, turn upon the Danielitic prophecy. We do not see what place Egypt can fairly have in such a scheme; and that it ought to have a very important place in any connected account of the dealings of God with the world, all will admit. This is a point which ought to be carefully considered, for the value of such a work to the teacher depends greatly upon the principle upon which it is composed. To the general reader the clear unaffected style of the book, its erudition, and its piety, will sufficiently recommend it.

2. Mr. Burns has published a set of little Tracts, intended, no doubt, for Christmas and New Year's Gifts, with various pretty names—such as *Margaret Fletcher; The Pink Bonnet,* and the like. They seem to be of unequal merit—some really child-like; some only affecting to be so; some explaining important truths in a pleasant manner; some hard, crude, and dogmatic. One of them is inexcusable. What right has any scholar and Churchman to ruin the beautiful story of *Monica,* by putting it into formal nineteenth-century phraseology; and this by way of making it intelligible to children and humble people? We hope these writers do not think it an easy thing to produce tracts; that they do not believe it good Churchmanship or good Education, merely to inculcate Church notions without cultivating a Church spirit, and that they will be very careful of awakening that disputatious temper in which lies the very essence of Dissent. These warnings apply also to *Little Mary* and *Conversations with Rachel.*

3. *Eton in English*. This is a book written by the Rev. John Green, and published at York. It is the Eton Grammar translated, with some alterations. It has reached a fourth edition. To us it seems that the merit of the Eton Grammar, which compensates for many serious defects is, that it is written in Latin; we cannot therefore fully appreciate Mr. Green's labours. But they are so far worthy of commendation, that they evince an inclination to profit by old books rather than to compose new.

4. Mr. Burns has published an English Grammar, in twelve pages, for the use of schools. This manual is well meant, but it is executed carelessly. A short Grammar cannot be written in a short time. It is needful to read and reflect much before we try to condense.

5. *The Law of Cases*, by Mr. Barnes, of Dorchester, formerly of Jesus College, Cambridge, is an instructive book, on an interesting subject. We quite agree with the author that many of the principles of Grammar are involved in the principle of cases; perhaps he is not far wrong in saying that the knowledge of them is the first step to the discovery of a Universal Grammar. His book is likely to lead teachers to think; it may therefore be safely recommended. It is published by Longman and Whittaker.

6. Mr. Frere's *Art of Teaching to Read by Elementary Sounds*, deserves a longer notice than we can afford to give it. We hope hereafter to compare his with other methods for teaching the blind. We believe the benevolent author has had the delight of seeing the most happy results from his system.

7. A volume of *Church Music—a Selection of Chaunts, Sanctusses, and Responses;* together with the Litany and Versicles, as used in the Church services; also Psalm Tunes adapted to the authorised metrical Versions, arranged and edited by Charles Redhead, organist at St. Margaret's Chapel, has also been published by Mr. Burns. It is introduced by a very interesting preface, written, we presume, by the Rev. F. Oakely, and seems to be well worthy of the attention of all who are interested in the subject of Church Music. So large a portion of our present Number has been devoted to that subject that we must, for the present, defer any farther remarks upon Mr. Redhead's book.

8. *Statistical Exercises*; *or, the Maps of Great Britain and Ireland*, by E. C. Nunn (published by Burton, Ipswich; and Simpkin, London) is a modest little book, with a considerable amount of information. We hope to speak more largely on the subject of Geographical Teaching, and the books which are likely to be useful in it, in an early Number.

9. We have not yet read the translation of *Bodin's History of France*, by Mr. Duncan (London, Rickerby); but we hope to take notice of it, along with other histories for the use of schools, shortly.

10. *The Child and the Hermit* (Darton and Clark) is a continuation of Mrs. Austin's beautiful translation of *A Story without a Name*. We merely announce its existence, and that it is a pretty book to look upon; for the subject of Children's Tales is a grave one, and requires a grave discussion.

The books, not strictly educational, which we meant to announce, are *Mr. Gladstone's Results of Church Principles;* but this, of course, every one will read; *The Rev. Richard Trench's* volume on the Parables, published by Parker—a work that will be as interesting to the ordinary Christian as to the theological student; and which proves that Mr. Trench is a diligent and learned divine as well as a beautiful poet; Two admirable Charges—one by Archdeacon Wilberforce, from which we intended to publish an extract on the subject of Education in our last Number; and the other by Archdeacon Hare, which is full of wisdom and encouragement; and an able Visitation Sermon preached before the Bishop of Lincoln, by the Rev. J. Bowstead.

LOCAL AND GENERAL INFORMATION.

COLONIAL EDUCATION.

The re-assembling of the Teachers instructed by the Home and Colonial Infant School Society, will take place on Wednesday, the 6th of January, at the Institution in Gray's Inn Road. It is the first of a series of half-yearly meetings, intended by the Committee to promote intercourse among their teachers, and a spirit of improvement in their respective schools. Information will be given upon new plans of teaching by the Officers of the Institution; and some of the Teachers will state the results of their own practical experience. During the month a lecture is to be given at the Model School, explanatory of the principles and views of the Society on the subject of Early Education, to which the subscribers and friends of the Society will be admitted. There is at present in the Institution, a Teacher for the Mico Charity intended for Trinidad, one for the Ladies' Society for Education in China and the East, and an Agent for the Colonial Church Society about to proceed to the Cape of Good Hope, in addition to the Teachers in training for Infant Schools at home.

SEYCHELLES.

The Seychelles are a cluster of small islands in the Indian Ocean, lying about a thousand miles north of Mauritius. They were ceded to the British by the French at the conclusion of the late war; and are now under a sub-governor appointed by the governor of Mauritius. They are but very little known, and have been most falsely described even in the best geographical works; though they possess remarkable physical capabilities, and two of them are distinguished as the only spots in the world known to produce the celebrated Coco de Mer. The climate is salubrious, the soil fertile, and there are no hurricanes. Want of food or clothing is entirely unknown in these islands. We have received some painfully interesting particulars respecting the state of the inhabitants, and of the only considerable effort which has been made to furnish them with adequate schools.

The population amounts to about eight thousand; and of this number more than six thousand are emancipated blacks. The remainder consist of French, English, Scotch, Irish, Indians, Mussulmans of various nations, Mozambiques, Malgash, and a few Portuguese and Americans. The morals of this motley group are as low as might be supposed. The present governor, Mr. Mylius, is making the most praiseworthy exertions to amend the state of things; and it may be hoped that he will ultimately effect some improvement. There is no clergyman residing on either of the islands; and a most lamentable want of religious instruction of any kind is strikingly apparent. The Rev. J. Bankes, from Mauritius, has lately been making a short sojourn at Mahé, which is the principal of the Seychelles, and contains five-sixths of the whole population. During his stay there, some hundreds of children, of all ages, have been brought to him to baptize.

About two years ago, Mr. George Clark, an agent of Lady Mico's Charity, was moved from the Mauritius to Mahé, and his exertions have on the whole been attended with remarkable success. He has the entire countenance and assistance of the governor in all his proceedings, and his school at Mahé is now pretty regularly attended by from sixty to seventy children, mostly of the coloured population. He has also established a school in one of the other islands; but respecting this we have no particulars. The following testimony to the good order of the Mahé School will not be uninteresting. It was presented to Mr. Clark, and signed by the captain and officers of a

French man-of-war, with some Commissioners from the Musée Royale, who were sent to make some researches in the natural history of some of the islands of the Pacific Ocean:—

"To Mr. Clark, Schoolmaster, Mahé.

"Sir,—Before we quit Seychelles, we are desirous of expressing the pleasure we have felt in visiting the Institution you direct. It is with the most lively interest, and, we must confess, with the most profound astonishment, that we saw the children of a race so long neglected and debased, awaking at the first beams of instruction; and showing, even from the most tender age, sparks of an intelligence of which they had previously been considered totally destitute. But what is most strikingly manifest in your establishment, is the evident pleasure with which the children attend the school, and the interest displayed in their answers to the questions put them; things so rare in the primary schools in Europe. To what can we attribute this difference but to the art with which you disguise the dryness of the elements of instruction, by judiciously varying their lessons and labours: for not only did your little scholars answer readily and perfectly to all our questions, as well as those addressed by you in our presence, on the first portions of sacred history and religious instruction, grammar, and geography, but we could see that you do not omit those other branches of usual Education, which are so necessary to civilized man; not even singing and gymnastics, two branches of instruction which, we may say, have been but lately resumed from the ancients; and which have only been renewed with vigour in the first schools in France, within a few years. The time will come when the Island of Mahé will possess an intelligent and enlightened population, who will understand, that without industry liberty is a word without meaning; and it is to you, sir, that will be owing, in a great measure, an advancement so remarkable. Permit, then, the officers and staff of the Dordogne, who have visited your establishment, to express their gratitude to you in the name of all the friends of civilization and humanity.

Signed by, &c., &c.

"March 15th, on board the French corvette Dordogne."

INDIA.

Some interesting facts respecting the state of Education in Newfoundland have been published by the Society which devotes itself to that country. We hope that this Society is acquiring a more episcopal character. Some of its schoolmasters, we see, have been ordained by the Bishop of Nova Scotia.

The Society for Promoting Female Education in the East Indies have issued a paper requesting to be assisted by the gift of plain goods—babies' clothes, children's frocks, &c. We cannot entirely approve the proceedings of this Society, but we hope that it, like many others, will gradually enter into the meaning and purpose of the Church, and we feel that it cannot act efficiently except when it is moving as one of those wheels in the midst of which the living Spirit is.

MONMOUTHSHIRE COLLIERIES.

1. The following letter of Dr. Kay has appeared in some of the papers. It well deserves to be copied:—

NATIONAL EDUCATION—MONMOUTH.

(COPY.)

Committee of Council on Education,
Council-office, Whitehall, Nov. 13, 1840.

Sir,—I have the honour to acknowledge the receipt of your letter, dated the

11th of November, and of the enclosed memorial relating the circumstances under which you apply for aid for the erection of a school at Newport, in Monmouthshire.

My lords greatly regret that you see no hope at present of procuring the co-operation of the colliery proprietors in one general and well-considered scheme for the education of the mining population of Monmouthshire. Your own exertions, however, inspire their lordships with the hope that the duties which arise from the relations of the proprietors of collieries to the population labouring in the mines will, ere long, be as fully acknowledged by others as by yourself. Already the imminent danger of a great public calamity has proved that the security of property and the peace of society are liable to disturbance in that district, and their lordships conceive that it is consequently apparent that it cannot be the interest of a great body of wealthy proprietors that the labourers (by whose misguided turbulence this security and peace have been disturbed) should continue the prey of low moral habits—to a large extent, without religion—in gross ignorance, and consequently the easy victims of the disaffected and of the emissaries of disorganising doctrines. Nor can it be the interest of proprietors, who have so much wealth at stake, that the children of this population shall grow up ignorant, irreligious, corrupted, and misled. My lords conceive that the same motives which induce merchants and manufacturers to devote a portion of their annual profits to the insurance of the capital they employ in trade, ought to be sufficient (even without any reference to moral considerations of much greater dignity and importance) to deter sagacious men from leaving their wealth exposed to the dangers of popular tumults and secret violence, when a comparatively small annual expenditure, judiciously employed in introducing the elements of civilization and religion, would render society harmonious and secure.

The law which secures the life of the most destitute and abandoned, at the expense of the property of the country, conferring this great benefit, among other considerations, in order that property may be the more secure—the principle has thus been recognised that insecurity of life and insecurity of property are inseparable. Equally inseparable in the opinion of their lordships, are the insecurity of property and that want of the power of useful self-guidance, which is the characteristic of ignorance and irreligion among the labouring classes of the people.

Their lordships conceive that to leave a population receiving comparatively high wages, like that of Monmouthshire, without the means of acquiring knowledge for themselves, or of giving their children a useful religious education, is both improvident and peculiarly dangerous. It is dangerous, because high wages are weapons of self-destruction in the hands of men who are so uncivilized as to be incapable of resisting temptations to the abuse of spirituous and fermented liquors, and because the habit of drinking in beer-shops and taverns is the first step in the neglect of domestic and social duties, and affords an opportunity to the emissaries of the disaffected to influence the population—of which opportunity they are, in periods, of popular tumult, always ready to avail themselves. It is improvident, because the wages themselves would enable the population, with judiciously administered assistance and advice from the proprietors, to unite with their employers in supporting schools for the education of their children, and in establishing the means of cheerful and instructive intercourse among themselves.

These considerations are based on the comparatively low level of a wise foresight, concerning the interests of the industry and trade of the district, which will be prosperous in proportion as capital is secure, and as the labourers are skilful, intelligent, steady, and industrious. Considerations of a higher character would suggest that property has its duties as well as its rights, and that to neglect the opportunity to promote the well-being of a dependent population, by refusing to furnish them with the means of self-improvement, is an evil resembling the neglect of a parent to train up a child in the way in which he should go, and implies the neglect of an obligation similar in character to the parental duty, though vastly different in importance.

My lords direct me, in transmitting to you the enclosed forms and instruction for your guidance in conducting your application to this committee through its usual stages, to assure you that they are anxious not only to afford you as liberal assistance as is consistent with their regulations, and with their views of the wants of the important district on behalf of which you apply, but they are solicitous that their assistance should be so administered as to prove the most effectual means of removing the evil described in the report of her Majesty's inspector, Mr. Tremenheere.

I am to remind you that, in holding out the prospect of more liberal aid for the erection of schools in this district, my lords expressed their desire that the plans of schoolhouses selected, should be consistent with the most recent improvements in elementary education, as confirmed by the experience of those parts of Europe where the greatest attention has been paid to the discipline and management of schools. They were no less solicitous that the steps taken in the selection of a schoolmaster and his assistants should be such as to warrant their unqualified approbation. Their lordships express their anxiety on these subjects, because they are convinced that mere instruction in the rudiments of elementary knowledge, which is too commonly the limit of the usefulness of an elementary school, contains within it no element efficacious for the redemption of the people from semi-barbarism to the enjoyment of the benefits of Christian civilization.

My lords, therefore, think that your school arrangements should be such as to put in the hands of the schoolmaster and his assistants the most perfect means of education, and that the previous instruction of the master and his assistants in the knowledge appropriate to well-conducted elementary schools, and his training in the discipline and method adopted in such schools, should have been completed so as to warrant their lordships' confidence.

Subject to such considerations, my lords direct me to renew to you the assurance that you may expect half the cost of the school buildings from this committee.—I have the honour to be, sir, your obedient servant,

(Signed) JAMES PHILLIPS KAY,
Secretary to the Committee of Council,
on Education.

Sir Thomas Phillips.

2. The Report of the National School Society has just appeared, with a number of very interesting appendices. By far the most important document which it contains is *the Report on the State of Education in the Diocese of Salisbury, addressed to the Right Rev. The Lord Bishop of the Diocese. By the* Rev. EDWARD FEILD, M.A., *Inspector of National Schools.* Mr. Feild visited, in the course of the summer, 143 schools. His remarks upon them refer—1st. To the Buildings.—2nd. To the Method of Instruction.—3rd. To the Subjects of Instruction.—4th. To the Moral and Religious Instruction.—5th. To the Attendance.—6th. To the Government.—7th. To the Masters and Mistresses.—8th. To the Means and Expenditure. We will give a few extracts under each head. Under the first, Mr. Field observes—

Most of the parochial school-rooms—such, I mean, as, whether public or private property, were appropriated exclusively to the purposes of education—were, with only two or three exceptions, in a good state of repair, and generally clean. Many, indeed, of the village-schools were patterns of neatness and order; and cannot fail, by their very appearance, to produce a salutary effect upon the minds and habits of the poor children attending them. I had to lament, in the majority, the want of convenient play-grounds; although, in several cases, that want was, in a measure, supplied by an adjoining common, or unfrequented road. In the towns, though we have, perhaps, less right to wonder at, we have especial cause to lament the absence

> of such accommodation, of so important consequence to the physical and moral welfare and improvement of the children. Not a few cases are seen where land, which might have served the purposes of a play-ground, has been given up to the master, or appropriated by him for his private garden. I could not help looking on such appropriations with a jealous eye.
>
> A dwelling-house was provided for the master or mistress in forty schools of the whole number I visited, held upon the same tenure as the school-room; either rented with it, or made over together with it, for the time being, free of rent; or, in some few instances, secured to trustees for the benefit of the parish for ever. In the other cases, or where new schools were about to be built, I did not recommend that a dwelling-house for master or mistress should be attached to the school-rooms. Such an arrangement has often operated injuriously to the most important purposes of a school; and, except in regard of economy, is productive of little or no advantage. If, indeed, the play-ground were made an instrument of education (as in the Glasgow Training-schools), or if the children usually remained there at other than school-hours, it would be desirable that the master's house should overlook it; but that object may commonly be gained by placing the house at any convenient angle of the ground; otherwise it is really better for masters and mistresses, and for the scholars that the dwelling-houses should be placed at some little distance. I venture to object more decidedly to a door of communication between the school-room and dwelling-house.

There are other remarks under this head on Ventilation, Desks, Forms, &c., which are worthy of attention.

On the Monitorial system there are some very useful remarks. The following show how unprejudiced an observer Mr. Feild is:—

> I did not fail to point out the advantages which I had seen result in many places from keeping the whole instruction in the hands of the masters and mistresses. I was particularly struck with the benefits of this arrangement in the united schools of boys and girls at Barford. I could not help attributing the good behaviour of the children, their modest yet sensible answers, and apparent respect for authority, in some measure to the mistresses being charged with the whole instruction of the school; and in almost every like instance (wherever I mean, the masters or mistresses were charged with the instruction of all the children, and no pupil-teachers employed), I remarked a difference which favoured and recommended the practice. Cases, however, there doubtless are, where the system of pupil-teachers, superintended, controlled, and directed by a vigilant and faithful master, who knows and considers the materials upon which, and the instruments with which he has to work, produces, in some respects, very useful and satisfactory results. I saw a pleasing instance in the schools at Dorchester. The master of the National School there has occupied his post for thirty years, and is now educating the children of his first scholars. There was an order and regularity in the movements of this school which indicated an efficient mainspring—always acting, though not always seen; and though the subjects of instruction were limited, yet the lessons, in every class, from the highest to the lowest, were correctly done, and a steady progress was perceptible. The pupil-teachers were gaining, insensibly, habits of order, attention, and management, which must be of immense benefit to them in their various callings of life. I am bound, however, to admit, that the system of monitorial instruction, or of instruction by pupil-teachers, useful and admirable in many respects, did, in some grave and important points, generally seem defective. (I shall have occasion, by and by, to allude more fully to these points.) I do not, therefore, contend that this system has failed; but I must suppose that we have failed hitherto to procure, as far as my observation goes, masters and mistresses competent to work it. The Dorchester, and some other schools, are exceptions in this respect to the general rule.

On the subjects of Instruction Mr. Feild says—

> The subjects of instruction came next under review. These, I have already remarked, were confined, in the majority of cases, to reading, with the Church Catechism, writing, and arithmetic. In a few instances the children

were only taught to read, and in many arithmetic was merely an amusement, and of no practical use. The geography of the Holy Land is beginning to be pretty commonly studied by means of maps, so far at least as to distinguish the places referred to in the Gospels; and no subject is more attractive to children, especially when extended, as in every case it easily might be, to some knowledge of the relative size position, and character, of nations and kingdoms. In the boys' school at Warminster, and in the united school of boys and girls at Farley, the study was extended and pursued in a very satisfactory manner; that is, in a manner calculated to be both interesting and useful, to inform and enlarge the mind. The history of the Bible is always considered, to a certain extent, in reading it; but I found very few instances of an attempt to enlarge the study beyond the mere elementary outline of great changes and events. Grammar was learnt in only five schools; and in these, with one exception, in the most elementary way. Astronomy, from a manuscript catechism, was slightly explained in the boys' school at Lyme. Drawing had been formerly learnt in the boys' school at Devizes; but when I examined the school, only two boys remained who had practised it. The children sing a little (*indoctum, sed dulce*) in most of the schools. Attempts have been made, in two or three cases, to teach them by notes, but with little success. The new system of notation introduced from Germany seems likely to be very serviceable. The children are taught by this method in the schools at Salisbury, Chardstock, Chilmark, and Farley, and the result is very satisfactory. Psalmody should, and easily might be, made a subject of instruction in all National Schools. Besides its importance in regard to the services of the Church, it is exceedingly useful in the routine business of the school. Occasional interruptions of school-lessons, by marching round the school with a song, or merely by singing two or three verses while the children remain in their classes, powerfully assist in quieting disorder and relieving fatigue. This practice I found adopted, with very good effect, in the boys' school at Sherborne. The children in the infant-schools at Bridport and Cerne Abbas were taught to chant, and succeeded surprisingly well.

As to Works of Industry—

Works of industry (besides the common branches of needle-work) are not much practised or known. In several instances boys as well as girls are taught to knit and plait straw. In a few parishes in Dorsetshire the making of fishing-nets (breeding or braiding is the name given to the work) is a common pursuit, both in the cottages and schools. At Long Bredy and Chidiock this seemed (as far as the women and children are concerned) the staple trade; and the occupation being clean, not laborious, and capable of being pursued in each separate house without interruption of social intercourse, I was not sorry to find it practised in the schools; and only regretted that the profits of the trade are daily diminishing, through the manufacturing of nets by steam. The trade of buttoning, or making shirt-buttons, is still more common in Dorsetshire, but is confined, I believe, to females. In several parishes there are buttoning schools, in which, of eight hours' attendance, only one hour, or at most two, can be spared for the purposes of intellectual or religious instruction. It is, of course, much to be regretted that general education, even in the common domestic duties, is neglected, where any trade of this kind is so exclusively and eagerly pursued; but while the wages of the labourer are so low (7s. or 8s. a week), as commonly in these parishes is the case, it is not to be expected, and hardly, indeed, to be desired, that the females and children should be called off from the only means of eking out a maintenance, or of providing clothes for the family.

Under the head of Religious Instruction, it is observed—

Particular inquiries were made in every school respecting the prayers used at the time of assembling and dismissing the children, in what manner conducted, and by whom read. In three schools no prayers had been used; in one school, the mistress made extempore prayers; but in all the rest a written or printed form was provided and adhered to. The written, and occasionally the printed, forms were prepared by the clergyman of the parish; more commonly, the printed forms were from a book of prayers published for the National Schools, or from the Liturgy. I thought it right, generally, to recommend that the master or mistress of the school (in the absence of the clergyman of the parish) should read the prayers, whereas that duty has commonly been assigned to the monitor. In some instances, however, the prayers were repeated so properly and devoutly by the children, that I durst not propose any change. This was the method in use at Barford, and I witnessed it with great satisfaction and pleasure. The manner of performing this service at Donhead St. Mary was also highly pleasing. There the mistress read the chief prayers, but two or three appropriate ones were reserved for, and repeated by, the children alone. For the schools of Long Bredy and Little Bredy, an interesting form of prayer has been printed, containing a Litany suited to the wants and infirmities of children. The clergyman, if present, led the service; and the children made the appointed responses, as in the Litany of the Church. I am induced to particularise these forms, because, though all different, all seemed pleasing and appropriate, and were attended to and joined in by the children with apparent feelings of reverence. In such cases I did not presume to suggest alterations, where I saw no room for improvement; but generally, as I have said, it seemed desirable that the masters or mistresses, not monitors, should take the lead, for the sake, of course, of securing to that important duty and service the greatest possible respect and reverence. Indifference on this point may be productive of permanent and incalculable mischief. For the same reason, it is earnestly to be recommended that the transition from lessons to prayers be not too hasty and abrupt. There is too much danger in this matter of falling into the condemnation of those who offend Christ's little ones.*

Of *Rewards*, Mr. Feild remarks—

I may be permitted also to observe, that *a system of rewards* seems in a manner to defeat itself, inasmuch as rewards, regularly fixed and apportioned, become, in fact, so many payments for lessons learnt and duties done. And it is a matter of serious inquiry in what way such a system—call it a system of rewards or payments—is likely to operate upon the feelings and habits in the callings and business of life. May we not have too much reason to expect that persons so educated will look for a similar present recompense for the common duties and services which all in their situation will be required to perform? and failing such, will not their exertions flag, and little care remain to serve and please those who are set over them? If the object of such rewards or payments be, as commonly I believe it is (and a very proper and praiseworthy one), to engage the affection of the children to their teachers and benefactors in the school, experience leads me to think that it will not succeed. A little personal attention and kindness on the part of the clergyman and visiters will effect more than any amount of rewards or payments, and without any bad consequence.† The poet, who was emphatically Nature's child (if I may be allowed to adapt a quotation to my purpose), shows us the method, and its success:—

" *Thou strok'dst me, and mad'st much of me,* wouldst... teach me how
To name the bigger light, and how the less,
That burn by day and night: *and then I loved thee.*

The subject of *Attendance* is much connected with the foregoing—

The alleged causes and excuses of irregularity, and in some cases of increasing irregularity, are many and various. The great poverty, which makes parents eagerly catch at any passing opportunity of finding employment for their children, was the prevailing one—a prevailing one in every sense. In many parishes, the late alteration of the poor-law, cutting off the allowance formerly given to the children of labourers, was declared to have produced a marked difference in attendance, through the necessity which now exists for sending children into the field, or otherwise to employ them at an earlier age. Sometimes the parents were reported as indifferent to education; so that it was become necessary, in a manner, to bribe them, by the promise or prospect of rewards, to send their children to school. In one instance, it was the regular practice, besides giving reward-tickets to the children, to send other tickets to the parents also, on which were printed the words "Parents' Encouragement," which were afterwards exchanged for more substantial benefits proportioned to the number of tickets gained. It may be admitted, that in some cases parents require a stimulus; but it may fairly be questioned also, and the matter deserves serious consideration, whether such a system of rewards does not naturally lead to the conclusion, that education is not much to be valued or desired for its own sake.

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* I have great pleasure in bearing my humble testimony to the vast improvement effected in the National Society's Central School in this and many other important matters; but in this especially, the most important of all, by my friend Mr. Moody. I scarcely know a more interesting or more edifying service than the daily morning and evening prayers, as now conducted in that school. It is hardly beside my purpose to mention an improvement in the Central School, which, by means of the masters there trained, may spread and communicate its good effects into every diocese.

† In examining an infant-school, I stroked two or three children on the head. After business was concluded, a little girl came and presented her head to me, saying, "If you please, sir, you didn't stroke my head." This little anecdote will not appear trifling to those who are desirous of obtaining the key to a child's affections.

If it should appear that such is too frequently the present effect, or if (as before hinted) the future consequences of such a system are likely to prove injurious, the benevolent persons who bestow their bounty in this way, from the purest and most praiseworthy motives, may be induced to pause.

Of Government—

The government of the schools is most commonly, at least in the there is country parishes, entirely in the clergyman's hands. In many such parishes, indeed, not a single individual, out of the clergyman's family, who has both the will and opportunity to render any assistance, except in the matter of funds, in educating the poor. This state of things is, perhaps, as common and striking in the rural districts of Wilts and Dorset, as in any part of England. Sometimes the sole proprietor of a parish is resident elsewhere, or is called away by parliamentary and other duties a large portion of the year, and avocations as necessary and important to them demand the time and thoughts of the occupiers and farmers. In such cases all that can be expected of them is done (and this I can testify, in some instances, is readily done) when the proprietors of the soil furnish the funds, and leave the burden of superintendence and management in the hands of the clergyman. It must, nevertheless, be confessed, that a gratifying difference may always be seen where the family of the proprietor is resident, and is personally interested in the arrangements and progress of the school. Such countenance and co-operation are of immense value to the clergyman. And well, surely, will the cheerful, grateful looks of a happy little flock repay the interest shown in their welfare. And there is a promise of greater value: "He that receiveth one such child in my name receiveth me; and he that receiveth me, receiveth him that sent me."

We hope this hint will not be forgotten :—

It is of consequence to remark here, that some mistresses of infant-schools were apparently sinking under the continued pressure upon their strength and spirits; and these, as might be expected, generally persons most conspicuous for the zealous and faithful discharge of their duties. We surely defeat our own object when we require or allow exertions which may prematurely terminate the powers of usefulness. One whole holiday, at least, in the week seems necessary in every such case; and means should be devised for inducing the mistresses to remove, both in body and mind, from the scene of their anxious labours. Greatly on this account I ventured to recommend that the dwelling-houses of masters and mistresses should be removed at a distance from the school. The mistresses of infant-schools are supposed to remain in their schools the whole day, not quitting them at all from the commencement of business in the morning till the children are finally dismissed in the evening.

On the Payments of Children—

My attention was directed to the payments of the children, not so much with the view of ascertaining their amount (though that point deserves notice), as of observing whether, whatever payments be required, they are punctually made. It seems generally to be admitted that a payment not less than one penny a week (in most cases it might well be twopence) should always be required. People are hardly brought value what they may receive without any sacrifice or cost. It would save some trouble and prevent some attempts at fraud, to demand this payment one week always in advance. But whatever be the amount of the payment, and in what way soever made, it should never be allowed, on any pretext, to be in arrear. Not unfrequently I found that arrears are suffered to accumulate till the debt amounts to a sum which could not conveniently be spared. Parents then, ashamed or afraid to increase the debt, and unwilling or unable to discharge it, would take their children from the school; and neither they nor the children could henceforward meet the clergyman or school-managers in comfort, both carrying about the feeling (till feeling becomes blunted) of having been parties to a dishonest act. It is also a most useful lesson to accustom poor persons, from their earliest days, to be punctual in payments, that they should learn the comfort and advantage of being so. And I will not easily believe that where children take an interest in their school, and progress is made, a penny or twopence a week will be grudged by their parents, however poor; or that the payments will not, if so required, be punctually made.

CHURCH OF EASTOVER, NEAR BRIDGWATER.

Our readers will have learnt from Mr. Sinclair's letter, published in our Number for October, some of the efforts which the country Clergy have been making to secure for their flocks a sound education. It did not fall within his province to allude to their exertions for the building and endowment of churches—nor is the subject exactly one with which we have a right to meddle. We must, however, violate ordinary rules, to mention one fact which has lately come under our notice. There is a district near Bridgwater, containing a population of about 3000 people, and unprovided with church accommodation. The Rev. Mr. Capes, a clergyman in the neighbourhood, conceived that this was a fit place for an experiment which he had desired to make of building a church which should not be supported by pew rents, but should be literally a church for the poor.

To accomplish this object, he offered the sum of 3000*l.*, provided an adequate endowment could be raised for the Minister; the appointment of whom should always rest with the Bishop. The effect produced upon the neighbourhood by this announcement, seems to have been most delightful. A considerable sum has already been received; and we are told, that a portion of it consists of the offerings of poor people, who have made willing sacrifices in proof of their gratitude to their human benefactor, and to Him who has inspired him with such zeal for their service. We hope some of our readers may be induced to help them.

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LETTERS ON THE STUDY OF ENGLISH HISTORY.

No. I.

My dear Sir,

You wish for some hints respecting the best method of teaching English History to your pupils. If the following should be of any service to you I shall be very glad.

I am inclined to think that we want three kinds of books, in order that we may treat this subject rightly. We want *Narratives*, what I may call *vital histories*. We want *historical Grammars*; and we want books of *Reflection and Criticism*. These three classes of books have, it seems to me, been unfortunately confounded, and each one of them has suffered from the confusion—most of all, Education has suffered. A parent wants his child to know the facts of English history. "But then," he says to himself, "of what value are the facts, unless they lead him to the discovery of some principles?" Or else he says to himself, "What interest can the facts have for my boy, unless they are woven into some lively and continuous story?" If he has taken up with the first thought, he fancies he may as well allow the youth to read Hume at once. The philosophy of it may not be always true, but then he can point out to him the errors of it, and correct them step by step. Or should he have another set of views, or be a little less courageous, he will perhaps inquire for some books where the speculations are all proper and decorous, or one like Mr. Walter's, which is written upon Christian principles. On the other hand, a person in search of narratives for children will probably hear of some pretty little books (in marble covers, illustrated by various pictures) written expressly for little boys and girls by some kind mother or governess, who has taken pains to make the books very entertaining, and to leave out everything that is above the youthful comprehension. Neither of these courses seems to me expedient. The objection to Hume, and indeed to almost every writer of history, whether having an infidel reputation or not, in the eighteenth century is not one that can be removed by expurgations, or neutralized by notes. It has little to do with particular passages; it refers to the whole tone and spirit which were fashionable in that day. A man will be all the better for reading such books; they supply him with very important illustrations of the age which produced them, with very useful warnings respecting our own. But what is the use of saying to a boy, about a book that you yourself have put into his hands, "You must not believe this author's testimony about a single character or motive. He had no sympathy with men, and therefore no power of saying what was in them." What earthly use, I ask, would there be in such admonitions as these? Would not they be rather likely to produce the same effect as the history itself, only to make him more suspicious and distrustful? There is no truth which we have more need to impress upon our minds than that we do not get an affirmative by negativing a negation. Each new *no* takes you to a farther distance from *yes*. I am afraid I do not see much more clearly the advantage of the religious counteractions which have been provided of late years against this philosophy. There seems to me no little leaven of infidelity in the whole scheme of such books. What is it but infidelity to distrust the facts which have happened in God's world, and to determine that they shall give out such a moral as we would have them give? Utilitarian morality is at all times detestable—surely it is nowhere so detestable as in history. *Factum est* should have a very solemn sound to a Christian man. One who cares more about his own maxims than about the reality of things, will not long believe that anything is real. At all events, this will be the impression he will make upon his pupils—this will be the useful result of his pious labours.

With respect to the modern narratives I alluded to, the objection is nearly the same, though the intention is different. In the one case truth is sacrificed to a notion of what is beneficial, in the other to a notion of what is pleasant. And as the first notion turns out to be delusive, so, I believe, does the second. Boys and girls seldom find books amusing which are written with the aim and purpose of amusing them. If we took more pains to recal our own childish feelings, we should understand that there is nothing so offensive and intolerable to those we are dealing with as an affected condescension to their capacities. Children very early have a sense of the falsehood of such attempts, they know that they are not really taught; and they do not see why, if they are to be entertained, they should not entertain themselves in their own way. I do not believe an intelligent child ever loves what are called in modern days children's books. Quite apart from the ambition of reading the same things as older boys read, still more from the affectation—which does very much belong to our age—of being able to talk about what older people are talking about, there is an honest true desire for books which really tell and mean something—an honest loathing for those which mean nothing.

How, then, is this taste to be gratified in history? It is most true that we want narratives, and that mere collections of facts can never supply their place. But we cannot write such narratives. I do not mean that the faculty of telling a story has wholly departed from us. As long as Mr. Southey lives it would be absurd to say so. Even some great critical historians have shown that they possessed this faculty. There are numerous passages in "Niebuhr's Roman History," of clear vigorous description, such as Livy, if he were among us, would not be ashamed of. But you will find in both of these, qualities which are not suitable for boys and girls. Mr. Southey has escaped those reflective tendencies which spoil the simplicity of narrative; but he is not free from a certain quizzing tone of half-credence when writing about old times, which is for our purpose the more dangerous fault of the two. In fact he has fallen into this temper, partly from that indisposition to philosophize, which, in some points of view, is his great merit. We require earnest efforts of thought and meditation in this day to get into the spirit of other times. Mere genialty and benevolence, accompanied with ever so much of positive information about the past, and talent for producing pictures of it, do not suffice. The image of the present unconsciously reflects itself on a perfectly clear and glassy surface. And yet if we have the inclination to reflect, and the capacity for reflection, it is scarcely possible but that we shall write what children will not sympathise with, and therefore will not comprehend.

The principle, then, I think, is undoubted—the childhood of the world should supply food for childhood. There was a time when men spoke like children. They did not carefully avoid introducing their own speculations into their stories of what they had heard or seen—What honest child ever does so? What true-hearted boy, who trusts his parent or his teacher, fails to mix some little theory of the matter he is talking of, with his plain account of it? Nevertheless, he does give a plain account of it. He tells the thing as it has presented itself to him—simply and straightly. He may know little about its relation to other things, but just that thing he knows and can speak of. And very often his explanation of the fact he is recording, though it may overlook some intermediate steps and processes, yet arrives at the original principle which wiser men forget to speak of. It is the same with the ancient Chronicler. Sagacious persons in modern days say of him, "Poor fellow! he might mean very well, but he was no critic—he could not sift evidence; you cannot therefore trust him." Begging their pardon, I can trust him, though he was no critic nor sifter of evidence. I can trust him to do something which a critic cannot do, which he is not meant to do—namely, to look at things and people with straight, simple, affectionate eyes; to report things without making believe that he has looked at them on all sides and in all lights, telling you exactly what side he has looked upon them, and in what light; and enabling you to judge whether that was a right light to look at them in or no.

"Oh! but then he will deceive children; he will tell them things that did not occur; miracles, prodigies, and we know not what besides." I do not say that in making extracts from the old chronicles of England, it is necessary or desirable to introduce stories which partake of this character. If a boy were able to read the book in the original, I would trust him with the whole; believing that these stories would do him no harm—that there is nothing in the temper of the age which would make him too credulous respecting them, and that criticism will come in due time hereafter. But if the object were merely to make a selection of extracts, I should think it would be more prudent to avoid, as far as possible, any passages that belong to the region of the marvellous. It is evident, however, that the objection to these histories on this ground goes deeper, and would not be obviated by the omission I have suggested. The notion is, that writers who could indulge in this style of writing, cannot be trustworthy at any time; that if they were not dishonest men (and this would be considered by most a very large concession) their folly was almost as mischievous as dishonesty. This charge I believe to be the fruit of that narrowness and bigotry for which our age is never more remarkable than when it is bragging of its liberality. If we had the least of that power of rising above the notions and maxims of a particular period, which we sometimes affect, we must, I think, perceive that these early chroniclers were tempted to a kind of error to which we are not tempted; just because they had a deeper feeling of a certain truth to which that error is akin than we have; as in later times men have been tempted to a class of errors to which they were not tempted, because they have had the knowledge of certain other truths to which *these* errors are akin. In the old time men believed that God was the Author of whatever happened in his own world. It has pleased Him to make later periods gradually more acquainted with different processes and media through which he works. I believe, and suppose the majority of Christians believe with me, that if there had been no miracles in the world, men would have remained in dreadful bondage to natural appearances, to customary experiences; would have hardly risen to the perception of an Invisible Person, who has appointed laws—nay, would not have been able to acknowledge laws themselves. I am equally convinced that the very purpose of miracles would be destroyed by their multiplication; that as we might fail to see God in anything without them, there would be great danger of our failing to see him in everything, if certain startling acts were the continual witnesses of his presence; still more strongly do I turn away with disgust from the immense proportion of the miracles which Heathen or Christian writers speak of, because it is obvious that they have tended not (like those recorded in Scripture) to set men free from their captivity to what is sensible, but to make them slaves to it. Without, then, dogmatising as to the time during which such wonders may have been permitted, or the occasions which may have called them forth—a subject upon which I do not see my way, but which I think I should be able to examine, simply upon the historical evidence not being biassed to one side or the other—I may say confidently that the repetition of such stories causes me real displeasure. But then I must say, also, that nine out of ten of what are called the philosophical explanations of facts in later histories also cause me displeasure. And to express my feeling fairly, I own that I am just as much inclined to suspect the man of being a rogue who passes off this kind of stuff upon me, and wishes me to take it as if it were solid gold, as I am the man who asks me to believe a miracle. By an effort of reflection I can overcome this uncharitable feeling. I can say to myself, "All that this man is saying to me about principles of the human mind, laws of nature, and so forth, is very great nonsense. He did not know what he meant; he was uttering mere words and phrases, as if they meant something when they meant nothing. But, nevertheless, he may not have wished to cheat me. It was the superstition of his day; he may not have intended any harm by it." This is the parallel case to that of the old historian, who has fairly jumpt to a miracle, or invented one, for the sake of cutting a knot which he could not untie. But are there not cases of historians in later days who honestly and simply relate the actual subordinate influences that have been at work in determining an event, or course of events; of whom therefore you are bound to say that they are very worthy, useful, pains-taking men; but who, nevertheless, give a most inadequate solution of historical difficulties, and leave us with a dreary impression that there is no meaning, or reality, or connexion in the things that have befallen us or the world? Surely it is not unfair to compare such cases with those of earlier historians, who evidently with the most earnest and affectionate aim, have attributed the facts which they recorded immediately to the divine agency. Granted that each was wanting in something, have we any right to say that the one want indicated more weakness or more dishonesty than the other?

If you once get over this preparatory difficulty—if you once feel that you are not tampering with truth in putting such records into the hands of your children, you must feel that they are the very best and most suitable records that they could study. If the process in the providential education of men be such as I have supposed—if, in the early ages, they are taught to refer all things simply to the first cause of them—if, then, they are instructed respecting his laws and his subordinate agents, which instruction is perverted by some to the forgetfulness of him, by others is used more faithfully as a gift for which they are to be thankful to him, but yet which tempts them also to acknowledge faintly that which their forefathers believed heartily—if in the third age some are led to throw off the early truth altogether, treating it as mere childish folly; some, in horror of this result, strive to be mere children again; but others, more bravely, believe that it is their calling to combine both lessons, owning God as working continually in that system of which he is the Author—if this be the history of our race may not the history of each individual be inferred from it? And, supposing this to be so, ought we not (as I said before) to give the early literature to those who are beginning life; believing that thus they will be best fitted to enter safely upon the second stage of their studies, wherein they must to a degree lose sight of the higher principles, and then to connect the threads again when they pass from youth into manhood?

With regard to the way in which you can best avail yourself of these resources I must say a few words. Parents and schoolmasters often put themselves to greater trouble for the sake of their children and pupils, than would be required to translate a series of extracts from these old books, which would be useful and pleasant reading to them for years, and to which they would often look back in after life. Any one who has done this, or may be tempted hereafter to do it, when he has tried the experiment with his own children, should consider whether he cannot make his work available for others. Still I am inclined to believe that more care is requisite in such a compilation than might seem to be implied in a proceeding of this kind. The extracts should be orderly and continuous; one chronicler should be compared with another, that the best narrative of the same transaction may be obtained; yet two accounts should never be mixed together for the sake of manufacturing a more complete one out of both, as Mr. Croker has done so strangely in his edition of Boswell. Lastly, very great pains should be used in the translations. On this point I feel somewhat timid in offering advice; there are so many rocks and quicksands to avoid on each side. I do not quite like the style of Dr. Arnold's introduction to his Roman History. I am persuaded the author is utterly incapable of affectation; but in trying to catch the simplicity of ancient models there is a danger in it. At the same time nothing is so bad as a flourishing modern style for conveying the thoughts of an early writer, nor anything, I may add, so mischievous to children. Perhaps it would be better in general, where the case admits it, to revise an old translation—especially if any exist, which was made before the middle of the seventeenth century. In the preface to Mr. Thorp's translation of Cœdmon, the passage from Bede which contains his life, is rendered with singular beauty; I refer to his version because I think it shows that the secret lies in a more rigid attention to the words and order of the original, than would perhaps be right or possible in translating from a classical author. There is something inconsistent and revolting in a stiff version of that which is itself natural and free. But there is an inevitable stiffness in the best writer of the middle ages which there can be no harm in transferring to our English. I am in hopes that some of our libraries (the Englishman's perhaps) may be induced to publish extracts of the kind I have recommended. The work I think could not fail to be popular if it were executed with care, and it would increase the interest in the entire edition of the chroniclers, undertaken, and, I hope, to be completed by the English Historical Society, to which we are so much indebted for a Gildas and a Bede.

These hints may suffice for the first kind of histories to which I alluded. In ascertaining the names of the different chroniclers, and the subjects upon which they have written, you will find Thomson's Illustrations of the History of Great Britain, which form the twentieth volume of Constable's Miscellany, of some use. A friend of mine has promised a series of remarks upon them, which may perhaps appear in a future Number of the EDUCATIONAL MAGAZINE.

I will now say a few words respecting what I called *historical Gram-*

mars. The works which will give you the best notion of my meaning, are Heeren's Manuals (translations of which have been published by Talboys, Oxford). The value of those manuals has, I believe, been proved by the experience of many students. A considerable portion of them, however—viz. the criticism of historical sources and most of the comments in small print upon the transactions of each period, would not be a precedent for a school-book ; they belong to my third class. A moderately sized book, containing the great epochs of English history, the geographical divisions corresponding to each epoch, and a summary of the events which have happened within it, would be what I require. These you would use to recal to the boy's memory the facts which he had read in his chronicles, to give him a sense of the connexion of one part of history with another, and to prepare him for subsequent reflection on the various influences which have contributed to form our nation. It is a great mistake to suppose that such grammars are uninteresting ; they are only so when there is nothing behind them or before them ; no narratives which they recal, no study of principles for which they are a preparation. But where they are connected with both of these, they are not only great helps to a young student, but give him a pleasurable sense of compactness and harmony in his thoughts and reading. The great art of such a book consists in good divisions. If the leading epochs are unskilfully chosen, their value, both as helps to present memory and to reflection hereafter, is almost nothing. Many go wrong on this point in English history from wilfulness, and a desire to be overwise. Certain great events, such as the signing of Magna Charta, the beginning of Parliaments, the Reformation, the Civil Wars, strike them, and they determine that these shall be their sign-posts and divisions. But hereby much confusion often ensues, both because different persons have different notions about the value of events, and so there are no uniform landmarks, and because a great event is rather the sign of a crisis which has taken place than the crisis itself. I am convinced, therefore, after spending some thought upon the subject, that the old method of dividing our history by the different reigning houses is the best. I cannot discover any more striking turning points in our national life, than those which are marked by the reigns of William the First, Henry the Second, Henry the Seventh, James the First, and George the First. He who adheres strictly to these will, if I am not greatly mistaken, put his pupil in the way of observing, not the changes which have occurred in some particular department, but the new principle which was at work in society itself—not some political, religious, or literary movement, but that which produced a corresponding movement in all these spheres.

You will, perhaps, understand this more clearly when you have read my second letter.

Yours, truly,

H.

READINGS IN PLATO.—No. II.

ON THE IMMORTALITY OF THE SOUL.

An account of the closing scene in the life of Socrates, and of his last conversation with his friends, has been given us by Plato, not in his own person, but in that of Phædo, one of the disciples of Socrates, who was with him at his death, and who is supposed to detail those circumstances to Echecrates, a foreigner.

He tells him that, although it was usual at Athens for a condemned person to be executed very shortly after sentence had been pronounced upon him, yet that in the case of Socrates it had happened otherwise; for that the votive ship which was annually sent to Delos (during the absence of which it was not lawful to put any citizen to death), had been crowned by the priest of Apollo, previously to setting sail, on the very eve of his trial, so that he had spent a considerable time in prison after his condemnation. During this period he received daily visits from his friends, who were of course anxious to enjoy as much of his society as possible, and who used to come to him early every morning, and to remain with him generally the whole day. One evening, as they left him, they heard that the ship from Delos was arrived, and agreed to meet at the prison the next morning as early as they could; accordingly they were there at day-break, and were desired by the porter to wait, as the Eleven were just then announcing to Socrates that he must die at sunset, and taking off his fetters. After a little time, however, they were admitted, and continued with him to the last. Phædo thus describes to Echecrates what his own feelings were throughout the whole of that interesting day:—

"For myself," he says, "I was singularly affected: though I was about to witness the death of my friend, yet no feeling of pity came into my mind; for that man, by all he said and by his whole demeanor, appeared to me so blessed, and he died so nobly and so fearlessly, that I could not doubt but that his journey to Hades was under divine auspices, and that he would be happy there, if ever man was. On this account I felt no pity, as would seem natural in an hour of mourning; neither of course was I susceptible of the delight which I used to feel in holding philosophical discourse with him, though such was still the character of our conversation: but my state of feeling was something altogether unusual and indescribable, a strange mixture of pleasure and pain; and all of us who were present were affected in the same way, alternating between laughter and tears."

When they were first admitted, they found Socrates taking leave of his wife; and after she was gone, a little desultory conversation followed, in the course of which he sent a message by his friends to a poet named Evenus; "Bid him farewell from me, Cebes," he said, "and tell him, if he is sound of mind, to follow me; for I am to depart, as it seems, today, such being the will of the Athenians." One of those present, Simmias, a Theban, was rather astonished at this message, and said that he was quite sure Evenus would never voluntarily follow Socrates on his present journey.

"Why not?" said Socrates. "Is not Evenus a lover of wisdom?"

Simmias assured him that he was.

"Then," Socrates repeated, "he will be ready to follow me, and so will every man who is worthy to have a part in this matter. I do not mean that he will destroy himself, for that they say is not lawful."

On this Cebes (also a Theban) was greatly puzzled to know what Socrates could mean by these contradictory assertions, that a wise man ought not to kill himself, but yet ought to wish for death, and requested him to explain himself more clearly; which Socrates willingly consented to do, saying, that it was meet for him to meditate on the journey he was about to take, and that therefore he could not do better than devote the time that remained before sunset to the discussion of that subject.

He admitted that the two assertions he had made sounded contradictory, but he yet thought they might be reconciled; he reminded Cebes of that mysterious saying, that we men are, as it were, in a sort of prison, and that we may not set ourselves free from it, or run away. That saying indeed appeared to him very deep, and not easy to be seen through; but thus much he thought was certain, that the gods have us in their charge, and that we are the property of the gods. To this Cebes assented, and Socrates then asked him, whether, if anything belonging to him (a slave suppose) should destroy itself without his leave, he would not consider himself injured by it: he allowed that he would;

and Socrates then pressed upon him the conclusion that it is not unreasonable to suppose that we may in like manner be wronging the gods, if we kill ourselves before they send upon us a necessity of dying. Cebes said that this was very clear, but that it was so much the harder for him to assent to the other assertion which Socrates had made, that lovers of wisdom ought to desire death, since, if it be indeed true that God has us in his keeping, and that we are his property, is it not most unreasonable to suppose that wise men should do otherwise than grieve, when they are removed from the best guardianship any being can possibly have? No wise man could imagine that, on becoming free, he would be able to take better care for himself than the gods for him; a fool indeed might fancy it a good thing under any circumstances to run away from his master, but a man of reason knows that it is the greatest of all blessings, to be under the care of one better than himself: therefore the contrary of what Socrates had said appeared to him to be the truth—namely, that a fool might be glad to die, but that a wise man ought to be sorry.

On this, Phædo tells us, Socrates appeared pleased at the earnestness of Cebes, and remarked to the rest, that Cebes always made a point of sifting an argument, and was very much afraid of being over-easily convinced. On this Simmias professed his entire agreement with Cebes, "for indeed," he said, "how is it possible that really wise men should be willing to leave masters better than themselves? And moreover," he continued, "my own opinion is, that Cebes has spoken rather with reference to yourself, wondering to see you bear so easily this parting with us; and not with us only, but, according to your own confession, with your good masters, the gods."

"So, in fact," Socrates answered, "I am to make my defence before you, as I have already done in the Court of Judgment, and I must try to be a little more persuasive in my pleading than I was on that occasion. But first, I most fully admit to you, dear Simmias and Cebes, that if I did not believe myself to be now on my way, both to other wise and good gods, and also to other and better men than those now living here on earth, I should be very wrong not to grieve at death: but let me confess to you, that I have a hope that I am going to meet good men,—though this I dare not confidently affirm; but that I am going to have gods altogether good for my masters, that I do affirm with as much confidence as the nature of the subject admits of. Thus I am not sorrowful—as I should otherwise be—but am of good hope that something yet remains for the dead, and that as it has been said of old, it will be much better after death for the good than for the wicked."

"What! Socrates," interrupted Simmias, "is it your intention to depart, and to carry this conviction away with you? Will you not rather bequeath it to us? for it seems to me that it is a treasure in which we have all a right to participate; and, at the same time, if you really convince us, it will be a sufficient defence for yourself."

Socrates then, playfully assuming the tone of the courts, declared that he would endeavour to explain to them, his judges, his reasons for the opinion he had formed, that a man, who had really spent his whole life in the pursuit of wisdom, ought to be of good cheer when he is about to die, and of good hope that, after death, he shall enter on the enjoyment of the greatest possible blessedness.

He tells them that, in fact, a man who has devoted himself to the pursuit of wisdom, has had no other business through his whole life than to die and to be dead: and if this be true, would it not be quite out of place for him to grieve when at last death actually comes upon him, the very thing which he has been all this time longing for, and endeavouring to attain?

Simmias here interrupted him, saying, that though he was in no laughing mood, he could not help smiling at this assertion; because it fell in so exactly with the opinion of the mass of mankind, especially of his own countrymen, that philosophers were but dead men, and were worthy to suffer death.

Socrates said that the opinion of the multitude was correct on this point, except that they little knew in what sense the lovers of wisdom may be called dead men, and may be said to be worthy of death; or, in truth, what death is. "But let us leave them," he continued, "and examine this matter for ourselves."

Then, in order to explain his assertion that death is the proper calling of a philosopher, he inquired what death is; whether it is anything more than the departure of the soul from the body, after which departure, the body remains by itself apart, without the soul, and the soul remains by itself apart, without the body? They agreed that death was nothing more than this; and he then desired them to answer him farther one question, on which he thought much of the argument depended; it was this, whether they considered it to be the part of a philosopher to busy himself about eating or drinking, or any other bodily pleasure, or to care for dress, or adornments of any kind, or, in a word, for anything connected with the body, except so far as it is absolutely necessary to attend to them? To this they answered, "Certainly not;" and he continued, "Therefore it is manifest at once, that in all such matters a lover of wisdom differs from other men in this; that he takes more pains than they do to release his soul from its communion with the body."

Simmias. So it appears, certainly.

Socrates. And we know that the generality of men are of opinion, that to him who takes no pleasure in any of these things, but keeps himself aloof from them, life is not worth having; and that he who thus disregards all the pleasures of the body, makes a near approach to death already."

Sim. You speak most truly.

Soc. Now tell me farther, whether, with respect to the acquisition of wisdom, the body is anything but a stumbling-block in the way, when we attempt to take it for our companion in the search. I will explain what I mean more fully. Is there any trust to be reposed in sight or hearing, or is that true which the poets are always repeating to us, that we neither see nor hear anything as it really is? And if our sight and hearing are not to be depended upon, we can hardly suppose that any of our other senses are more trustworthy,—for all the rest are confessedly inferior to these. Do you agree with me so far?

Sim. Entirely.

Soc. How then is the soul to lay hold of truth? For it seems that when it attempts to speculate on any subject with the help of the body, the body deceives it.

Sim. True.

Soc. It must be then by an exercise of reason, if at all, that any truth can become manifest.

Sim. Yes.

Soc. And the soul then reasons best, when none of these things disturb it, neither hearing, nor sight, nor pain, nor pleasure; but when, as it were, alone within itself, bidding farewell to the body, and, as far as possible, renouncing all communion with it, it reaches forward after truth.

Sim. This is true.

Soc. And it is on this account chiefly, that the soul of a lover of wisdom despises the body, and tries to escape from it, and to dwell gathered up within itself.

Sim. Certainly.

Soc. Tell me farther, Simmias, do you consider justice to be a really existing thing or nothing?

Sim. Certainly I believe it to be a really existing thing.

Soc. And beauty and goodness also?

Sim. Yes.

Soc. Now do you see any of these things with your eyes?

Sim. By no means.

Soc. Or perceive them by any other of your bodily senses? Such things, I mean, as greatness, health and strength, and, in a word, all things in their essence,—as they exist in themselves. Is it through the body that the reality of these things can be discerned? or is it not rather true, that he who is prepared most steadily to reflect upon that which he is studying, is likely to make the nearest approach to the knowledge of it?

Sim. Certainly.

Soc. Does not he do this most perfectly, who, as much as possible, addresses himself to every subject by his pure reason, not calling in sight to the assistance of reflection, nor any other of his bodily senses; but, using his reason pure and apart from every thing else, discerns each thing as it is itself, and withdraws, as much as possible, from the eyes, the ears, and in fact from the whole body, as likely by its companionship to disturb the soul, and to hinder it in its search after truth and wisdom. Is not such a man, Simmias, if any one, likely to apprehend the realities of things?

Sim. Certainly; you speak truly.

Socrates then asks whether it does not follow from all this, that true philosophers must look forward to death as to a deliverance from the great obstacle which impeded their attainment of wisdom?

" For as long as we have the body," he continued, "and our soul is mixed up and defiled with such a mischief, we can never reach that we long for—that is, truth; for the body places ten thousand hindrances in our way, even in the common care it obliges us to take for our daily food; sometimes diseases fall upon us, which impede us in our pursuit of truth; at other times, it fills us with desires, and hopes, and fears, and sundry kinds of imaginations and follies; so that, as it has been most truly said, it prevents us from being wise in anything, or at any time. And farther, nothing stirs up wars, and seditions, and fightings, but the body and its desires; for all wars arise among us, for the sake of acquiring wealth, and we are compelled to acquire wealth solely on account of the body, being bond-slaves to its service: and thus we have no leisure for the pursuit of wisdom; and what is worst of all, if we have a moment's respite, and turn our minds to any subject of meditation, immediately it interrupts us in our researches, and makes a din on every side of us, so disturbing and perplexing us, that we have not the power to discern truth. Thus it is made manifest to us, that, if we are ever to know anything in its purity, it must be by departing from the body, and, with our soul itself, beholding things in their essence. And thus, as our argument seems to indicate, we may hope to gain possession of that which we long for, and of which we profess ourselves to be lovers—even wisdom—when we die, but, as long as we live, never; for if it is impossible to know anything rightly on account of the body, one of two things must follow; either we shall never gain wisdom at all, or we shall gain it when we die. For then, and not till then, will the soul be apart from the body, alone with herself; and while we live, as it seems to me, we shall make the nearest approach to wisdom, if we hold no fellowship or communion whatever with the body, except such only as is absolutely unavoidable, and do not fill ourselves up with its nature, but purify ourselves from it more and more, until it shall please God to release us altogether; then, as we shall depart clean from its defilement, we shall probably dwell with beings of a like nature, and shall know of ourselves all purity, which is perhaps the same thing with truth; but for one who is not pure to touch purity is unlawful. Such, I think, must be the opinion of all lovers of wisdom.

To this Simmias agreed, and Socrates continued.

"Well then, my friends, supposing these things to be true, there is surely much ground for hope, that, when I have reached the place for which I am bound, I may there, if anywhere, attain in its fulness that which has been the object of my whole life here; so that to me the journey which I am now commanded to undertake is fraught with joyful expectation, as it must be to every man who believes that the purification of his soul has been accomplished."

Simmias assented, and Socrates went on to ask,

"And what is this purification? Is it not that which we mentioned just now, the separating the soul as much as possible from the body, and accustoming her to withdraw herself from it on every side, and to gather herself up, as it were apart, within herself; and so to dwell, as far as may be, both now and hereafter, alone with herself, setting herself free from the body, as it were from fetters."

Sim. Yes; it is this certainly.

Soc. And is not this release and separation of the soul from the body, that which we call death?

Sim. Yes.

Soc. And it is only or chiefly philosophers who seek thus to release the soul; and this is in fact the great business of philosophers, the release and separation of the soul from the body, is it not?

Sim. So it seems.

Soc. Then, as I said before, for a man who all his life long has trained himself so to live, as for his life to bear the nearest possible resemblance to death, to grieve when at last death itself comes upon him, would be absurd—would it not?

Sim. Certainly, it would.

Soc. Thus we have seen that to die is the proper business of all true philosophers, and that they, least of all men, ought to fear death. Only re-consider the matter for a moment: looking on the body, as they do, as in every way their enemy, and longing, as they do, to keep the soul apart from it, and gathered up within herself, would it not be very unreasonable in them to grieve and fear when this really comes to pass? Ought they not rather in all joy to hasten to that place where, when they have once reached it, they may hope to attain the full possession of that which through life they lived and pined for—even wisdom—and to be removed for ever from the companionship of that which they hated. How many for mere human love, for wives, or friends, or children departed, have longed to go into Hades, urged on by the hope of there again beholding those whom they have mourned for, and enjoying their society. How then is it possible for one who really loves wisdom, and who clings strongly to the hope of obtaining the possession of it there and there alone; how is it possible for such a one to grieve when he is about to die, instead of pressing onwards in all joyfulness? It is manifest, that, if he is a true philosopher, he must cherish the conviction, that there and there only he shall attain wisdom: and if this be so, would it not be most unreasonable in him to fear death?

Sim. Indeed, I think it would.

Soc. Then you may consider this a certain test: if you see a man unwilling to die, you may be sure that he is not a lover of wisdom, but, in some form or other, a lover of the body.

(*To be continued.*)

SISTERS OF CHARITY.—No III.

SIR,

I fear that I must have been misunderstood in something that I expressed imperfectly in my last letter. I objected to the plan which has been put forth for forming a Society under the name of Sisters of Charity, because it seemed to me to make the Sisters hireling nurses; and I have been asked how I would have them maintained. I hope to take another opportunity of speaking more particularly on this part of the subject; but I must here observe that I meant chiefly to object to the organization of the Society, not because it provides for the support of the Sisters out of a common fund, but because it admits of persons *lawfully* becoming Sisters merely for the sake of a creditable maintenance, provided they possess the proper outward qualifications. I am aware that no perfect security can be obtained in a case in which the inward motives of persons are concerned: but I would have the Society constituted on an essentially religious ground, so that no woman could enter it, from any mere worldly motives, without incurring guilt. No Sister should be admitted who could not declare herself moved to the work by a principle of piety. As to their outward support, the same principles should operate in it as in the maintenance of the Clergy, and I do not see that greater abuses need be apprehended in one case than another.

But to return to the Deaconesses of the early Church. We find that during the first five centuries universally, and in most churches long afterwards, the duties which in our time are performed by District-Visiting and Prison-Visiting Societies, by hired nurses, by the least qualified class of teachers, and by pew-openers, were committed to a regularly appointed order of women acting as servants of the Church immediately under the control of the Bishops. The same persons had besides to collect* and distribute alms. It is in this point of view remarkable, that what for a long time was everywhere undertaken by the Church herself, acting through the hands of her acknowledged servants set apart for the work, should in our country be entirely left to the capricious operation of voluntary associations, private charity, and the services of hirelings.

I hope it will not be out of place if, as I proceed, I recapitulate some part of my last letter. It seems to have never been overlooked in the appointment of Deaconesses, that they should always be persons who had been released from family ties and family duties. The spirit of the rule of the Apostle in his instructions to St. Timothy respecting the widows of Crete appears to have been universally observed, that none should be allowed to violate the claims of relationship under the pretence of serving the Church of God. A somewhat advanced age was an equally indispensable qualification; and a cultivated mind was generally required. In the earlier ages a fresher tradition from the apostolic times, and the smaller number of the members of the Churches, seem to have prevented any ill consequences arising from the Deaconesses holding a sort of clerical position,* which appears not to have been clearly defined by any expressed rule. I have ventured to hint that this circumstance may have led to some abuses, that their appointment probably approached in some instances too nearly to ordination, and that they intruded into some of the functions of the priesthood. As the number of Christians multiplied, and the general councils never thoroughly defined their position or duties, this was an almost natural result; and accordingly the Churches took two different methods of meeting the evil. In some places, the Institution was abrogated by provincial councils so early as the fifth century; while in others, a stricter rule was laid down and the order continued to exist. The latter was the case in most of the Churches of the East and in Constantinople, where Deaconesses were appointed in the latter part of the twelfth century,† and there is some reason to believe even later.

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* Libanius (quoted by Bingham) contemptuously says, that when any Christians were in prison, the old women called Deaconesses had to run about the town to collect alms for them.

The order became extinct in the Western Churches at rather an earlier period. Neander has conjectured that this was owing to the difference of oriental manners, by which the women were kept more secluded, and often could only be approached by Christian Teachers of their own sex. The Churches of the West generally retained their Deaconesses till the ninth century, and many of them till after the tenth. We are warranted in concluding that, up to the first-named period, their services were very important, and that very few Churches were without them. The circumstance from which we can say comparatively so little positive respecting them, furnishes proof of this. The many notices of them in Ecclesiastical writers and in the Canons of Councils and those which are not unfrequent in profane writers, are for the most part merely incidental. Deaconesses are mentioned as if they were a class of persons everywhere known and acknowledged.

It is however likely that the order became seriously deteriorated during those centuries in which Monastic Institutions were gaining strength. The Deaconesses assembled together in convents‡ of their own, and it is likely that these establishments shared, in some degree at least, in those immunities from Episcopal authority, which were at first the worst feature of Monastic Institutions. It can indeed hardly be doubted that as the Western Churches fell under Papal influence, their Deaconesses became more and more useless, and probably often without a change of name became in reality idle nuns. But it may also be conjectured that the changes which had taken place in the political and social condition of Europe since the first century, would have occasioned some real inconvenience in the existence of an order bearing the name and authority of the ancient Deaconesses, even if no change for the worse had taken place in the Institution itself.

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* *βαθμον εν τω βηματι*, Balsamon apud Suicer.

† Balsamon ap. Suicer.

‡ In communibus et sacris asceteriis degebant, &c. &c. Cabassutius de Concil. p 276.

During the centuries in which the Institution was declining, and a new order of female servants of the Church was rising up, it is interesting to observe the many instances which occurred of deeply practical piety in ladies of high rank. I subjoin in a note the list of a few who were most remarkable for their voluntary devotion to attendance on the sick, and to the relief of the necessities of the poor.* More notices of the same kind may be found in Butler's Lives of the Saints, though the reader of that most unsatisfactory work, in making such a search, will have reason to regret that, under a mistaken system, a lazy retirement to a nunnery often cut short a career of active benevolence. I have selected and named these women, because I conceive that we know of a sufficient number of the same class to show that in those centuries there prevailed a very different tone in the exercise of Christian Charity from what has been witnessed in modern times. And we need not undervalue the various charitable institutions of our own days, while we observe, with admiration and with something of shame, such a succession of holy women who voluntarily gave up large portions of their lives to the service of religion; and who, in those ages and countries most under the influence of Monastic Institutions, exhibited instances of the completest self-sacrifice in the cause of God without practically condemning the constitution of human society by withdrawing to a convent, and by giving up the liberty of the Gospel for the obligation of vows.

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* Between the sixth and tenth centuries—Bathildes, Queen of France; St. Radegundes; Maund, Queen of Germany, who was accused of squandering the public revenues on the poor; Kyneburge, daughter of the King of Mercia, in 850; Ida of France. From the tenth to the fourteenth century—St. Elizabeth of Portugal; Cunegundes, Empress; Margaret, Queen of Scotland; Jane, Queen of France; St. Catherine of Sienna; St. Bridget; Catharine of Genoa, who, being left a widow, and feeling herself to be released from all family bonds, devoted herself entirely to the service of the sick, and took up her abode in the hospital of Genoa, uniting in her mode of living devoted sanctity with the most active benevolence. Frances of France, the founder of a class of active nuns which I shall again notice. Hedwiges, Duchess of Poland, is also deserving of especial notice; but the life of Elizabeth of Hungary presents, perhaps, one of the most perfect pictures of a Christian lady to be found in Ecclesiastical history.

But it seemed as if the Church could not rest long without the regularly appointed services of women. While the order of Deaconesses was declining, the Beguines were rising up in Germany and discharging nearly the same duties in the Churches. In about a hundred years after the extinction of the Deaconesses, they became very numerous, and existed in many parts of Europe.

The inquiries respecting the name and origin of the Beguines have given rise to the most dissimilar opinions and to much curious and elaborate discussion. They who read what Mosheim has said on the subject in his work *De Beghardis et Beguinibus,* will at least have the benefit of tracing an investigation conducted with singular energy, perseverance and honesty, amongst most difficult and far-fetched materials, though they may fail to attain to satisfactory conclusions. It is, however, probable that the name was derived from St. Begga, who was the founder of a religious establishment in Belgium in the seventh century. We have here but little to do with the Nuns who dignified her as their patron saint. The name (together with that with which it is so frequently associated, Beghards) appears to have been applied in the tenth and following centuries to many orders of religious persons of both sexes, which only resemble each other in their members not being bound by vows. Of these several were heretical regarding the sacraments and other points of Christian doctrine; and others fell into the basest corruptions. But according to Mosheim's opinion, the name Beguines first became well known as applied to the charitable women whom I have mentioned, who seemed in many respects to take the place of the Deaconesses. Some direct countenance is given to this notion by the fact, that in several Churches women living in precisely the same sort of societies at the same period, were called "secular Canonesses,"* and by the express reference in some of the laws of the Beguines to St. Paul's words respecting the Deaconesses of Crete.†

The particulars which I am about to mention, though I believe very many of them would apply to the Societies of Beguines which now exist, refer more exactly to the thirteenth century. That period has been called the golden age of the Beguines. Among several causes which may have contributed to this, historians have mentioned the Crusades as the most remarkable. The hosts which had gone to the East had left behind them wives and daughters who, it has been said, were glad to betake themselves to a secure and honourable retirement, which they could leave at pleasure, and in which they could continue mistresses of their possessions. But in making this suggestion, it seems to have been forgotten that the same spirit which led the men to hazard their lives and estates in the attempt to recover the holy Sepulchre, would most likely at the same time impel the women to religious devotion, from a principle which more deserves our respect than a selfish desire of comfort and security. It was an age of genuine religious enthusiasm, though the great object at which men were aiming was fanatical. It would certainly not be reasonable to ascribe a low ruling motive, or to withhold the praise of wisdom from any age which could bring to its highest pitch of efficiency such an institution as the Beguines. So sudden at this time was the increase in the numbers of the Sisterhood, that Matthew Paris accounts it as one of the prodigies of his age. In the city of Cologne and its neighbourhood, within the space of less than a hundred years from their settlement there, they amounted to two thousand.* Their numbers in Europe at the same time were estimated at 200,000.

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* Mosheim de Begh. p. 126 et 137.

† Quoted by Mosheim, p. 148.

At first the only qualification required for admission into the order was an unimpeachable character; but it was afterwards found expedient to admit none who had not reached the age of forty years, except such as had been educated in the Society.† The candidate for admission was taken on probation for a year, and at the end of that period, if she chose to continue, she appeared in the chapel before the officers of the establishment in a plain dress, without ornaments, of which the colour was left to herself (only it was to be "such as became a Beguine"), and declare her intention to observe all the laws and usages of the order. It was a point of principle with the Beguines to take no oath which was not commanded by a civil authority; a striking proof of the just estimate which their founders held of the nature of an oath.‡ If a woman left at the end of her time of probation, she had to pay for her board during that time. If she left after being received into the Society, she was to sacrifice a considerable portion of her property: but it appears that this law was not often observed, and probably only existed in a few places.

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* Mosheim, p. 105.

† I infer this from a comparison of what Mosheim states respecting the Sisters of Strasbourg, in p. 168, with the rule concerning age; but it is possible that the rule may not have been enforced at Strasbourg.

‡ St. Bernhard, the most distinguished of their Monkish opponents (of whom there were many), while he inveighs against the whole class for contumaciously refusing to take similar oaths to those of the other religious orders, makes the blunder of charging those of them who married with perjury. Perhaps he

The establishments, in which they lived (or Beguinages), had each a chapel and an hospital annexed. In the larger Beguinages the Sisters generally lived in separate apartments, and only assembled at prayers or for some purpose of business; but in the smaller establishments they dined together in halls. It was in some places the practice for them to live with their relatives, or in their own houses; but they were then expected to assemble at daily prayers. St. Louis collected the Beguines of Paris, who before his time had lived in this way, and settled them in a Beguinage at his own cost. The government of each establishment was entrusted to one mistress, or more if necessary, and several submistresses, a president or master, generally the principal of some neighbouring College or Abbey, who was only to be referred to for advice in cases of difficulty, and a Chaplain.

The wealth of most of the Beguinages was very considerable. The great utility of the Institutions induced frequent gifts and bequests to them from kings and patriotic nobles. When a Sister entered, who possessed wealth, though it was left entirely at her own disposal, we know from many copies of wills now existing, that a great part of it was generally bequeathed to the order. Only a small fixed portion of the endowments of each establishment was expended in supporting it, and the remainder was devoted to alms, or to the service of the Church in some other way. The personal support of the Sisters appears to have been derived from the manual labour of a portion of the Society. For this object some useful art, generally that of weaving, was taught in most of the Beguinages.* No begging or taking of fees of any kind was allowed in any of the societies, except in a very few instances, in which the establishments had become deeply embarrassed by the reception of a large number of poor Sisters.

The proper duties of the Beguines were to nurse the sick in the hospital of their establishment, which was open to all who were suffering under any bodily affliction; to visit the afflicted and poor in their neighbourhood for the purpose of distributing alms, and of giving Christian advice and encouragement; there is reason to believe, to go out occa-

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esteemed the matter of an oath which, in his opinion, ought to be taken, as equally binding with one that had actually been taken.

* Mosheim, 117—137—153.

sionally as nurses; and to keep a school in the Beguinage for the daughters of the inhabitants of the district. In such schools children of all ranks of society were educated, and particular attention was paid to the cases of those who were orphans, or who were by any means deprived of proper parental care.

I have said sufficient to show that the Beguinage must have been a most useful establishment in the neigbourhood in which it existed, and that it fulfilled what we are now hoping to obtain from the Protestant Sisters of Charity. But the wisdom with which the societies were originally constituted is most strikingly apparent in the relation which each Beguinage held to the Diocese, the Parish, and the Township in which it was situated.

The mistresses of the houses were mostly elected by the Sisters, and the master was appointed either in the same manner, by the patron, or by the municipal authorities, the sanction of the Bishop being in most instances required. The rules of each establishment were formally ratified first by the Bishop, and next by the mayor or president of the town or district. When any division arose among the Sisters, the Bishop held the right of acting as umpire ; he could also at any time depose a mistress for disgraceful conduct, and could imprison or otherwise punish Sisters who had been guilty of immorality.

Disputes respecting the property of the establishments were almost always referred to the Civil Courts ; but there were some instances in which the Ecclesiastical Courts claimed the right of interference, and injurious law-suits occasionally took place in consequence.

The union of the Beguinage with the parish was remarkably complete. Though the Sisters regularly attended worship in their chapel where their own Chaplain officiated, they used to acknowledge themselves to be members of the parish flock, by sending a small annual "offering" to the parish priest. The Chaplain used also to pay into the parish fund a part of every fee that was paid at the funerals of the Sisters who were interred in the burying-ground of the establishment. In earlier times the Sisters confessed to the minister of the parish, but this practice was afterwards discontinued as inconvenient. The authority of the pastor of the parish in other particulars varied in different places, but, I believe, by every society it was most fully acknowledged.

This complete recognition of every rightly constituted authority, as well as the vindication of the personal freedom of their members, remarkably distinguished the Beguinages from the Monastic establishments ; and it is not surprising that they excited the violent animosity of the friends of the latter. They were, however, as they deserved to be, in great favour with all unprejudiced persons. Being founded on sound principles, which preserved the position of their inmates, as members both of political society and of the Catholic Church, they became easily adapted to the circumstances of each place and to the changes of times. Many instances are related which exhibit their good effects in meeting the peculiar wants of successive states of society, particularly while Europe was passing out of the feudal state ; and their present utility and comparative purity in the places where they continue to exist, bear witness to the same fact.—Respecting their history and present state, I hope to make a few remarks in another letter.

I am, Sir,
Your obedient Servant,
Y.

FORMATION OF A CHOIR AT AWLESCOMBE, NEAR HONITON.

[The following letter is referred to in the article by our contributor, A. A., inserted in the present Number].—Ed.

My dear Sir,

The details of the mode in which the Choir at Awlescombe learnt to sing, are as follows. I took about four or five children at once, and made them stand by me at the pianoforte. I sung with each separately the first portion of the Solfeggio, (as given in the "Church Psalmody)," backwards and forwards, *without beating time, or any other instruction;* merely playing the notes with one hand, and with the other pointing carefully to each note of the manuscript copy, with which each child was furnished, and on which all were obliged constantly to look. Then I made all of them sing it together—first with me, and then without me. When they began to grow familiar with the *tune* of it, I made each try it alone, only giving the key note and touching the upper octave, when they reached it, to show the deficiency of tone, which was of course great at first. The same in descending.

I often changed the key note, as I proceeded, but always made them begin with the *word* "*Do.*" I attended in these first lessons carefully to their pronunciation, and to the correctness, &c. of their tones, but to nothing else. I never *wearied* the children ; but when their ears and attention grew tired with the monotony of this gamut, I took some easy psalm tune, and let them sing it with me without notes, and returned to the gamut again. This variety is most essential in all branches of teaching, and especially in that of music; for it is a great mistake to suppose that one tune *must* be *accurately* sung, before another is begun. The ear becomes wearied and confused; and it is no cause for despair if in the first or second lesson the children appear, after singing the same tune several times, to sing it worse than when they began. On these occasions I always changed the tune, or stopped the lesson, with the confident expectation (which was *constantly realized*), that when they came back to it afresh, the progress, which I knew they *had really made*, would *appear*.

Of course the *first* steps in all instruction require a little time and patience. But the learning necessary to this undertaking is *so* superficial, the rudiments are so very simple, that in a few lessons the chief difficulty is over. The children took their little strips of paper (the solfeggio) home with them, where they were considered in the light of small scrolls of witchcraft. Before they left me, I showed them how to read in the *English letters* the notes they had been singing in *Italian words*, and charged them to learn them well, and to read them to me when they came again. Some *did* this quite correctly—others did not; but *all* had tried, and after a day or two more, all had succeeded.

As soon as they could sing the short solfeggio through (except the minor key) pretty well—which some of them did very quickly—I made them begin to beat time with it, each using the right hand; first two in a bar, then three in a bar, then four. Sometimes only one sung and all beat, sometimes all beat together; and from this period whenever they sung a psalm tune, I always beat the time *aloud*, that they might hear the measure. This cultivates the ear almost imperceptibly; and I can really say that I found little or no difficulty in bringing them both to understand and to practise the *time* accurately. I always taught them first to sing the notes, then I showed them the meaning of the marks they had been looking at in their paper, and expected them to answer my questions on the subject when they came again. In this manner, in the course of the first week, they learnt the sounds of the gamut; the names of the notes; then their value in time; the marks of bars; of common time, and of the double clef.

When they were perfect in their little papers, I furnished them (and I had taught the grown people just in the same way), with manuscript copies of the Psalms to be sung, and from that time no one was to sing *without notes*. I pointed out each note as it was sung, and they took the greatest interest in this, and learnt so extremely rapidly, that I had very soon no occasion whatever to point myself; for now the children could do this, though several of them were not above eight years old. They all thus gradually, and as it were *mechanically*, became accustomed to raise or lower their tone according to the notes they saw written; to pause for a longer or shorter time upon the semibreves, minims, crotchets, &c.; and, in short, acquired much of such *superficial* knowledge as is at all *necessary for them to attain.* Having now the notes before them, I pointed out, and counted for them, the different *times* as they sung; and they eagerly then learnt the use of rests, dots, pauses, the marks of the various times, and all other such mysterious hieroglyphics. The grown-up people, and even some of the children, soon grew so acute at this, that if I made any mistake in writing out their parts, I was sure to be assailed, when we met to practise (which we soon did at the school), with various remonstrances:—"I want a pause here, ma'am, if you please." "Here is a note left out, ma'am!" "Is not this a *wrong* note, ma'am?" &c., &c.

The practising with the aid of a pianoforte was now discarded, and the pitchpipe alone used. I always had the gamut sung two or three times first, and then the tunes; the pitchpipe of course gave the key, and showed at the end of each tune if it had been well sustained.

At first I gave them each a lesson at my house once a-week, and used to attend to the school, when I could, *nearly every day* at their practising time, which was the last half-hour in the afternoon school. But this *frequent* attendance, after the first fortnight, became unnecessary; for the *schoolmistress* learnt to sing the tunes, and one of the girls had so great a talent for music, that she soon formed an excellent teacher of the Music-class, and relieved me. Still of course every new tune was learnt from me at home by the pianoforte, and I had for some time carefully to attend to the *first* practisings at the school, that no mistake might become inveterate. This was of course all done in unison—but the girl mentioned above very soon learnt the second parts (which *I* first *sung* or played on the pianoforte that they might hear, and grow accustomed to them), and before three weeks elapsed, she sung the second in the Church.

As for the different keys, the mysteries of flats and sharps, these were quickly learnt by looking at the pianoforte, *after* having well learnt the *tune* of the gamut; for they *saw* that by beginning in different key-notes, different *black* notes were required. Why these should sometimes be called "flats," and sometimes "sharps," and so marked accordingly in their psalm tunes, they did not care; nor was it necessary to explain, though they soon learnt to understand what I meant, when I told them they sung "too sharp" or "too flat."

Provided they knew how to sound "A," "B, flat," "C," "D," &c., &c., upon the pitchpipes, and to sing the gamut upon each, more was *not necessary*. For they could sing by note very well without knowing any more than I have described; and it is most essential to observe that it is the fact of this *very small degree of knowledge being all that is requisite,* which makes the acquisition so easy to all, and so forwards the success of the plan. Those who are very clever *ask* and *learn* more, as they always will, of themselves.

At first they were much puzzled to begin right if the air did not commence on the *key note*. But this was obviated immediately, by learning the fourth portion of the Solfeggio, "Do, Mi, Sol, Do." For upon *one* of these four notes they soon found that all their tunes began, and it was but to remember *Do* or *Mi*, &c., and all the difficulty vanished.

The minor key should not be taught at all, till they can sing well; then the minor gamut may be learnt, intermingled alternately with one of the *minor psalms*, which assists the ear, and it is then soon acquired.

The grown-up persons learnt in the same way as the children, but at different times. The men came generally in the evenings, after they had done their work. But I had the less trouble with them; because I had, after a time, one good Bass singer, who had learnt his notes before, and who assisted me in teaching the others, and I gave them a manuscript Solfeggio in the Bass Clef. I began this in the summer, and every Saturday evening I heard them altogether sing the Psalms which were to be performed next day in the Church, and which then of course had been *learnt* in the course of the week; and on the Sundays after the Afternoon Service, they adjourned to the schoolroom (or some other room in the village), and the new tunes for the following week were *tried* over. By the end of the following summer they had *learnt them all,* and of course all this *trouble* was over.

When there is not the hurry to form a Choir which is to be *immediately* available *in the church*, and that there is therefore no occasion to press on with so much haste, while, from the tunes being now printed, there is no occasion also for the labour of furnishing manuscript copies, the process is easy, simple, and *sure*. The trebles and seconds should sing steadily before the bass voices join them, which thus prove a great support and assistance to them. At Awlescombe this was done in three weeks, but a longer time would be more advisable. The whole, however, succeeds much sooner than most people would believe, for after the first few lessons, the difficulty decreases every day; and as soon as the people can sing three or four Psalms *in parts,* they grow so extremely fond of it, that they will take any pains to perfect themselves.

The *sight* of the notes soon becomes, not only familiar, but necessary to them, and of course tends to render both the time and the tune more correct. When (as is the case with us in several families) the father, mother, and child, all sing together, bass, treble, and second, and have a book, they each understand, not only their own part, but that of the others.

I believe I have now entered into all the details I can remember, which are not already mentioned in the "Instructions."

Should this plan (which, with any one who will give it a little time and patience, is *sure* to succeed) be at all extensively adopted, the trouble—such as it is—will in the next generation totally cease. The children of those who now, as children themselves, sing by note the first and second parts, would learn almost unconsciously of their *parents*. But if the teaching this short Solfeggio, and this selection of psalm tunes by note, be introduced into our Village Schools (which may be done, if there be but one musical person in the neighbourhood willing to assist, with the greatest ease), every child, boy, or girl, in every parish, who may have either voice or ear, may learn; and our Village Churches may henceforward be filled, not only with good Choirs, but with *the voices of the whole congregations.* Indeed, a *few years' tuition* only would produce this result.

I am yours, &c.,

To A. A. F. A. HEAD.

ON MUSICAL NOTATION, AND THE PRESENT STATE OF MUSICAL EDUCATION.

No. II.*

To the Editor of the Educational Magazine.

SIR,

In furnishing a reply to the question with which my former letter concluded, I am obliged to incur the risk of appearing as an opponent

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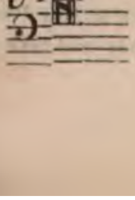
* *See the January Number of this Magazine.*

ERRATA in No. I.—Page 47, lines 7 and 8 should stand nearer together, so as to show that there is but one ledger line between them, over which the C clef passes—

thus, 

of both pupils and instructers in the art of Music. A few preliminary remarks will, I trust, relieve me from a position, which I am especially desirous not to occupy; inasmuch, as I believe that both these parties are far more to be pitied than blamed, for the system in which they are at present involved. With regard to pupils, any one who remembers the daily "practisings" of the Schoolroom, knows how little to be envied are those who are subjected to them; how wearying and uninteresting the course usually prescribed. And any one who is at all well acquainted with professional musicians of talent and feeling, knows how harassed and worn out they are by the drudgery of instructions which they would not be induced to give, but for the necessity of obtaining a livelihood. My present object is, not to cast blame upon either one or the other, but to endeavour (if possible) to point out some of the causes which aid in rendering musical instruction, as at present *sought* for and *given*, at once irksome and inefficient. Music ought to be engaging in its very elements, and if taught on a right system, it has proved itself to be so; for it must be remembered that, in other countries, music flows forth as the stream from a natural spring, fresh and free, distinguished in each by some peculiar character, and at once recognised and loved by the high and the low, by the educated and uneducated alike. Such is the case with our neighbours of Scotland, such in Italy, in France, in Russia, in Germany, &c. But it is not so in England, and yet here it is cultivated, taught, learnt, heard, and liberally paid for.

Now one great cause of this is, that it does not form part of the education of the country. Yet surely it should do so, forming, as music does, an essential part of Christian worship, and, from the want of its *general* use, giving rise more frequently than almost any other cause to parochial disorder and insolence, to vanity, and ostentation, and conceit. That it is not considered as part of every child's necessary instructions is very obvious, because even in the higher classes of society, boys are never compelled, not always encouraged, to learn it.

Again, it is very frequently limited to those who are supposed to have "good voices" and "good ears." Now it may seem paradoxical to say that a practice more unnecessary and more detrimental to the progress

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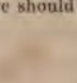
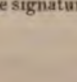
Page 48, line 4, for "while" read, *with*; line 13 for  read 

In the lowest line of music, on the same page, there should be the signature of one sharp—viz. F.

Page 49, note, for "oc., oc.," read *&c., &c.*

of sound music, could not well be adopted. Yet it is perfectly true. For neither is a good voice necessary for correct singing, nor is a good ear necessary for the most highly cultivated understanding of the rules and grammar of music. They may be and are advantageous, if the object is to sing well an Italian "Aria," or to catch easily and retain when heard the lighter melodies and operatic passages which most readily attract the ear; but very *correct* singing in harmony of that far more elevated style of music in which the strains of the faithful have ever been attuned, is within the reach of those who have but little either of the one or the other; and many a person is considered to have no ear who is only deficient in the mechanical power of expressing sounds, or perhaps ignorant of the intervals between them. The provision which was made, but which is being gradually lost sight of, for giving to every kind of voice a moderate compass and a separate clef, was, I hope, fully illustrated in my last. Each in their several parts might, "young men and maidens, old men and children, praise the name of the Lord, whose name only is excellent." But the fact is, that taking part in congregational Psalmody has not been of late considered an important duty, and that which would lead to it, has been of course neglected. Again, it is not less true, that persons with a naturally "good ear," or a naturally "good voice," unless subjected to a severe course of instruction, very rarely become either solid and *accurate* performers, steady singers of harmonized music, or patient students of the grammar and science of it. They prefer an easier ascent to a moderate popularity, which they obtain mostly from those who do not understand or value sound music. This brings before us another principal defect in the present treatment of this science. It is looked upon as *an accomplishment;* and therefore very much limited to the female sex—of all other modes of viewing it the worst; as it respects the pupil, because, instead of following it for its own sake, she follows it as a means of personal exhibition—as it respects the master, because he knows his own credit depends upon the mechanical attainments of his pupil—as it respects the science itself, because it leads to higher and frivolous or superficial and showy compositions. Such a view of it is thus detrimental to all parties. The science is merged in the individual, and the performer is wrapt up, not in the subject, in the thoughts or intention of the composer, but in an anxious looking for the impression produced by her own performance of it. Hence all the compliments, and refusals, and blushes, and sighs, which attend the pianoforte performances of most musical evenings. Hence many a young person who would, with another mode and motive, have made a deep and sound musician, is cast aside after a few years of most irksome endeavours to attain proficiency, as having no taste for music, and as being neither likely to do credit to her master, nor win the often unmeant plaudits of her mother's guests.

We may begin then by laying down this rule—That music should, on no account, be taught either as an amusement or an accomplishment merely: nor be taught *only* to those who appear to hold out a prospect, whether in voice or in ear, of success and excellence in its performance; but that it should, for its own sake, be made a systematic part of education in families, and in schools. It will be the next subject of inquiry—Is it taught upon a right system? To this I would unhesitatingly answer, NO. At least, it has not of late years. The method pursued by Miss Head,* and which will with your permission be inserted in her own words in the present Number, and that pursued by Mr. Turner, whose two excellent works I am happy to see have been alluded to at some length in the last Number, will, if persevered in, I am well convinced, prove how complete and effective the existing system of music is when patiently taught, and how easily it may be communicated even to the poorest and most uneducated. But theirs is not the usual method of teaching parochial singing, which has ordinarily been the mere training by ear those who seem to have a natural facility of singing, and a retentive memory.

The facility with which their works may be obtained, would make it unnecessary to enter upon a series of letters embracing an entire course of musical instruction: it will therefore be my object rather to confine myself to the general principles upon which musical instruction is, or should be conducted, whether speaking of defects or suggesting remedies; and only enter into details as often as they are required for the purpose of illustrating either principles which appear desirable to act upon, or defects which need amendment.

The usual mode of instruction is, first of all, to teach children to learn the names of the notes on paper, and then to teach them the places of the notes on the instrument. To this method there is more than one objection. First of all, it is teaching by two processes what might be taught in one. If the notes were looked upon as mere symbols of certain sounds, given by a particular portion of the instrument, the names of the notes are but as intermediate matter, which in no way explains or elucidates them; and the child may as well be taught, when it sees a note, to touch a certain key or to give a certain sound, as be confused with the intervening consideration of the name. That name being of conventional use must be learnt afterwards, but it is of no advantage at first. This is, however, but a slight evil. A greater one is that a permanent impediment is, at the very threshold, put in the way of learning the various clefs used in score; for the real and only difficulty in mastering them is, that young musicians have attached to each line and space, in the two ordinary clefs, the *names* of particular notes, which are so imprinted on their minds that they cannot afterwards attach to them the names they acquire by being in another clef. The next evil occurs in the form of a remedy made necessary by this first mistake. Finding the letters difficult to remember (and who can wonder at it?) the notion of the word "FACE," which combines the letters of F, A, C, E, then attached to the four treble staff *spaces*, was introduced as a memoria technica. But how does it act? In the first place it makes the recollection of the treble *lines* E. G, B, D, F, far more difficult; and in the next place, it confuses the learner when the bass clef is first introduced (which, to all pianoforte players, must be at once) except those who are content to take "Aceg" as a memoria technica for the spaces of the bass clef, and reject the recollection of all the intermediate clefs, in which the position of the vowels is unfortunate. Happily most ladies bear witness against the necessity of knowing the names of notes, and the possibility of playing by intervals, in the readiness with which they follow an ambitious composer, who delights to soar into the almost soundless regions of ledger lines, where few know the names, and fewer still the meaning of the notes.

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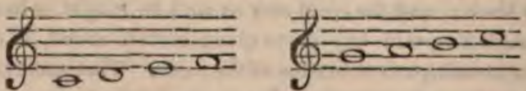
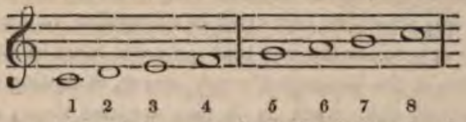
* Her simple Instructions and Psalm Tunes, arranged for Choirs, are now in publication by Cramer, under the title of "Choral Psalmody."

Now what we require is some mode of elementary instruction, which, being as simple as the subject will allow of, can combine an efficient use of the present notation, with the great advantage of forming an introduction in itself to the very principles of music, either considered simply, or with reference to harmony. In order fairly to meet these requirements, three points must be kept in view—first and foremost, a knowledge of the intervals of the octave; secondly, the position or pitch of the note from which we commence; and, thirdly, the symbol by which the sound is to be represented.

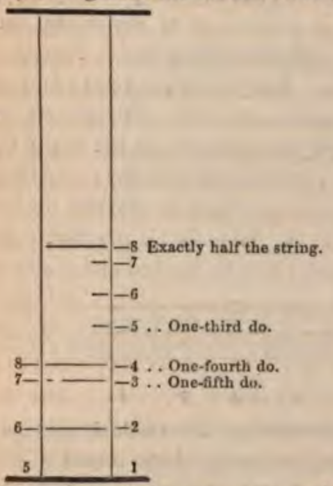
Let the child be first taught by voice, aided, if desired, by an instrument, to sound with any distinct vowel sound, as "Ah," the four first notes of the scale of the octave, which consists of two disjoined tetrachords (one fully learnt will be in effect learning the whole); and let this be done so thoroughly (and it will not be found difficult) that the child will sing the four notes successively, beginning upon any one that



may be sounded as a key note. When this is mastered, the second tetrachord, or four notes, may be added to the first four, so as to complete the octave. It will then be found desirable to show on a board, or on paper, the scale *without* names to the notes; but, instead of them, the numbers, so that at the very first the intervals of second, third, fourth, or fifth, may be inseparably connected with the sounds. And to prevent their being limited to particular lines and spaces, they can be commenced on various parts of the stave.*



The scale of the pianoforte may next be shown, and the notes corresponding with the sounds struck. The octave, however, can be far more effectually illustrated on a single string stretched over a board with small bars across, as in the guitar, to mark the notes; and numbers placed against each bar; for there the child can see that when the string is struck with the hand or a bow, the third and fourth notes are actually nearer to each other—and so also are the seventh and eighth—than any other two adjoining notes. Or two strings may be placed side by side, and tuned one-fifth apart. The bars will then serve for each tetrachord, and will exhibit most clearly the character of the octave as made up of two entire tetrachords.†



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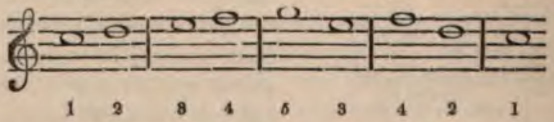
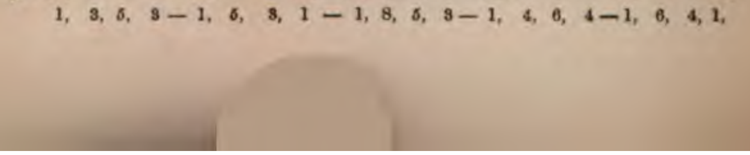
* A very good substitute for the black board in this case, *at first*, would be the wires and balls used for teaching arithmetic, arranged in two rows of five wires with balls on; and between each, a wire of another colour being used for the ledger C line. Some of the upper or lower lines of these two sets being concealed by a strip of wood or card, any clef would be at once represented; and a figure of the three clef marks opposite to the notes G, C, F, as in the figure given in my last letter.

† Other modes of illustrating it can be easily found by cubes and half-cubes of wood, or squares and half-squares; but I imagine none more effectual than the one pointed out, in which the actual measure may be compared with the sound. Some farther details on this subject, if interesting to your readers, I have partly promised to communicate at a future period.

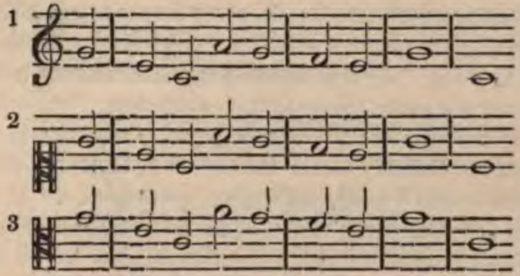
If the pupil is intended to be a performer, the pianoforte should now be at once resorted to, in order that this may be more fully impressed by transposition, on the instrument as well as on paper. The natural key, or key of C, having the order of its intervals fully explained and learnt, every key should be now tried in succession, to show whether the ear will fully appreciate the fact that the notes must be altered to obtain that succession in the instance of every octave, excepting only that of C. And here I would say, much as it may surprise those, whose very astonishment at the proposal is to me the proof of its utility, that from the very first transposition is to be put into practice. Of all other parts of practical performance it is the most difficult to *accomplished* players under the modern system. The reason is that it formed no part of their musical education; had it done so, modulation, instead of being wearisome and difficult, would have been to them at once perfectly easy, and the life and soul of music. And it follows as of course that the various clefs would have presented no difficulties whatever. Transposition should therefore be early taught. Let the simple octave be put before the pupil, or some very easy sequence of notes or simple air in the key of C. The moment it can be played accurately in the key of C, let it be at once practised *from the same notes* in another key; and then in a third and fourth keys, until the pupil has learnt to consider the interval from note to note, and that only, as the guide for his playing. As an aid to this end, the numbers of the notes may be marked either above or below the notes themselves; and in adopting this method, passages should be selected by which the leading concords of the octave would often be brought before the ear, associated with the number which expresses their interval from the key note. Such instances Miss Glover has selected under the title of "German Canons," for which (as for many other most judicious selections, excepting always that of her Notation) she deserves great praise. Such also Mr. Turner has given in his work.



The following are instances of what I mean, and when learnt with the figures affixed to them, the particular sounds would soon be associated with the name of the interval.



That this is not unpractical advice, I am able to assure your readers; for my own habit of attending almost exclusively to the intervals has enabled me to avail myself of it as a kind of musical shorthand, which has been very useful to me, both for rapid copying, and also for taking down chants or simple psalm tunes by ear, using only the figures for that purpose, and finding it perfectly easy either to play or to transcribe from them afterwards. This mode of instruction once adopted, it becomes perfectly immaterial to the pupil in what clef the music he has to sing from is written. He is accustomed to consider not the names of the notes, but their intervals, and therefore it makes no difference to him if he has to sing the following passage, whether it



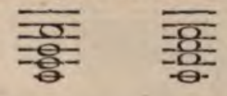
is written as No. **1** *(Treble)*, or as No. **2** *(Soprano)*, or as No. **3** *(Counter Tenor)*; all he wants to know is the key note. In the **1st** case it is on the ledger line below the stave, in the **2nd** on the bottom line, in the **3rd** on the central; but in every case the same note C, and the passage with reference to the key note is, when expressed in intervals,

5 | 3 1 | 6 5 | 4 3 | 5 | 1 |

or, for the sake of those who prefer the Italian letters,

Sol | Mi Do | La Sol | Fa Mi | Sol | Do |

Now to a certain extent, and within the compass of two or three related keys, this is one advantage comprehended in Miss Glover's system, but that is not the consequence of the old notation being abandoned. The use of the numbers of the intervals has a decided advantage, inasmuch as musicians have not yet given to the chords the symbols of Do-sol-mi, or Do-la-fa, because they would not be quite as convenient as

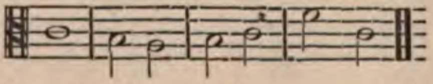


as 8 and 8
5 6 (usually written 3 or 5; and 6), the numerical symbols
3 4 always used for them.

Your readers were well informed in a letter which appeared in the No. for November, that the use of the figures has been found by the Germans to possess great advantages; and that it does, no one will question who has ever used them in connexion with the universal notation. For the purposes of a clear pronunciation, and for conventional use in singing, one has no right to find fault with the Do, Re, Mi, or vocal scale (if it may be so called), but we must continue to remonstrate against any attempt to use part or the whole of it so as to supersede either a recollection of the numerical interval, or that universal mode of notation which has been already shown so aptly to represent the science of which it is the nomenclature. Mr. Turner has, in his very valuable manual of vocal music (a work which cannot be too much recommended) suggested the same course which I propose—viz.the use of a single syllable, as "Lah," for first sounding the scale and not introducing, until more advance is made, the seven Italian syllables. [The same beginning is also spoken of in the abovenamed letter as practised in Prussia.] He urges also the ordinary use of the letters A, B, C, for the partial disuse of which I trust I have already given good reasons. In speaking of the Tenor and Counter Tenor clef, he makes another observation, which is so much interwoven with a practice that has led to confusion upon the subject I am now specially referring to, that I cannot help correcting it. The passage is as follows:—

> "If an adult person accustomed to the treble notes, but desirous of being acquainted with the tenor and counter tenor notes, will only consider that the counter tenor notes are each *one note higher*, and the tenor *one note lower* than the treble notes *as he sings them*, he will find but little difficulty in learning to read either the one or the other."

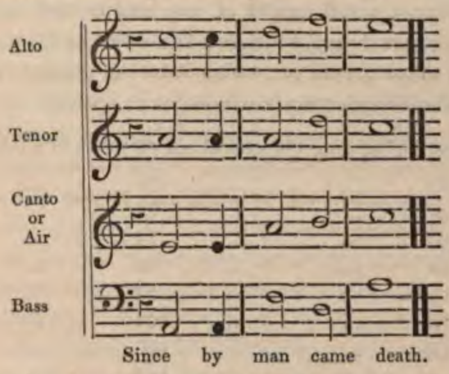
Now this is not the case. It is precisely the difficulty which nine persons out of ten say is insuperable, and it arises (as I have already said) from the names of the notes, and not their intervals, being made the original method of instruction. In fact, if it were so easy, every person could transpose at sight, "with but little difficulty," which is contrary to experience. A far easier mode of *singing* these clefs, for one who is not acquainted with them, though even in that case accidentals make a considerable difficulty, is to read the notes as if in another key,



that is, for a treble singer to imagine this passage as in the key of B, and a base singer to read it as if in D, which notes they would be if in their respective clefs. This method however will not help performers; for singers it affords great facilities.

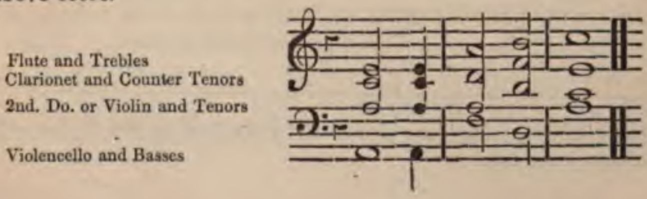
The practice I alluded to above is that manner of printing pieces of harmonized music—especially parochial psalm tune-books—in which one constantly finds the counter tenor and tenor parts written in the treble clef transposed this "one note higher;" and "one note lower," the Air generally being in the third line, the Alto and Tenor occupying the first and second. The result is so mischievous that I think it important to explain it more particularly.

The following example is from a late publication of the Messiah, showing how entirely the superficial habits of the day are carrying their evils into the higher departments of science; except only that I have placed the air in the third line, (which it is not in the publication), as that is the usual form in parochial psalm-books.



Who can wonder that in parish choirs, which in too many instances reign supreme, the flute, to which the counter tenor is usually given up, finding itself more effective when using its upper notes, should play in full force the alto notes an octave too high, and above the air, *as they are written;* and some heroine of the gallery wishing to make herself conspicuous, joins herself to it, while the air is concealed, or at least interfered with, by the false position which they have thus taken up.

The following would be the real places and duties of the instruments and voices if they are used, and is an exact copy of the organ part to the above score.



There is no point upon which more obstinacy as well as ignorance is to be found in country choirs, and it is therefore the more essential that at this present time the attention of all those who are attempting to revive this neglected branch of education, should especially be directed to it. I only know two instrumental choirs where the mistake is never made. Those choirs are both composed exclusively of stringed instruments.

Connected with Rhythm, and the mode of teaching time (upon which I do not think it necessary to dwell; for in truth concerted singing and playing seems to be the only effectual mode of making a good and yet not a mere crabbed timeist), I can offer a very useful hint for a mechanical timekeeper.* It is perhaps not known, except to mathematicians, that a pendulum of any given length always vibrates backwards or forwards in the same time, however high or low it is swung. If, therefore, a small weight of any kind be tied on to a piece of twine or strong carpet thread, which has knots tied in it at every inch, the teacher or any other person can swing it for the pupil, and keep any time required. The following scale will assist in its use :—

A pendulum	36	inches long vibrates about	62	times in a minute.
...	30	... ...	68	...
...	25	... ...	74	...
...	20	... ...	84	...
...	18	... ...	88	...
...	15	... ...	97	...
...	12	... ...	104	...
...	10	... ...	118	...
...	6	... ...	153	...

These may not be exact. They are extracted from Ferguson's Calculations for the latitude of London ; but at all events are sufficient for such a purpose.

Hoping that the continuation of these remarks and suggestions will not be altogether useless or unacceptable, I propose to reserve, for the next Number, some points connected with modulation and harmony,

And remain,
Yours, &c.,
A. A.

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* Most useful suggestions are given both by Mr. Turner, Miss Glover, and Miss Head, on keeping time.

ON TEACHING ANGLO-SAXON IN MIDDLE SCHOOLS.

[The Editor ventured to make the suggestion contained in this letter, about a year and a half ago. He is exceedingly glad to be supported by the opinion of an intelligent correspondent, with whom he has had no communication.]

To the Editor of the Educational Magazine.

SIR,

The establishment of Diocesan Training Schools has brought forward a subject of no slight importance and difficulty; the subject of sound grammatical teaching in an English education. Those who have enjoyed the benefit of a classical education, know well how much they have owed to their early discipline in the Latin and Greek grammars, and are naturally anxious that a similar discipline should be imparted, if possible, to those whom they are training to teach others. Sound grammatical training is however very difficult to give in English. My own belief is, that it cannot be given in a vernacular language. Where people can speak and read the language well, before they have ever entered upon the technicalities of grammar, they are for ever outrunning the rules. You cannot establish the due connexion and consequence between rule and practice; for the practice is perfect before the rule is learnt, and so the rule seems learnt for no end and with no effect. For these and many other reasons, which I will not now take up your time by particularizing, I believe that the attempt to teach grammatical forms and rules in a language already understood, except to persons already familiar with this grammar, will be found to be a mere imparting of a difficult nomenclature, without tending to any of the genuine benefits of grammatical training.

What then is to be done? For our training boys have not leisure to go into the Greek and Latin grammars, with any prospect of thoroughly working out the languages from them; and nothing can be more fallacious than the notion—not uncommon in female education—of teaching the Latin grammar, in the hope that it may form a grammatical basis to all attainments in languages.

We may perhaps select a modern language—French for instance, or German; and in some respects the object may undoubtedly be answered by so doing. Let those who please, argue in favour of this course.

I however wish to suggest another, which, strange as it may sound when first proposed, I believe would answer the purpose better than any other. It is, to teach our boys Anglo-Saxon. It is easy, and would be soon learnt. It is accurate in its forms and inflexions, and therefore might be learnt thoroughly. It is sufficiently unlike to modern English to be a real, substantive, separate attainment; so that a boy must learn his declensions, conjugations &c., and make out his sentences by following the words strictly with the guidance of grammar and dictionary. When learnt, it will give a more thorough insight into English, than can be acquired in any other way. These are some of its benefits as a *grammatical* study.

Then it will *explain* English to a wonderful degree. It will enable those who learn it, to *talk* English; for while Latin phrases linger outside and make little impression, English ones go right home into English hearts, and carry their meaning very deeply.

I need not enlarge upon other benefits—the access it will give and the intelligence, to old English books of various kinds, and therefore to various kinds of useful and interesting antiquarian knowledge; nor the interest which would rise from the very great number of historical and antiquarian associations, which beset every part of the country—our villages, churches, old usages, fields of battle, &c. I will not urge the *patriotic* feeling either, which one might hope to see growing up from this study of the roots of the English language and nation; out of which all English history and literature would rise almost naturally. These, and a thousand other matters I pass over, as I rather wish to offer one or two hints on books to be used in teaching Saxon.

First, we want a Grammar. None of our present ones will do. Rask's is by far the best, but it presumes so much knowledge of the cognate, particularly the northern, dialects, and so much familiarity with grammar in general, that it would require a great deal of abridgement. A short summary of the inflections, founded upon Rask (and possibly his classes of substantives and verbs might be simplified for English learners), would answer the purpose, and might be drawn up without trouble.

There are some exercises printed at the end of Rask's Grammar, translated by Thorp. Thorp's Analecta is also a very valuable book, though dear. A fresh selection might easily be made, and I should think that Alfred's Boethius might furnish great part of it, particularly the original portions. The New Testament, the Paschal Homily, Œlfric on the Old and New Testament, particularly the story of St. John at Ephesus, from Eusebius, with a few poetical extracts, and a few of the best passages of the Saxon Chronicle, would make a very sufficient book for reading.

There might be a difficulty about Dictionaries; as the old ones are costly and inaccurate, and Mr. Bosworth's is too expensive for common use. But if the school library possessed a copy of it for occasional reference, a vocabulary at the end of the selections would answer all other purposes.

The subject is altogether too large a one to be now treated in more detail. My whole object has been to offer a suggestion which may not be without use.

I am, Sir,
Your obedient Servant,
SAXO-GRAMMATICUS.

ABUSES IN NATIONAL SCHOOLS.

To the Editor of the Educational Magazine.

SIR,

In times of more than ordinary excitement on religious matters, it becomes those who search for the truth in the love of it to weigh well the plan and consequences of their teaching. The most difficult part of a schoolmaster's duty seems to be the ingrafting the mind with Christian principles, whence may spring Christian practices. This is an age of religious talk—the practice of Christian charity and holiness of life are too often supplied by a verbal knowledge of Scripture. And nowhere does this fatal speciousness of holiness more abundantly operate than in our National Church of England Schools. This may arise from many causes—each tending more or less to so undesirable a result; yet each finding zealous advocates, because each considered separately is evidently productive of much good. I write more from a wish to induce others, of more leisure and greater abilty, to commence a pains-taking survey of the consequences of our present National Church of England education, than to do so myself. One thing, however, which produces, I feel assured, contrary results to those intended by its advocates, is the strange use made, in many of our national schools, of the Bible. 'Tis a reading-book, a spelling-book, a task-book, a parsing-book, a letter-book, a story-book, an examination-book; in fact, a book for all work at all times and in all seasons. I know a school in which it is read *four* times every day by all the boys. I know another in which it was, until recently, a book of all work—the majority of cases of idleneas, &c., being punished by tasks from the Bible. For instance, upon accidentally entering the school, and observing four boys by themselves, with Bibles in their hands, the following conversation took place between the eldest boy and myself:—

Q. My boy, what are you doing?

A. Learning a task.

Q. Can you say it?

A. No! (with a gush of tears) and master says we shant go till it's done.

Q. I'm sorry for you, but am afraid you have done something wrong, and are now being punished for it. Tell me why the task was given you.

A. Because a gentleman came in and began examining our class, and we could'nt answer his questions; and master says he knows we could have answered if we would.

Q. This, you see, is the bad effect of idleness. Have you much more to learn?

A. Yes, sir; all that.

Judge of my surprise when the boy pointed to the whole of the 19th chapter of the Gospel according to St. John, except the first four verses, which he said he could then repeat. Thinking it possible that the boy might be mistaken as to the quantity, I made farther inquiries, and found he was right.

Now, sir, with what feelings must those boys regard the account of the crucifixion and burial of our blessed Saviour? Here a solemn and awful chapter of forty-two verses is deliberately thrown as a stumbling-block in their way. Comment, however, from me is needless; your readers may make their own.

In another case, when a master was asked why he made the boys read the Bible so much?

A. Because when visiters come they always examine them in it.

Surely the clergy of the Church of England cannot be aware of the evil tendencies of these practices, or the National Schools must, ere this, have been improved.

Present profit—present praise, without regard to future good, is the object of many of the masters. To act for futurity, and to teach as for eternity, and not for time, is a rare qualification in these days.

The general system, or rather those who are working out the system (as it is called) of education, are men without mind, without education. Let the National Society and the Diocesan Boards of Education endeavour to *educate* the teacher; a system may soon be acquired.

But, sir, I am forgetting my object in this, which was intended to be a very brief note.

The examples given show my meaning practically. I wish some one could take up the subject more comprehensively. Indeed it may be done already; but in these days of many writers and few readers (I mean thinking readers), it is difficult to know what is in print.

From my own experience something must be done, and that speedily, if Christian practice and Christian profession are to go hand in hand. The respect for an absent friend is known by our respect for what is his: how, then, can they respect the Author of the greatest blessing bestowed upon the human race, who are by practice (not by precept, I admit) taught disrespect to the Bible. It is a book bandied about, and torn, and defaced in many schools; hatred at the sight of it is engendered at an early age, and contempt for its revelations is a natural consequence.

Oh, that we could learn wisdom! And while the Bible, and the whole Bible, is our watchword for a religious education, let it be the spirit of the Bible in our hearts provoking to holiness of life, and not the letter on our tongue, which, without the former, killeth.

I remain, Sir,
Yours, &c.,
E. K.

ON THE USE OF ANALYTICAL TABLES.

To the Editor of the Educational Magazine.

Grammar School, Jan. 5, 1841.

Sir,

You request us in your Prospectus for this year, to send you an account of our School, or the results of our experience in any part of it; so I make no apology for this letter. In common with other Schoolmasters, I have found a difficulty in making children apprehend a distinct *idea* of what they have learned, notwithstanding they may know the words perfectly, and even pass a tolerable examination in their sense.

To supply this deficiency, and to make them *think*, I often desire them to draw out for me on their slates an analysis of the subject in hand; though I do not call it by such a hard word, but simply table or schedule.

It is an exercise in which they all take an interest, and on the principle of "Oculis subjecta fidelibus," makes a more ready and lasting impression, than a thrice-told explanation.

The Church Catechism, for instance, every child fancies he knows; but if *cross-examined* how many stumble, if not entirely break down. About the evidences of the truth of the Christian Religion, or the contents of the Common Prayer-book, few children have any distinct conception. Even of the books of the Bible, and the letters of the Greek alphabet, they have for the most part but a rote knowledge until taught to class them; but having seen them so classed, they rarely forget their meaning or their power. I send a few specimens, which will explain my meaning, and hope you will think at least one of them worthy of insertion, as a hint to other masters. When they have seen one or two, they can draw out others for themselves.

I am, Sir,
Your obedient Servant,
M.

I.

ANALYSIS, OR TABLE, OR CLASSIFIED PLAN OF THE HOLY SACRAMENTS.

BAPTISM.		LORD'S SUPPER.	
Outward Part.	Inward Grace.	Outward Part.	Things signified.
Water.	Death unto Sin and New Birth unto Righteousness.	Bread and Wine.	Body and Blood of Christ.

REQUISITES.

1. Repentance. 2. Faith. } vide Baptismal Vow.	1. Repentance. 2. Faith. 3. Charity.

BENEFICIAL RESULTS OR BENEFITS.

1. A Member of Christ. 2. A Child of God. 3. An Inheritor of the Kingdom of Heaven.	The Strengthening and Refreshing of our Souls.

II.

TABLE OF BOOKS IN THE NEW TESTAMENT.

- **HISTORY.**
  - Gospels.
    1. St. Matthew.
    2. St. Mark.
    3. St. Luke.
    4. St. John
  - Acts of the Apostles, written by St. Luke.
  - Epistles.
    - *By St. Paul.*
      - 1 to Romans
      - 2, 3 „ Corinthians
      - 4 „ Galatians
      - 5 „ Ephesians
      - 6 „ Philippians
      - 7 „ Colossians
      - 8, 9 „ Thessalonians
      - 10, 11 „ Timothy
      - 12 „ Titus
      - 13 „ Philemon
      - 14 „ Hebrews
    - *St. James.*
    - *St. Peter.*
      - 1, 2 General
    - *St. John.*
      - 1 General
      - 2 A Lady of the Church
      - 3 to Gaius
    - *Jude.*
- **PROPHECY.**
  - Revelation of St. John.

III.

TABLE OF THE GREEK ALPHABET.

- **VOWELS.**
  - Long.
    - η, ω;
  - Short.
    - ε, ο;
  - Doubtful.
    - α, ι, υ.
- **CONSONANTS.**
  - Liquids.
    - λ, μ, ν, ρ;
  - Mutes.
    - Soft.
      - π, κ, τ, ;
    - Middle.
      - β, γ, δ;
    - Aspirated.
      - φ, χ, θ.
  - Double.
    - ζ, ξ, ψ.
  - Peculiar.
    - σ.

POETRY.

THOUGHTS ON THE EPIPHANY.

FOR CHILDREN.

THIS is the day, when holy men,
Led onward by a star,
To bow before the newly-born,
Came from their home afar.

Their gold, and frankincense, and myrrh,
In lowly love they brought;
Each gift, with precious meaning stored,
Beyond the giver's thought.

In tribute to the kings of earth,
Their gold the nations bring;
Therefore they offered gold to Him,
Our own anointed King.

Before the mercy-seat of God,
Rich frankincense was poured;
And so they brought Him frankincense,
To own Him God and Lord.

In myrrh embalmed, in olden time,
The dead were wont to lie;
Then myrrh was token meet for Him,
Who came on earth to die.

And, little children as we are,
We too would come and lay
Our gold, and frankincense, and myrrh,
Before his feet to-day.

We'll run and do His kingly will,
Whene'er that will is told
By parents, teachers, brethren, friends;
Obedience is our gold.

Seven times a day we'll meekly kneel,
To thank his loving care,
And ask Him to protect us still;
Our frankincense is prayer.

Let disappointments in our hearts
No evil tempers stir:
We'll bear them as He bore his cross;
For patience is our myrrh.

E.

THE PRODIGAL.

Why feedest thou on husks so coarse and rude?
I could not be content with angel's food.

How camest thou companion of the swine?
I loathed the courts of heaven and choir divine.

Who bid thee dwell in hovel dark and drear?
I left a palace wide to sojourn here.

Harsh tyrant's slave who made thee, once so free?
A father's rule too heavy seemed to me.

What sordid rags hang round thee, on the breeze?
I laid immortal robes aside for these.

An exile through the world who bade thee roam?
None, but I wearied of a happy home.

Why must thou dweller in a desert be?
A garden seemed not fair enough for me.

Why sue a beggar at the mean world's door?
To live on God's large bounty seemed so poor.

R. C. T.

JOURNAL OF BOOKS.

Live while you Live. By the Rev. Thomas Griffith, Minister of Ram's Episcopal Chapel, Homerton, Author of "The Spiritual Life," &c. &c.*

This book is dedicated to the younger members of Mr. Griffith's congregation. It treats of Life as a Pilgrimage, as a Race, as a Conflict, as a Blessing, and as a Seed-time for Eternity. It is quite impossible that a writer with the pure and high feelings which Mr. Griffith has exhibited in his other works, should not have much to say which is most interesting upon these topics. But we must venture to make a complaint against him which we should not think of addressing to our ordinary religious writers, because they would not understand it, and would therefore feel it to be merely captious. We cannot approve of the way in which he uses the word "Life," as if it were synonymous with the number of years allotted to us in this world. The book which is mentioned in the title page of this, should surely have reminded its author that the word has another and a very different sense—the only one we believe in which it is ever used by St. Paul, the only one which, as we believe, it ought to be used by any person who wishes to preserve and to communicate the mind and spirit of St. Paul. We do not of course mean that the idea of life should be restricted to that which is spiritual; it would be one great advantage of the strictness we recommend, that the connexion between the different kinds of life—from that which dwells in the meanest flower to that which is the privilege of the sons of God—would be felt and realized. All the feeling of this connexion is lost, and with it we believe the sense of the true opposition between life and death, as it is brought out in the Scriptures, when we allow ourselves to adopt that vulgar signification which the word has acquired among thoughtless and worldly men.

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* Burns, Portman Street, Portman Square.

If these remarks be true in themselves, we think Mr. Griffith will agree with us that they do not lose their force because they refer to a book which is addressed to the younger members of a Christian congregation. It is, we know, a very common thing to say "accuracy in the use of language is all very well in books, addressed to scholars, but who can observe it while writing to children?" We would say on the contrary—be as loose as you will when writing for scholars, nothing then is at stake but your own reputation. But be most watchful and rigid when you are writing for children, for then their wellfare is at stake. Mr. Griffith wishes to raise the Members of his flock to a higher tone of religious thought and feeling than that which ordinarily prevails in our day. He would have them think that the idea of a spiritual or divine life is not a dream or a metaphor. Is it not worth some pains then to hinder them from thinking so? And is there not more hope of these pains being successful in the case of the young, than of those who have been long habituated to a peculiar phraseology, and to whom all departures from it seem pedantic, if not sinful?

Having indulged our captiousness in a way which we hope will convince Mr. Griffith that we think very highly of his character and objects, we will extract a passage from his book which will show how cheerful and beautiful a spirit pervades it.

> I know not how it is, but I do fear that there sometimes insinuates itself into the pious mind, a notion that we ought not to rejoice in the works of God's hands. That sin has so defiled them, that they are to be to us now objects rather of aversion than delight. That the evil heart of man must so *unavoidably* misuse them, that it is dangerous, if not unlawful to attempt their proper use. The corruption which is seated in our fallen nature, is transferred to the inanimate things with which that fallen nature is conversant. We attribute to them, by association, the character of the rational beings who pervert them, and we bring them in guilty of our own crimes. But assuredly it is not things that are corrupt. It is the men who use those things. Things are in themselves indifferent. They have no moral character. They become what by our use we make of them. As from the same piece of iron may be formed the useful ploughshare or the destructive sword, so all the gifts of God, in nature, in society, in mind, are constituted good or evil, not in themselves, but by our use of them. Nay more, they are given to us *solely* to be *good*. They are designed exclusively for good. For our *right* use of them they are set before us, and in that right use we are called on to enjoy them.
>
> Observe how many are the injunctions in the word of God, to rejoice in all those things which he has constituted for our good.
>
> Has He given to us *physical blessings?*—all that the earth yields to support our animal life? He has given them not for our sustenance only but enjoyment. "God," said St. Paul to the people of Lystra, "left not himself without witness, in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food *and gladness.*" "Thou shalt *rejoice,*" said Moses to the Israelites, "in every good thing which the Lord thy God hath given unto thee, and unto thine house; thou and the Levite, and the stranger that is among you." And again, "Thou shalt bestow thy money for whatsoever thy soul lusteth after —and thou shalt eat before the Lord thy God, and thou shalt *rejoice*, thou and thine household."
>
> And has God given us *mental endowments*? all the faculties which find their exercise and gratification in knowledge, and judgment, and taste? These too he has given for our enjoyment. "Wisdom," says Solomon, "is as good as an inheritance: and by it there is profit to them that see the sun. For wisdom is a defence even as money is a defence; but the excellency of knowledge is that wisdom giveth life to them that have it." (Eccl. vii. 11, 12). "For God giveth to a man that is good in his sight, wisdom, and knowlege, and joy." (Eccl. ii. 26). Not only, observe, wisdom and knowledge, but, as a blessed fruit and consequence to be derived from them—*joy*.
>
> And has our gracious Father added to our physical and mental gifts the blessings of *social comfort?*—competency, friendship, the sweet interchanges of

affection, the amenities of life? These, too, we are called on to rejoice in, and to use with thankfulness. "It is *good* and *comely*," says the word of God, "for one to eat and drink and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; *this is the gift of God.* For he shall not much remember the days of his life; because God answereth him in the joy of his heart." (Eccl. v. 18—20.)

In which sense, therefore, and as commending the same spirit, must be understood another passage of the Book of Ecclesiastes—"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment" (xi. 9). This is not the place for critical discussion of the passage. Suffice it to say, that any supposed ironical threat conveyed by it is at variance with the gravity and the benevolence of didactic writing; is contradicted by the many general exhortations which this same book contains to use the gifts of God with thankfulness; and is rejected by such men as Luther and St. Jerome. God, therein, calls his children to rejoice in all the blessings he has set before them, and at the same time points out to them how they may do so without sin and danger. He would have them exercise the natural feelings and affections of their hearts, and with this exercise has connected their purest pleasures. And the very sense of *life*—the very joy so rich, so sparkling, so inexplicable of youthful vigour;—when the sun shines bright upon our path, and the freshness of the morning breathes around us, and every object glistens as with dew of heaven,—this blessed flow of youthful spirits and buoyant energy He would have us to exult in, and to make the most of for his glory and our good. So far from being too contented with these pure emotions, the heart of fallen man is not contented enough with them. So far from enjoying them as we ought, it is because men do not know how much enjoyment they can yield, that they spurn the tranquil pleasure of possession for the feverish excitement of pursuit; and not appreciating the *quality* of what lies within their grasp, imagine to themselves felicity only in that infinite and unattainable *quantity* which stretches out beyond them. If we delighted, as we ought, in simple natural enjoyments, we should not crave and labour, as we do, for complicated, artificial ones. If we learned to cultivate the pure *cheerfulness* which flows from just the simple *exercise*, within the circle of their several laws, of the animal, the mental, and the social sensibilities, we should not grasp so readily at the intoxicating *pleasure* which for a moment froths up from the excessive (and because excessive, guilty) *excitement* of those sensibilities. He who knows how to enjoy what God himself has given him, will be fore-armed against the fascinations which the Devil spreads out before him:—

> "For that which is not good is not delicious
> To a well-governed and wise appetite."

My dear young friends—God has prepared for you, even as he did for your first parents, a pure delight which flows forth from the constitution of your being, and the adaptation to it of external things; a paradise of natural sweets—"every tree that is pleasant to the sight and good for food;" and he has said to you, by his providence and by his word, "Of every tree of this garden thou mayst freely eat." Pluck then, with adoring gratitude, these permitted sweets, and then shall no wily serpent of unlawful desire insinuate himself into your heart—then shall no bad example of malignant tempters prevail on you to lift your eyes, and to put forth your hand, for *more* than God has given you, and thus to lose and be expelled from what he has not denied you! You are not doomed to gloom, and terror, and despondency; but, "*Rejoice*, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth!" You are not commanded to crush with suicidal austerity your natural affections; but "Walk in the ways of thine heart and in the sight of thine eyes"—enjoy the glorious objects which the world of nature presents to thee from without; indulge the glow of heart-emotion which the world of mind stirs up within: *only with this one thought*, pervading, regulating, harmonizing all; "know thou that for all these things God shall bring thee into judgment,"—recollect, amidst your every enjoyment, *that great law of retribution* which God has established in all things to give notice of and check and punish their abuse. All things are to be enjoyed, but they must be enjoyed *in God*. All things may be used by us, but only with a sensitive attention to the notices which they themselves afford of every the least approximation to *misuse*. The injunction is so important that Solomon repeats it; but the *limitation* under which it must be obeyed is so equally essential, that this also be reiterates in another form, in the succeeding context. "Remove sorrow from thine heart, and put away evil from thy flesh;" —there is the renewed injunction not to be cast down into a murmuring moroseness by all the evils and the dangers of this sinful state (yea, even though "childhood and youth are vanity," a fleeting breath); but, nevertheless, "*Remember thy Creator* in the days of thy youth:"—there is the repeated indication of the *condition* under which alone that injunction can be safely followed out.

The Accidence and Principles of English Grammar. By B. H. Smart.

Mr. Smarts *Accidence* occupies about fifty-two pages; his Principles nearly 300. The following are his principal divisions:—

PART THE FIRST.—ORTHOGRAPHY.

Chapter I.—Sounds and Letters.
Chapter II.—Suggestions for Spelling in some particular cases of doubt and difficulty.
Chapter III.—On the remaining Characters, or Marks in writing.

PART THE SECOND.—ETYMOLOGY.

Chapter I.—The parts of Speech, their Origin, Formation, and Differences.
Chapter II.—Outline of the History of the English Language.
Chapter III.—General external indications of the Etymological Character of English Words.
Chapter IV.—Indications of the Etymological Character of English Words from significant parts in their composition—namely, their Prefixes and Suffixes.
Chapter V.—Of Inflection.
Chapter VI.—Of Nouns and Pronouns.
Chapter VII.—On the Definitives of Nouns, namely—Adjectives, Articles, and Adjective Pronouns.
Chapter VIII.—On Verbs and Participles.
Chapter IX.—Adverbs.
Chapter X.—On Connectives—namely, Prepositions and Conjunctions.
Chapter XI.—On Interjections.
Chapter XII.—On the Mutual Conversion of the Parts of Speech.

PART THE THIRD.—SYNTAX.

Chapter I.—Principles of Construction purely Grammatical.
Chapter II.—Principles of Grammatical Construction extended and modified by Logic.
Chapter III.—Interference of Rhetoric with Logic and Grammar.
Chapter IV.—Punctuation; including a farther Investigation of the Construction of Sentences.

PART THE FOURTH.—PROSODY.

Chapter I.—Introduction.
Chapter II.—The Audible Properties of Speech generally considered.
Chapter III.—Structure of English Verse.

It will be seen, even from this outline, that Mr. Smart has not followed the ordinary grammatical routine.

His book is evidently the work of a thoughtful man; we hope it may be perused only by thoughtful men. To such it will do good; for they will be stirred up by it to reflect more upon the *facts* of language. To those who merely adopt Mr. Smart's theory, he will, in our judgment, do mischief.

They will fancy they have obtained something fine and philosophical, when they have only acquired a varnish of new phrases. The work deserves a more attentive examination than we have yet been able to give it; but we have read enough of it to be convinced that it may supply valuable materials to a student of English grammar, if it be not the very grammar that we want.

The following passage is characteristic of Mr. Smart's habits of thought.

> When we cannot speak, we use cries or exclamations: when we can speak, these cries mingle with the parts of artificial speech, under the name interjections. Midway, we try to qualify or explain a natural cry by some other sign, perhaps in its first use also a natural cry, but in this its second use applied artificially, in order to meet the necessities of the opening understanding. Under any circumstances, the putting of one sign to another,—the making known of what we think by parts of speech forming the whole speech or sentence,—is a procedure to which we are driven, not by choice arising out of the nature of the thought, but because we cannot otherwise make our thought known. For can it be doubted that if thought or meaning could, at any time, be made known by one single sign, as in natural speech by an indivisible exclamation, the one single sign would not be preferred? And, in fact, for some of the common occasions of life, when the occasion itself, or the tone, or the accompanying gesture, limits the application of the sign, a single sign or word is used; as when we say, "Go;" "Come;" "Hark!" "Yes;" "No;"—which words, and all words so used, are not parts of speech, but speeches.
>
> A word, then, becomes a *part* of speech when it unites with other words to have one meaning with them, and so ceases to have its independent meaning. But if so, to define it as a *part* of speech by its independent meaning, is obviously to define it erroneously; although definitions thus erroneously based, are to be found in all grammars. The *meaning* of the word has, in truth, nothing to do with its character as a part of speech, which depends entirely on the function we arbitrarily assign to it in forming the sentence. The sentence itself is, in fact, the WORD; for the *parts* of speech cease to be words the moment they give up their independent meaning to form the speech,—the moment they cease to have separate meanings in order to express the one meaning of the whole sentence. But then, in every such assemblage of *parts* of speech, there must be one to indicate the union of the whole; and since the force or character of the whole, as one single expression, will be concentrated in this one part, we shall be justified in calling it the WORD; implying not that it is the adequate or complete word, but that it is that element of the complete word, to which we aggregate the other parts or elements in order to form the complete word. Let it be understood, then, that every complete expression of thought is a *verb*, that is a word: and that in every such expression made up of parts, one of the parts is a grammatical verb, so called as having the power assigned to it of uniting the parts, and making them a verb.
>
> But if every sentence taken as a whole, is truly a verb, and must, if made up of parts, have, among these parts, a grammatical verb indicating that it is a sentence; let us next ask, what is the grammatical character of that other part of speech which is not a verb, when the sentence consists of only two parts. This inquiry is soon answered. The other part must be a word of independent meaning, as all words are; but forbidden, as all words are, from being understood as a speech or expression of the thought intended to be made known, till associated with a grammatical verb. So far it is distinguished from the verb, which can be a speech or complete expression by itself. But we must distinguish it from other parts of speech; and this we do, when we affirm that, in its independent state, it is a *name*, and that it is capable, with a grammatical verb, of forming a sentence, into which no other part of speech enters. The part of speech thus defined, is a NOUN; and the *verb* and the *noun* are the original parts of speech, which have given existence to all the others, and which all the others are fitted to assist. And as the shortest artificial expression is made up of these two parts, for example, "John grieves," so the longest, if we do not descend below its primary division, may have no more. When we say "The man whom they call John, is affected by grief," our first division is into two parts—of which "The man whom they call John," is one of the parts, and this, understood, altogether as one in meaning, is a noun, while the remainder of the whole sentence, understood as the other part, is the verb; which, uniting the noun to itself, makes the complete expression or verb. The grammarian, indeed, descends below this first division to the ultimate

etymological elements or parts of the speech, and finds *man* to be the noun nominative, and *is* to be the verb. And these are indeed the parts to which the remaining parts are added, some to define or make complete the meaning of the noun *man*, and some the meaning of the verb *is*; and these two being in this manner made complete, as larger parts, that larger part which may properly be deemed the verb, unites to itself, as already stated, that other larger part which may properly be deemed the noun, and the complete expression or verb is formed.

Moral Fables and Parables. By INGRAM COBBIN, M.A., 4th Edition.*

The following is a specimen of Mr. Ingram Cobbin's *Moral Fables* :—

A little boy was allowed one day to ramble about a garden, in which were many choice flowers; but he was desired not to touch any of them. He, however, soon forgot what was said to him; and seeing a pretty rose, he ventured to pluck it. In a few minutes his finger streamed with blood, for it was severely scratched, and he cried bitterly, and ran to his sister. She bound up the wound, but reproved him: "Ah, brother, if you had minded what was said to you, and not gathered the rose, you would not have been wounded by the thorn."

Forbidden pleasures always lead to pain.

If children will be satisfied with the indulgences given to them, they will be safe from the consequences of wilfulness or disobedience; but when they think they are wiser than their parents, they are sure afterwards to have reason to be sorry.

Children suffer in the end more pain from reproof, chastisement, and shame, when they do things forbidden by their parents, than they enjoy pleasure in the performance of them.

Certainly the gem and the setting in this case are worthy of each other. The story is so ingeniously contrived, as to call for no exercise of thought or fancy in the child; the moral is drawn from the lowest depths of Utilitarianism. And this is the modern wisdom, for which such books as the "Arabian Nights" have been banished! Mr. Cobbin's book has reached a fourth edition.

Principles of Education. BY HENRY HOPWOOD, Fellow of Queen's College Oxford.†

Mr. Hopwood has studied all the principal modern authorities on the subject of education, whether they favour or oppose his own opinions. His book is written with great earnestness and candour—higher praise by far than saying that his views on most points are similar to those which we have endeavoured humbly to support in this Magazine.

The British Captive. By MISS AGNES STRICKLAND, Author of "The Lives of British Queens."‡

This is a painfully sentimental story about a young British princess, who was carried to Rome; was converted there by a Judæan captive to Christianity, and finally suffered martyrdom, together with a Roman lady, who had been her imperious and cruel mistress. We are aware that Miss Strickland has many precedents for the style of writing which she has adopted; one, we are afraid, has been furnished very recently by the amiable and accomplished author of "The Rectory of Valehead," in his "Tales of the British Church." But from whatever quarter such mawkish corruptions of ancient history—above all, ancient martyrologies—proceed, we must protest against them. Our English women and children do, we are sure, long, more and more, to escape out of the close atmosphere of modern Exeter Hall Christianity, and to breathe the free, sharp air of another age. This longing our tale writers pretend to gratify, while in reality they are doing their best to stifle it; for they present us with our own selves dressed up in the costume of ancient Romans, Britons, and martyrs. No doubt, there is a considerable gratification in seeing our faces and forms so beautifully adorned; in hearing the phrases of our popular preachers attributed to Fathers of the Church, and in finding how exactly illustrious heroines, under great disadvantages, did, felt, and thought as the ladies who frequent fashionable chapels think, feel, and do. This gratification is quite sufficient to account for the popularity of these writers, but is it a sufficient reward to an honest and high-minded writer—such as we hope and believe that Miss Agnes Strickland is? Our trust is, that she aspires to do good; in this way we are convinced she cannot do good. Let her get herself into the spirit of the old times before she endeavours to give us a picture of them: when she has done so, the talent which she evidently possesses will bear real fruits; though it may be fruits which will bear a much lower price in the market than those which she here offers to us.

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† Burns, London.

‡ Joseph Rickerby, Sherborne Lane.

DOCUMENTS CONNECTED WITH EDUCATION.

CHICHESTER DIOCESAN ASSOCIATION.

We have been favoured with an early copy of the third Annual Report of the Chichester Diocesan Association. The part of it which relates to education we are sure will be most interesting to our readers.

The Committee of the Diocesan Association feel that they might justly be thought wanting in the natural duties of gratitude and affection, if they should enter upon a statement of their acts during the year past, before they touch upon the change which the unseen Head and Ruler of the Church has been pleased to make in this Diocese. It is to our late beloved and venerable Bishop that we owe the system which brings us here to-day. It was under his Pastoral oversight, that the Clergy and Laity of this Diocese were first drawn to work together in this common labour for their Lord. With what unwearied care and watchful diligence he cherished and forwarded the workings of this Institution, no one who has himself duly borne his part, can need to be reminded. In truth he tended it with no common solicitude; for it was so framed as directly to work out his chiefest desire for the flock committed to his charge. He foresaw that in multiplying Churches, Pastors, and Teachers, throughout his Diocese, he was consulting most wisely and surely for the unity of the church he was called to govern. It may be truly said that the Diocesan Association, as it is the work, so it is the representative, of the episcopate, and the character of our late spiritual father in God. He could bequeath to us no more faithful memorial of his short oversight of Christ's Church, than a labour of love wrought in unity, for the healing of divided spirits and gathering of Christ's sheep from the midst of this naughty world, that they may be saved through Him for ever. Having received as an inheritance this work of love and peace, let us cherish it with diligence and self-denial, lest forfeiting it by slackness or division, we should hereafter seek to recover it in vain.

The attention of the Committee has been chiefly turned, in the year past, to the subject of Education, which at the last annual meeting was committed to their care. The Committee have carried into effect the resolutions passed at Lewes, in February last year, relating to the establishment of a School for training Masters. A Sub-Committee was appointed for that purpose, which after several meetings provided a house, and made all necessary arrangements for the reception of the Principal and Pupils. The school was opened on the 11th of April last. The number of pupils is at present five. The Principal of the Training School communicates the progress of his work and farther particulars, in a paper which is appended to this report.

The Committee have also to communicate the following report of an Examination held at the Training School on Wednesday, December the 2nd. There were present his Grace the Duke of Richmond, the Lord Bishop and Dean of Chichester, Archdeacon Webber, Rev. R. Tredcroft, Rev. W. J. Trower, Rev. H. D. Clarke, Rev. H. Browne, Rev. H. E. Manning.

The following list, delivered in at the time by the Principal, will present the books and subjects in which the pupils had been instructed since the opening of he School.

THEOLOGY.

1. The Acts of the Apostles, with notes.
2. The first xvii chapters of St. Matthew, with notes.
3. Jewish Antiquities, such as Sects; Orders of men; Feasts; Sacrifices; Family of Herod; Temples; Synagogues; Targums; Talmud; Ancient divisions of the Bible, &c.
4. Archbishop Wake's Commentary on the Church Catechism, especially that part of it which treats of the Apostles' Creed,
5. History of the Common Prayer-book, from the Principal's Lectures; and Notes upon the Three Creeds.
6. Paley's Evidences, 1st part.
7. Common Place Book.

HISTORY.

1. Of the Church of Christ, during the first three centuries—(Dr. Burton's).
2. Of England.
3. Of Rome.
4. Of the time intervening between the Old and New Testament periods.

SCIENCE.

1. The first four books of Euclid, (papers and viva voce.)
2. Arithmetic, through vulgar and decimal fractions.
3. Etymological Spelling-book.
4. Physical Geography, and Geography of Europe.

In the following subjects the Pupils have been instructed, but they have not had time to review and prepare them for examination :—

Lectures on Natural Philosophy, through Mechanics.
History of Greece.
Paley's Evidences, the sections.

The Pupils were examined in

The first four books of Euclid.
Arithmetic .
The New Testament, with Dr. Burton's Church History.
The History of the time intervening between the Old and New Testament periods.
The History of the Prayer-book, and Notes upon the Creeds.
Archbishop Wake on the Catechism.
Physical Geography, and Geography of Europe.
Etymological Spelling-book.
Roman History.
English History.

Into the other portions of the list the Examiners were unable to enter, being [illegible] by the length of time which would be required for examination in the [illegible] of the instruction the Pupils have received. So far as they pro- [illegible] they can report most favourably of the proficiency of the Pupils, who [illegible] of knowledge highly commendable in themselves, and reflecting much credit on the Principal. The progress is greater than could have been expected in the short time since the opening of the School. After the examination the Principal bore his testimony to the unexceptionable moral character and good conduct of the Pupils.

The Committee have great satisfaction in stating, that the whole expense of the Training School, with its outfit and management, has been defrayed from the funds contributed specially for that purpose, excepting only a sum of £30, advanced according to the resolutions of the Committee from the general Education account. This sum, consequently, is the whole amount drawn from the general funds of the Association, for the support of the Training School. It is with the highest satisfaction, therefore, that the Committee consider themselves altogether warranted in reporting the success of their first endeavour to meet the master evil, which at this moment depresses the education of the country to so low a state.

The scanty number of teachers, and the absolute want of teachers duly trained and taught for their office, are the real antagonists we have to contend with. All other obstacles are as nothing.

The Committee confidently hope that means will be afforded them for the establishment of an institution of a like nature to that of which they have been able to report so favourably, for training Schoolmistresses. They feel that when this is accomplished, measures of great promise will have been taken towards affording throughout the diocese, even to the humblest village in it, the blessing of a sound Christian Education.

The Committee have farther to lay before the Association a proposal which they have unanimously and thankfully accepted, as affording them the means, both of paying a public testimony of their affectionate regard to our late lamented Bishop, and of fixing in a more permament and certain form the School for Training Masters. The Committee appointed in August last to promote the erection of a building for this school, as a tribute to the memory of Bishop Otter, have communicated to the General Committee their desire to transfer to the Diocesan Association the office of carrying out their design, and the disposal of the funds raised for this purpose. The sum required for the proposed building is estimated at £2000; the contributions already amount to £1400.* Your Committee, therefore, most earnestly recommend to the Association that they should, by a formal resolution, accept the offer of superintending a work so consistent in every way with their feelings and designs. The Committee desire clearly to express that the funds from which the expenses of the proposed memorial are to be defrayed, will be kept totally distinct from the funds of the Association.

On the general subject of education the Committee have to state that, until lately, the doubtful relations of the National Society to the Committee of Privy Council, and the uncertainty in which the future proceedings of that Society were consequently, for a time, involved, made it expedient to wait before attempting to build new parochial schools. But these impediments being now removed, the Committee are in a condition to entertain applications for grants of money to be applied to that purpose. They have therefore, during the last quarter, invited the Incumbents of such parishes as appeared by the returns of last year most urgently to require schools, to apply for grants of money; coupling with the invitation an offer of forwarding (to such an extent as they may find practicable) the object of their application, with the National Society, and Committee of Privy Council.

The number of applications received at the date of this report, is two; namely, from the parishes of Barcombe and Rye, to which the sums of £20 and £50 have been granted respectively.

By a very close inquiry lately made under the sanction of the Lord Bishop, through the Rural Deans, it has been ascertained that schools are required in no less than twenty large parishes severally, and in eighteen other sites, round which unions of two or more smaller parishes may be effected. Of these eighteen unions, three may be combined, each with one of the larger parishes before referred to; so that the whole number of schools at present required may be taken at thirty-five: five reports have yet to be sent in by the Rural Deans. But it must be remembered, that this number does not represent how many schools it is desirable to establish, but how many, with the narrow means of the several parishes, it is thought possible to form. By returns made in the course of last year, it is evident that a very much larger number of schools is absolutely necessary, in order that the children of this diocese may receive a due share of Christian education. But for the present the Committee would confine their remarks to what is urgent and possible; trusting that by God's blessing, they may be one day able to proceed to overcome the greater difficulties which lie in the way of what must, after the establishment of the schools already mentioned, still remain to be desired.

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* To £1500 at the time of the Report going to press.

It is hardly possible that schoolhouses can be provided at a lower average than £150 each. In fact, this sum is far too small if every such school were to be purchased or built; but as it may be hoped that some may be given entire; that for some existing fabrics may be cheaply obtained, and for others a reduction in the expense; the average may be taken at £150 each. For thirty-five schools a sum of £5250 is therefore immediately required. To set in motion a sum of this amount the Committee would require at their disposal at least £1800 or £2000. At present the donations and subscriptions amount to about £590.

With all the other works they have to carry on, the Committee cannot hope to accomplish this at a stroke, it must be a work of some time: but in the course of time, they do not at all misgive the confident hope of fully effecting it. They feel it however necessary to remind the members of Christ's Church in this diocese, that the good providence of God, which distributes to them severally rank, or wealth, or influence, or their casual opportunities of doing Him service, binds them to a watchful and self-denying effort in this momentous work. They will remember that Christian education is one great aspect of the ministry of Christ; that it is the Gospel preached to His little ones; that it is the law of God brought to bear upon their conscience at an age when the whole after character hangs in a balance. On
depends the welfare, or rather the very being of all that we call our Country, of all that is dear to us as men and Christians.

Lastly, the Committee would call the attention of members to the 8th Rule under the head of "Management," by which they are directed to provide for the inspection of schools, by commission of the Lord Bishop. In pursuance of this regulation, the Committee have engaged to fulfil their part, by undertaking to meet the expenses of an inspection into the education of the diocese. The Lord Bishop, by whose order and authority alone the inspectors will act, has issued a commission under the Episcopal sign and seal, to six clergymen of the diocese, who will forthwith proceed to their duty. His Lordship has selected from the Archdeaconry of Lewes, the Rev. G. M. Cooper, the Rev. W. Otter, the Rev. W. Wallinger, who will inspect the Archdeaconry of Chichester; and from the Archdeaconry of Chichester, the Rev. S. Barbut, the Rev. R. Tredcroft, the Rev. H. D. Clarke, who will inspect the Archdeaconry of Lewes.

The Committee cannot bring this report to an end, without an express and [illegible] acknowledgment that in everything which gives promise of ultimate [illegible], they have most signally prospered. At no time, hitherto, has the [illegible] of the Church in this diocese been more energetic, or more united: [illegible] the free-will offerings to Christ's service more ready and more [illegible]. With the good hand of our God upon us, guiding and carrying out [illegible] the final motions of which are also His, it must prevail.

THE TRAINING SCHOOL.

[illegible] to remind the members of the General Committee, of [illegible] passed at the last annual meeting of the Association, [illegible] establishment of a Training School at Chichester; and the [illegible] be devoted to a summary account of the steps [illegible] the year, to give those resolutions effect.

[illegible] the annual meeting, was to summon a General Com- [illegible] of its members "A Special Committee for the establishment and general management of the Training School."

The following were the noblemen and gentlemen on this occasion selected:—

The Duke of Richmond, K.G.; the Earl of Chichester; the Lord Bishop of Chichester; the very Rev. the Dean of Chichester; the Ven. the Archdeacons; the Canons Residentiary; Rev. J. G. Foysier; Rev. J. C Hare; Rev. H. M. Wagner; Rev. J. Anderson; Rev. W. J. Trower; Rev. R. Tredcroft; Rev. C. Marriott; Rev. W. Turner; Rev. H. D. Clarke; Rev. H. E. Manning; C. S. Dickins, Esq.; W. Borrer, Esq.; H. Comper, Esq.; and among these gentlemen, to the Canon Residentiary, the Revs. R. Tredcroft, H. E. Manning, W. Turner, and H. Comper, Esq., was intrusted the selection of a suitable house for the school.

A house in St. Martin's Lane, Chichester, vacant at the time, and used previously as a school, seemed on many accounts to be the best that presented itself, and was eventually taken by the Training School Committee, on a lease for seven years, terminable at two or three, at the yearly rent of £28. A garden adjoining it, and which had always gone along with the house, was also rented at £8.

Immediately upon the engagement of the premises, the Training School Committee had to take measures for effecting such repairs and alterations as were necessary to adapt them to the purposes of the School; and it was not until the beginning of April, that the Committee succeeded in completing the various preliminary arrangements, so far as to admit of the opening of the School.

The Training School was opened on the 11th of April with three Pupils, who passed the required examination, and came provided with proper certificates. Since that time, three additional candidates have presented themselves, of whom one was rejected, and two have been admitted. The present number of pupils is therefore five; and inquiries have been made which may probably lead after Christmas to an increase of three or four.

From the commencement of the school (with the exception of the summer vacation) to the present time, the pupils have been steadily pursuing a course of education, conformed as closely as possible to the directions of the General Committee, conveyed in "the rules of the Training School," which received their sanction at the March meeting. Of this conformity, the only evidence that will be needed may be found by comparing the topics of instruction pointed out in the first of those rules, with the list of books and subjects given in by the Principal at the recent examination of the School, and now incorporated in the Report of the Association. To the same Report also, the Principal may be well content to refer the General Committee for an encouraging testimony to the success which has attended the joint exertions of himself and the pupils.

With reference to the steps which have been taken to fit the pupils for the more technical part of their future profession, it may be mentioned, that they have had the advantage of attending regularly, for about two hours upon three days of the week, the Central School at Chichester; and of conducting a Sunday School in the parish of Appledram.

But it is, perhaps, the most pleasing feature in the sketch of proceedings now offered, that the Principal is able to profess his entire satisfaction with the moral conduct of the pupils. He can state that, as yet, no unpleasant exercise of his authority over them has been called for; that no one instance of impropriety has occurred in the school; but that, on the contrary, the habits of the pupils have, invariably, been those of order, diligence, meekness, docility, and attention. Three of them are communicants, two have not been confirmed.

SCHOOL FOR THE SONS OF CLERGYMEN.

It is proposed to establish a School, the object of which shall be, to enable Clergymen to provide their Sons with the best possible Education at a very moderate expense.

It is calculated, that, by adopting to a certain extent the system which has been found advantageous in other professions, the best Education, either general or particular, may be secured for a sum of Thirty Guineas per annum, including Books and every expense.

Such an Institution seems to be particularly called for, the average net professional income of the Clergy being not more than £200 per annum, while the minimum expense of a good Education for a Boy does not average less than £60 per annum.

It is proposed that a Mansion shall be procured for the School in as central a situation as possible, and capable of accommodating at least 200 Boys.

And in order to bring the Institution into immediate operation, and to make provision for the first and subsequent outgoings, that a fund be created; and that, for this purpose, the sum of £20 be paid as Caution-money for every Boy at his admission, which Sum shall be bonâ fide returned when he leaves the School.

Also that the Sons of Laymen be admitted as Pupils, upon payment of such a Sum as would be required to procure similar advantages in other Establishments. The Caution-money to be paid in the same proportion.

That the Institution shall consist of a Lower, Middle, and Upper School: the system of Education in the two former to be general; that in the Upper particularly directed, as far as possible, to objects having reference to the future professions and pursuits of the Pupils.

That the system of Education shall comprise Religious Instruction according to the doctrines and discipline of the Church of England; Hebrew, the Greek and Latin Classics, History, Geography, Drawing, French, the Elements of Mathematics; to which, as the Institution prospers, will be added instruction in German, Engineering, Mining, Architecture, and Agriculture.

The countenance and co-operation of the Bishops and Clergy, of the Nobility and Gentry, are earnestly desired. Donations and Endowments will be thankfully acknowledged, whether for the Education of Orphans, Exhibitions at the Universities, Libraries, Mathematical Instruments, or for other general purposes.

The Pupils from 8 to 12 years of age, and from 12 to 15, and from 15 upwards, will be classed in distinct departments, and will meet only in the Classes, when the Masters are present.

Those who are desirous of taking advantage of the proposed School, are requested to forward the names and ages of their Sons to the Rev. C. E. Plater, Charlton-in-Dover.

Donations and Subscriptions to be paid to Messrs. Coutts & Co., in the name of the Trustees of the Institution.

Those Pupils, whose Fathers may die during their residence at the School, are to be allowed, should their circumstances require it, to continue their Education at a reduced rate; and, in particular cases, free of expense.

Donors of £50 to nominate a Pupil, the Son of a Clergyman, £28 per annum.
Do. £100 ,, ,, £25 do.
Do. £ ,, ,, to a free admission.

Provisional Committee.—The Lord Bishop of Exeter; The Lord Bishop of Ripon; The Lord Bishop of Chichester; The Venerable Archdeacon Croft; The Venerable Archdeacon Webber; Rev. Dr. Williamson, Westminster; Rev. A. P. Saunders, Charter House; Rev. H. Kynaston, St Paul's School; Rev. Dr. Rice, Christ's Hospital; Rev. J. W. Bellamy, Merchant Tailors' School: Rev. the Principal of King's College; Rev. Professor [illegible]; Rev. Professor Hall; Rev. Dr. Major, King's College; Rev. J. [illegible], King's College; Rev. J. Allen; Rev. Dr. C. P. Burney; Rev. [illegible]; Rev. W. A. Soames; Rev. C. E. Plater; Christopher Hodg[illegible] Esq.; J. Burder, Esq., Hon. Solicitor. With power to add to their [illegible]

EXTRACT FROM ARCHDEACON HARE'S CHARGE TO THE CLERGY OF THE ARCHDEACONRY OF LEWES.

We referred in our last Number to the Charge of the Archdeacon of Lewes. Our readers will find in the notes to it an eloquent and masterly statement of the reasons which induced a large majority of the Bishops and Clergy to oppose the Chapter Bill of the last Session. This we must deny ourselves the pleasure of quoting; but the following passage belongs so immediately to our subject that we should do wrong to pass it over. Many of our readers may not agree with the opinions which it expresses; we wish to pronounce no judgment upon them ourselves; but they may at least convince those who revile the clerical body—especially that portion of it which resisted the measure for spoiling the Cathedrals—as bigots who will sacrifice nothing to secure a general Education for the country, that their censures are not exactly borne out by fact.

> The next point which calls for notice, is one to which my attention has been drawn by some recent occurrences. A notion has been entertained, and, I am told, is not uncommon, that the Terms of Union required by the National Society prescribe that every child admitted into a national school shall be compelled to attend the Sunday School connected with it, and to come to church on the Lord's day. My own interpretation of the Terms of Union has been different; and that interpretation has been confirmed in the fullest manner by our excellent Bishop, whom I have consulted on the subject. As the Terms of Union were remodelled in February of last year, the third stands thus: "The children are to be regularly assembled for the purpose of attending divine service in the parish church, or other place of worship under the Establishment, *unless such reason be assigned for their non-attendance as is satisfactory to the managers of the school.*" By this last clause, it seems to me, the matter is left, and most judiciously, to the managers of the school: and these Terms of Union, I understand, are alone to be deemed binding on the schools previously connected with the National Society, as well as on those which have entered into that connexion since; although with reference to the present point this is immaterial, inasmuch as the stipulation in the prior Terms of Union is exactly the same, with one or two merely verbal differences. From the first it was felt to be indispensable in the present state of England to leave a certain degree of freedom to the managers of schools in each particular case; and this freedom, I believe, has been generally exercised, with much benefit to the Church. That it was wise to allow such a discretion, will, I think, be plain, when it is considered that the effect of an opposite procedure must have been at once to exclude the chief part of the children of dissenting parents from our schools. And then how wretched would be the alternative! Either the children of Dissenters would be left altogether without education; or dissenting schools would be established all over the country; whereby schism would be widened, embittered, and prolonged: nay, we should often have to see the miserable spectacle of religious jealousy and animosity rankling in the hearts of children. By the present course on the other hand differences must needs be softened; and they who have listened to our teaching in childhood, will not seldom join us of their own accord, when they come to maturer age. Indeed in many cases it will be found, where the question has not been stirred, and become a subject of angry contention, that their parents will readily allow their children to go along with their schoolfellows to church. This, my brethren, is my own sincere and strong conviction. At the same time I am far from wishing to impose that conviction upon any of you who may differ from me: and they who do adopt it, should be mindful to exercise their discretion cautiously and judiciously, lest they foster carelessness and indifference.

To this passage a note is appended, parts of which we extract.

To my own mind my own interpretation of the Terms of Union had appeared so plain and indubitable, that I had never conceived the slightest scruple about acting according to it. For so strong is my conviction of the evil of a system which would exclude the children of Dissenters from our schools, that I could never have placed the school in my own parish in union with the National Society, had I suspected that any restraint would thereby be imposed on the free exercise of my discretion in this matter. To have mooted the subject publicly may however be deemed injudicious. I did it not without consideration, or what appeared to me urgent cause. In a large parish in this Diocese, I was informed the managers of the National School had fancied themselves compelled by the Terms of Union, in opposition to their own judgment, to enforce the attendance of all the children at church on the Lord's day. The consequence, as might have been anticipated, had been the establishment of a large dissenting school in that parish, with the inevitable increase of the bitterness of schism. Moreover it was stated that the same notion concerning the obligation of the Terms of Union prevailed in other parishes, and that similar results were likely to ensue. Hereupon I consulted our late revered Bishop, who concurred entirely in my whole view of the affair, and who repeatedly exhorted me to take all means of clearing up so hurtful a misunderstanding. After this there was no room for hesitation; for it is wisely laid down in the sixth article of the Terms of Union, that, "in case any difference should arise between the parochial clergy and the managers of the schools, in reference to the preceding rules, respecting the religious instruction of scholars, or any regulation connected therewith, an appeal is to be made to the Bishop of the Diocese, whose decision is to be final." Indeed this is the only rule which could have been established consistently with a due regard for episcopal authority: and it is drawn up in conformity to that framed by the compilers of our Liturgy, who enjoin, "for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in it," that appeal should be made to the Bishop of the Diocese.

As to the novelty of the interpretation which I have placed on the Terms of Union, I find the following statement in a letter quoted with general approbation, and without any expression of disagreement, by the Bishop of Chester in the third note to his fourth Charge: "I would particularly state that the children attending the national schools here, or anywhere else that I know, are not, as was said in the House of Commons lately, all required to attend church on Sundays. We endeavour to see that they keep holy the Sabbath. Where the parents are decided Dissenters, they are expected to go with their parents to the chapel, and to the chapel school. If Dissenters are careless about the religious welfare of their children, we then strive to bring them to school on Sundays, and take them twice to church." I can hardly doubt that the practice here described has been common in all parts of England. Indeed in the debate on Education, which took place in the House of Lords, in July of last year, as reported in *The Mirror of Parliament*, the Bishop of London quotes a passage from the Report of a Committee of the House of Commons, on Education, in 1818, stating that, "in many schools where the National System is adopted, the Church Catechism is only taught, and *attendance at the established place of worship is only required of those whose parents belong to the Establishment*." He himself in the same debate says, "I know that it is practicable to educate the children of Churchmen and Dissenters together; having been president of a very large National School, to which children of every denomination, Jews not excluded, were admitted. I know that it requires very judicious management, to avoid giving offence to Dissenters: yet we have enforced our rules judiciously; and the Dissenters are content to leave their children in our hands, to receive instruction in what are held by the Church to be the fundamental principles of Christianity." These words plainly imply, though they do not positively assert, that attendance on the Lord's day was not exacted from all the children. Moreover the Archbishop of Canterbury, the President of the National Society, in the speech with which he opened that debate, when arguing that the National System of Education embraces the orthodox Dissenters, expressly states: "The great object is the giving the Church the means of making the children attend the parish church: *but if their parents take them to any other places of worship, they are not refused permission.* This has been done in some of the large schools in London; and at the present moment there is a school in Westminster, where there are upwards of forty Roman Catholic children."

Still there is another more important question: Is this practice wise and right? The objectors to it will perhaps moderate their language, when they see by what authority it is supported: nevertheless it may be well to examine on what grounds their objections rest. They term the practice a sacrifice of principle to expediency. These are grand words. They serve one to take shelter behind, when one has no more definite argument to bring forward. They enable a man to feel much self-complacency at being the resolute champion of principle, and to look down on his opponent as the lacquey of expediency. But often it happens that they who are the forwardest to use these terms, have no notion, or a very confused one, of the meaning of either. They often mistake a maxim for a principle, and fancy that expediency means time-serving. A maxim is a rule generalized from observation and experience: a principle is, independent of observation, the source and fountain-head of rules. Maxims may often be at variance with expediency; principles never can. For maxims, being drawn from one body of circumstances, may be ill-suited to a different.

* * * * * * *

So, in the case which we are considering, what principle is there that obliges us to compel all the children in our parishes to attend our church-services on the Lord's day? What principle is there—what is there bearing the remotest semblance of a principle—that obliges us to give them no instruction, unless they do so? It were greatly to be wished that they all did. The state of things would be far happier and better if they all did. But in the present condition of England this is out of the question. What, then, is to be done? Do we desire that a dissenting school should be set up in every parish? Few can have such an appetite for schism and contention as not to shrink from such a consequence. Are we, then, to leave those children whom their parents will not allow to come to church, altogether without education? God forbid! God forbid that we should usurp the awful prerogative of making the children suffer in this manner for the fault of their parents! Let it not be alleged, that the Dissenters have gone out from us, and that therefore they have no claim upon us, that we may rightfully leave them to themselves. This argument is brought forward so often on like occasions, that I feel bound to enter a solemn protest against it. The scriptural language in which it is clothed, gives it an air of speciousness, which is wholly delusive. For there is nothing in the passage whence the words are taken (1 John, ii. 19) to warrant us in leaving those who have gone out from us to themselves. The apostle merely warns us against them, against being deceived and seduced by them. And had not we all gone out from God? Yet what would have been our doom had God left us to ourselves? Besides, when we call to mind what were the character and conduct of so large a portion of our clergy during the last century—the lifelessness of their doctrine, and their neglect of their pastoral duties—how can anybody dare to say, that it is the sin of the Dissenters, that they have gone out from us? The sin is ours: more than half of it is ours. If they have left us, we had almost left them before. It was while we slept that the enemy sowed his tares. And if we do anything whereby they are excluded, whereby they are checked and hindered from returning to us, much of the guilt of their schism will still lie at our doors.

But the practice I have recommended is said to be in opposition to the commands of our Church. What does the Church command? Deacons are enjoined by the Church "to instruct the youth in the Catechism." And the spirit of this injunction, and of the Canons which relate to the teaching of the young, clearly requires that we should bring up her children in her doctrines and communion. Such, too, would be our duty and our earnest desire, even without any express injunction. But surely the Church does not command us not to give any instruction to the children who are not of her communion. She does not contemplate our doing so, it is true; for in the days when her Formularies and Canons were drawn up, there was no organized, recognised body of Dissenters. But neither expressly, nor by implication, does the Church command us not to teach any children, except those who are of her communion. This would indeed be in direct opposition to her Lord's last command. Her charge is to go and teach all nations—not the faithful merely, but the heathens also. Much more is she to teach, and to try to reclaim the erring among believers. And what is she to teach them? what portion of the divine riches, with which she is endowed, is she to bestow on them? As much as they will receive. This is the only measure, the only limit. She is to give them as much as they will receive, and to offer them more. Thus does our gracious Lord deal with man; and thus should His Church. Thus, too, she does deal in her public ministry. It is her earnest desire that all her members should enjoy all her privileges, that they should all be communicants at the table of the Lord. But she does not exclude them from her other services, if they are unwilling to communicate. Though she wishes that all should receive all her gifts, she does not withhold the less from those who will not receive the greater.

Indeed, if we endeavour to fulfil the true idea of the Church, in its catholic comprehensiveness, shall we not be unwilling to recognise that there is such a thing as dissent? Shall we not act toward Dissenters, whenever and in whatsoever they will allow us, almost as though they were of our own communion? If they are individually virulent enemies and revilers of our Church, then it may become our duty to withstand them. But those who have been born and bred up in dissent, those who follow it in simplicity and ignorant sincerity, above all, children—shall we not regard them as members of our own body, sickly indeed and diseased; yet for that very reason only needing the more care, the gentler, milder, more healing treatment?

To other objections it is needless to make any detailed reply. I have been told that we must not do evil that good may come. Most true. But what is doing evil? Is teaching a dissenting child his duty to God and to his neighbour doing evil? Is teaching a dissenting child to read doing evil? Would teaching a heathen be doing evil? Are not all such acts good so far as they go? And is it not our duty to do all the good that we can, even though we cannot do all that we should wish?

It has also been said that Dissenters will come and learn in our schools, and then may turn their learning against us. If so, the sin will be theirs, not ours. At all events they are much less likely to turn their learning against us, if we have been their teachers, than if they were brought up in a dissenting school. And most heartily do I wish, not that they may turn their learning against us, but that, if they do, they may do it with the kindly and intelligent regard for us, which, we may trust, they will have acquired under our affectionate and judicious tuition.

There is a practical difficulty, I am aware, with regard to the Catechism. To certain questions in the Catechism the children of Dissenters cannot return the prescribed answers consistently with strict verbal truth; which should never be compromised, least of all in such momentous matters, by any interpretation evading or slurring over the plain literal meaning of the words. Some dissenting children will have had no sponsors; some may not even be baptized. Now this, I must observe, is not a difficulty peculiar to the practice which I have recommended. The same difficulty exists with the same force, whether the dissenting children attend our churches or no. Yet I have never heard of anybody insane enough to express a wish that all the children of the Dissenters were wholly banished from our schools. On the contrary, it has been urged repeatedly, as a most legitimate argument against the ministerial plan, that it was needless, because the children of Dissenters are already comprehended in the existing system of National Education, and vast numbers of them have been brought up under it. Thus Archdeacon Wilberforce, who, with the glorious name inherits the spirit of his father, says in his *Letter to Lord Brougham* (p. 26): "The only shadow of fair argument by which this proposition (that the present system of education is insufficient in quantity) is supported, is founded on the assertion that there are multitudes of Dissenters who will not receive the education of the Church, and for whom therefore the State must provide another; unless we are content that they should perish through lack of knowledge. Let the multitude of middle-schools and grammar-schools in every town, where, under the teaching of Churchmen, the children of Dissenters are instructed, give the answer. *Let every National School in the country reply.*" A couple of pages after, he gives a statement, taken from the parliamentary returns of 1833, showing that, while out of 1,548,890 Sunday scholars, 750,107 are educated in dissenting schools; leaving 798,783 for the Church schools. On the other hand, out of 1,276,947 daily scholars, only 51,822 go to dissenting schools; leaving 1,225,125 for those in connexion with the Church. Hence it would appear that, of the scholars who attend the Church daily-schools, above 400,000 do not attend the Church Sunday-schools;—a most sad, but conclusive proof, that it has not been the universal practice to enforce the attendance of our week-day scholars on

Sundays. And can anybody, looking at these numbers, be desperate enough to maintain, that these 400,000 week-day scholars ought to be driven by one sweeping interdict from our schools? or that the 750,000 scholars, who attend the dissenting Sunday-schools, should be left altogether without any farther education? or that dissenting schools for them ought to be set up in every parish, whereby every parish shall be split in sunder by a broad impassable gulf of rivalry and hatred, stretching from the cradle to the grave; so that in every parish we shall see Judah vexing Ephraim, and Ephraim envying Judah? In towns where, in consequence of the greater multitudes crowded together, neighbours know so much less of each other, opposition schools may indeed coexist without coming into collision: but in country parishes, where the eyes of all are upon every one, a visitation by all the plagues of Egypt at once would be more endurable—seeing that they would pass by—than such a rankling, festering gangrene of division. In the numbers just recited, as in all such statements, there are doubtless many inaccuracies: nor do I mean to assert that all, or even the chief part of the scholars, who absent themselves from our Sunday-schools, belong to our national schools. But assuredly the inaccuracies cannot be sufficient to modify the decision which the present state of England forces upon us: and the principles which should determine that decision must be the same, whether the schools they are applied to be in connexion with the National Society or no. For the desire of the National Society, unless its name be a usurpation, must needs be to render its system coextensive with the English Church.

Archdeacon Wilberforce farther shows, from the evidence before the Committee of the House of Commons, that it is the general practice to teach the Catechism to the dissenting children in our schools, and that this practice is hardly ever objected to. At the same time it is not merely desirable, but our duty, to refrain from requiring the prescribed answers from any one who is unable to make them with strict literal truth. Doubtless the child may repeat the answers without any conscious falsehood, from repeating them by rote, without attaching any meaning to the words. But this is one of the very things which we should most study to avert: we should endeavour to render the Catechism a living, not a dead form of words. In order to this it is requisite that every word should apply in its plain, full meaning to those who are called upon to declare it of themselves. Hence it behoves the minister to exercise a careful discretion in this matter. Indeed if we had an ecclesiastical government authorized to revise the Liturgy, one of the first changes they would make, would probably be in that part of the Catechism which relates to sponsors: for there are many cases in which those answers do not apply strictly even to the children of our own communion. It is seldom true of children privately baptized, that their name was given to them by their godfathers and godmothers: nor were the promises made for them *then*, at their baptism, but subsequently, when they were received into the Church. These objections may be termed immaterial, no principle of the Catechism being affected by them. But for that very reason should they be removed, as they so easily might be: for nothing is immaterial which violates truth above all in matters of such solemn moment. Nor is any practice more mischievous than that of playing tricks with the conscience, and twisting words to mean what we know they do not mean, and were never intended to mean. He who does this is slipping down into Jesuitry, and may soon reach the bottom. And hurtful as such a practice is to a man, to a child it is deadly poison.

At present, therefore, it is incumbent on each individual minister to exercise his own judgment in teaching the Catechism, and to take care that every answer in it may be applicable in its strict sense to each child by whom it is uttered; whether he deem it most advisable to omit putting some of the questions to the children to whom they are inapplicable, or whether he allow himself so to modify the answer that the inapplicableness shall cease. Nor does this obligation lie on him merely with reference to the children of Dissenters, but also whenever he is aware of the fact, in regard to those of our own communion whose baptism preceded their reception into the Church. Indeed such a discretion is assigned to him in the Answer of the Bishops at the Savoy Conference; where one of the Exceptions against the Catechism had naturally been the unsuitableness of the answers which speak of sponsors, to numerous members of the Church. On this point, had the Bishops been actuated by a wiser and more conciliatory spirit, they would assuredly have conceded what was so plainly reasonable and right. Their reply, however, as given in Dr. Cardwell's *History of Conferences* *on the Book of Common Prayer* (p. 356), is: "Though divers have been of late baptized without godfathers, yet many have been baptized with them: and those may answer the questions as they are; *the rest must answer according to truth.*" As to the dissenting children, a conscientious minister, whose heart is animated by Christian love, may easily show, even while he scrupulously avoids casting any reproach on their parents, that the distinction made in their behalf is no privilege, but the contrary. Thus the children of the Church, instead of being rendered careless about the blessings which they have received at her hands—as it has been argued that they would be—may even have the value of those blessings impressed more forcibly upon them. We all know how far too general a property of human nature it is to prize whatever is singular and distinctive, and to underrate what is common; a tendency of which the very words, *common, ordinary, vulgar*, in their depreciatory signification, bear witness. We need a reaction ere we can act: we must have a check to keep us in our place: and few say *Yes* with the same emphasis with which they say *No.*

Thus every way our question is not one between principle and expediency, but one in which principle and expediency coincide. It is a question in which it behoves us not to shackle ourselves by absolute maxims, which may have been appropriate to a different combination of circumstances, but which, now that the state of the Church is so greatly altered, are for that very reason no longer appropriate. It behoves us to look well at the state of the Church and of the world; and, according to the precept and practice of the great Apostle, to follow that which is expedient—that by which peace and love may be promoted—that which makes for the profit of many—that by which souls may be saved. This is the high prerogative of Love, whereby it is above the Law; above it, both as fulfilling it and as knowing when the best way of fulfilling its spirit is to violate the letter; even as our blessed Lord himself fulfilled the law of the Sabbath by healing on the Sabbath-day. And it is in order that we may discern when such deviations from maxims are expedient, that our Lord requires of his Church that she should have the wisdom of the serpent along with the harmlessness of the dove.

In concluding this note, which has been drawn out to so great length in consequence of the pressing importance of the subject, I will repeat that I do not wish any one to adopt my view of it, any farther than he may be induced by the arguments to do so. If a clergyman thinks it expedient to restrict the admission of dissenting children into his school, let him exercise his own discretion. But most earnestly would I deprecate all attempts to impose the same restrictions on us, who deem them utterly inexpedient, unwise, and pernicious.

HOME AND COLONIAL INFANT SCHOOL SOCIETY.

THE first half-yearly meeting of the teachers instructed by this Society, was held in the Model Infant School-room, Grays Inn Road. It was fitted up for the occasion with much taste; about one hundred were present. After tea, the Honorary Secretary took the chair, and in a speech of some length, explained the views and objects of the Society, and the wish of the Committee, that these meetings should be made useful to the teachers, not only by encouraging them in their labour, but by rendering them more equal to the good work they had undertaken.

The Teachers having been requested to bring with them written questions on any subjects connected with teaching on which they might have experienced difficulties, the remainder of the evening was devoted to their consideration.

Mr. Ogle, and Mr. Dunning, two officers of the Institution, took a question alternately, and much interesting and useful information was given.

Scripture lessons by Miss Mayo, just published, some new prints, and a box of forms intended to facilitate the acquirement of the alphabet, were brought to the notice of the Teachers.

The meeting was opened and closed with prayer, and evidently made a deep impression on all present.

On Saturday, the 16th instant, Mr. Ogle gave a lecture on the principles and practice of teaching, as advocated by this Society; it occupied nearly two hours, and was listened to with great attention.

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LETTERS ON THE STUDY OF ENGLISH HISTORY.

No. II.

MY DEAR SIR,

In my last letter I spoke of the portions into which I would recommend that the History of England *after the Conquest* should be divided. I purposely said nothing of the earlier period, because I reserved it as the most convenient illustration of my three kinds of histories. You remember I spoke, first, of extracts from the original sources; secondly, of historical tables or manuals; thirdly, of historical reflections or criticism. Now I will endeavour to give you specimens of what I mean; I will not translate passages, but I will give you a notion of the subjects to which such translations shall relate, and of the manner in which they may be arranged. I will then show you very briefly how a manual of the period which these translations embrace, might refer to them and recal them. Then I will endeavour, in this or some future letter, to show you what kind of reflections may be presented to a boy or young man respecting the period he has been reading of.

I. In putting our translations together, and giving them their titles, I cannot follow a better precedent than that of a Swiss book which was noticed in the EDUCATIONAL MAGAZINE for October last. I should begin thus:—

1st. "*What moved Julius Cæsar to come into Britain. How he crossed over, and how the people received him.*"

This passage I should take from the fourth book of the Commentaries, chaps. 20 to 38. Perhaps a chapter here and there might be omitted, but boys will seldom weary of Cæsar's narratives.

2nd. "*How Cæsar came here again; how he fared, and what manner of people he found here.*"

This chapter will be made out of extracts from the fifth book of the Commentaries, chaps. 8 to 23.

3rd. "*What Cæsar found out about the religion of the Druids in Gaul and Britain, and how it seemed to him to differ from the religion of the Germans.*"

This head will consist of an extract from the sixth book of the Commentaries, chaps. 13 to 24. You may, if you please, omit it with some of your pupils, but I fancy there are very few who will not be interested in it.

4th. "*How the Britons and Romans afterwards fought with each other. What Caractacus did, and what befel him.*"

This passage will be prefaced by an extract of a few lines from the thirteenth chapter of the Life of Agricola (from "Igitur primus," down to Ostorius Scapula, at the opening of the 14th cap). Then will follow the well-known passage in the twelfth book of the Annals of Tacitus, from the 31st chapter to the 41st.

5th. "*Of Boadicea and her brave doings.*"

This chapter will be taken from the 14th book of the Annals, chapters 29 to 40.

6th. "*Agricola, and what he did in Britain.*"

From the Life of Agricola, chapters 18 to 23.

7th. "*How he marched into Caledonia, and who met him there.*"

From Agricola, 23 to 39.

8th. "*Of the Roman stations and walls.*"

This passage may be made out of the Itinerary of Richard of Cirencester, with notes and illustrations.

9th. "*Of Carausius, and how he ruled in Britain.*"

This passage will be taken from Robert of Gloucester, p. 77. Hearne's edition—passage beginning, "A stalewerthe young bachiler in this land was tho" (of course it should be modernised).

10th. "*How the Christians in Britain were persecuted under Diocletian. The martyrdom of St. Alban.*"

This passage will be extracted from the fifth and sixth chapters of the first book of Bede. You will observe that I do not attempt to introduce any traditions respecting thefirst establishment of Christianity among us. In a book composed like the one I am proposing, it is necessary that some blank spaces should be left. These will excite your boys to questionings, which you must answer when you can.

11*th*. "*Of Britain after the persecution.*"

History of Gildas, 12th and 13th sections.

12*th*. "*Of the Picts and Scots. The misery of the Britons, and how they sought help of the Romans.*"

Gildas, 14th to 21st sections.

13*th*. "*Of the crimes of the Britons, and their punishment.*"

History of Gildas, sections 21 to 24.

14*th*. "*Concerning the Saxons, whence they came, and what they did here.*"

Bede, first book, chapters 15 and 16.

These illustrations may suffice for my first class of books ; hereafter they may be continued through the Saxon times. I will now explain the method of my grammars.

II. I should divide the history before the Conquest thus :—

From the first invasion of Cæsar to Agricola, 55 before Christ, to 78, A.D.

From Agricola to Carausius, 78 to 287.

From Carausius to the arrival of the Saxons, 287 to 446.

From the arrival of the Saxons to the mission of Augustine, 446 to 601.

From the mission of Augustine to the invasions of the Danes, 601 to 787.

From the invasion of the Danes to the reign of Edwy, 787 to 955.

From the reign of Edwy to the Conquest, 955 to 1066.

Division I.

Subjects to be considered :—

What races inhabited Britain at the time of Cæsar's invasion—Character of the Celts as described by him—The Belgian Colonists—Religious notions of the Britons—Notions of Government—Druidical remains—Progress of Roman Conquest—Geographical divisions illustrated by a map.

With the help of those heads you will recal to your pupil's mind what he has been reading in Cæsar and Tacitus ; you will teach him to arrange the facts he has read in some series; you will prepare him to think about these facts.

Division II.

The points which his reading will suggest under this head, would refer to the policy of Agricola—to the general government of the Romans—to the rise of the Christian Church in Britain. Endeavour to recal to the pupil what Tacitus says about the wise and equitable character of his relation, and about the effects of his government in the province. Then try to connect this with stories he may have heard about other Roman Governors—Verres for instance. Give him as many illustrations as you can of the Roman remains in England. When you speak about the progress of Christianity, speak of it in the language of the New Testament as the establishment of a kingdom. Then other hints will be intelligible to him.

Division III.

The decline of Roman influence—the rise of British tyrants—the character of the Diocletian persecution and its issue in the following reign—the recognition of the Christian kingdom by Constantine—the Goths—the Picts and Scots—the Saxons.

It is one great object of these manuals to give the pupil a sense of the connexion between different periods of history, to make him feel that there are really not those great breaks in it which some imagine. In this point of view the few fragments we have respecting the tyrants who asserted an independence for the province of Britain are of great value. They are links between the Roman and Saxon ages, and make us feel the identity of the nation which was growing under these different influences. Another object at this time especially is to connect British history with the world's history. Your success here depends mainly upon the language which you use in describing to your pupil how the Roman kingdom and the Christian kingdom became conjoined; how the union made itself felt in the different provinces; how, after the union was effected the Roman power in the west gradually sunk under the Gothic invasions; how each province was assailed by tribes of the same character, and, in all probability, of the same race as those who attacked the centre (as Britain by the Picts); how ultimately each fell under the dominion of some particular family of that race (as Britain under the Angles and Saxons). I say, what you are to be careful of is the *language* in which you speak of these facts; for I do not want you at present to descant or moralize upon them. I only wish you to have so clear a view of them yourself, that you shall be able, while using this manual, to recal to your scholar what he has read, and not to confuse him with vague notions, which will hinder him from seeing the actual meaning of the facts afterwards.

Division IV.

Establishment of the Angles, Jutes, and Saxons in Britain (I need not repeat that maps and a preparatory geographical sketch are necessary in this as well as the previous periods)—what kind of people they were—what their religion was—how it differed from the old British—what counties the different colonists went to—where they drove out the British—where they mingled with them—what kind of kings they had—what they meant by their Bretwaldas.

Here you will be still only bringing back to your boy's mind what he has read; yet you will be leading him on several steps. You will be awakening him to take notice of many circumstances which, because they are so obvious, we are apt to pass over, and which most historians bury under a weight of talk and philosophy. Such points I mean as the different characteristics of our different provinces, arising from their different colonisation; the way in which they tended to a common centre, yet still continued separate; the way in which tribes which conquer each other really help to compose one nation. State the facts accurately, and he will begin to feel how these things have been ordered; but do not insist upon his seeing that there has been a scheme in them yet. I may remark here that Sir Francis Palgrave's little book (which I have so often commended to you)—as well as his larger Constitutional History, will help you much here. You may learn also from the Pictorial History, published by the Useful Knowledge Society; which is not, properly speaking, a history at all; rather a denial that there is such a thing as history; but a collection of materials from which those who believe in history may derive much profit.

Division V.

Augustine's preaching—Maxims of Gregory—old British Church—Saxon Church—Conversion of Northumbria—Effects of the Church on the Government—Ascendancy of different provinces—Hereditary succession—Tendency to union—Offa—Egbert—Great men—First literary age of England—Monasteries—Decline of knowledge and strength—the Danes—who they were, and what kind of people.

One subject only requires to be spoken of in reference to this time, and I do not know that I am quite prepared to offer advice upon it.

Is it better to make any digression from the English history of this time for the purpose of noticing the establishment of the Carlovingian dynasty, and the changes it wrought in Europe? I am inclined to think that such allusions should be connected with the life of Alcuin, of whom the previous books will of course have spoken. You may wonder why I should recommend this course here, when I said just now that I thought these manuals might be useful in connecting British history with general history. I cannot enter a long defence of my consistency, or explanation of my reason. Suffice it to say, that during the Roman period, at the beginning of our history, and afterwards at the Conquest, we became obviously and visibly connected with the rest of Christendom. It seems to me as evident that the Saxon period was especially the period in which an exclusive national life was preparing for us. I am anxious that the pupil should not be hindered from perceiving these truths from any neglect or overdoing on our parts in setting the course of events before him. But if you do not see the force of this remark you can follow your own plan.

Division VI.

Effects of Danish invasions—Education of Alfred—His good intentions—his errors—his punishment—his wars—his studies—his teachings—his friends and councillors—his embassies—his laws—his successors—Battles with the Danes—Poems about the Danes—Athelstane—Relation of England with Wales, Scotland, Ireland.

These topics are obvious enough. I would only wish you to notice, and without forcing the observations, to lead your pupils to notice, that this is especially the *kingly* period of our early history. Next follows the period of the Priest and the Thane.

Division VII.

Edwy—Edgar—Ethered—Dunstan under Edwy—Dunstan under Edgar—Dunstan under Ethered—Danish massacre—Edric Streone—Danish triumph—Canute—Edward the Confessor—Godwin—the Normans, who they were and whence they came—what influence they got in England—Harold.

I give you this slender list of points upon which you may dwell in this period—not as if you should confine yourself to them, but that you may see what I believe are the texts of the age, and that you may be led to illustrate these texts by facts out of the lives of men rather than by regular sermons.

III. However, I promised to finish with giving you a sermon upon the hints which I have been setting down; in other words, to show you what kind of reflections I suppose might naturally grow out of these hints, and might be advantageously presented to boys who had already passed through the two preliminary stages. That you may understand my purpose better, I will refer you to some remarks which I made in my last letter upon Histories, " written on Christian principles."

You will easily believe that I did not object to such books as being too religious, but as not being religious enough. I praised the chroniclers because, with all their blunders and faults, there is a hearty religious spirit about them—a disposition to acknowledge a Providence in all the works and doings of men. Their whole narratives presuppose this. There is no attempt at making out some evidence or demonstration that there is a Governor of the world—no determination that the reader shall get this moral from the transactions he is reading of. The historian cannot imagine any other hypothesis—he does not know what a history without God can mean. With the modern writers, who manage the matter in a Christian style, the case is altogether different. They seem to fancy that facts, when left to themselves, are infidels, and must be made believers by the use of the rack or the thumbscrew. They are constantly suspicious lest the actual thing which has happened shall do some mischief, unless they can dilute the evil by some talk about it. And this talk it seems to me is not generally of a wholesome kind. It is very twaddling without being the least simple or natural; there is infinite condescension to the ignorance and weakness of the reader—a firm conviction that he never can find out anything for himself—that his powers of thought have been given him for nothing; and yet it seems as if some of the plainest, broadest, common places of the subject —those which the reader, if he could think, would be most likely to notice for himself—had escaped his sage monitor altogether.

For instance the author will say, after speaking a little about the Gothic nations, "And so, my dear, you see what a shocking thing Paganism is, and how good it is to have the light of the Gospel;" or after speaking of the middle ages, "And so you see what a shocking thing Popery was, and how thankful we ought to be for being born into a reformed Church." Both these lessons are exceedingly profitable. I hope I feel the importance of them, and I think that any *true* history must bring them home very forcibly to a student's mind. Whether such remarks as these ever will I am more than doubtful. For I do not see how we can feel the evil, either of Paganism or Popery, unless we have some notion what it was they were corrupting, concealing, or crushing. I may know something about the malignancy of a disease, if I know what the body is which it is attacking; but if you tell me nothing of this, you may talk as much of the disease as you please, your words will convey no meaning, or will convey a false one. No one will deny that there were certain qualities of strength and manliness, certain feelings of justice, certain acknowledgments of wisdom and righteousness above their own, certain dreams of a better state than that which they found themselves in among the tribes which invaded the provinces of the Roman empire. Let us see, if you will, how the idolatrous notions of these people turned these good gifts awry, or sometimes hindered them from appearing at all. But if you suppress the fact that such qualities were to be found in these people; if you try to explain it away, or make out that good does not mean good because there was an evil thing mixed with it which was contrary to itself, you in the first place destroy all notion of an order or moral government in the world; secondly, you prepare your pupil when he escapes from your teaching, and when his eyes are a little opened, to believe those who tell him that the only difference between these men and yourselves is that which has been made by the passage of a few hundred years and the abstraction called *progress of civilization*. You have deceived him once, you have fitted him for this great and most fatal deception, the very one perhaps from which you would have been most anxious to preserve him. What is true in this extreme case must be at least equally so in the other. The boy who is taught to see nothing but Popery in the middle ages, will find out hereafter that there was something true and excellent in them. He will fall in the way perhaps of such a book as Mr. Digby's " Ages of Faith." He will learn that in a region which you told him was all barren, there were flowers and fruits which he never saw on our soil. These he will believe to be the fruits and flowers of Popery. His author says so, and you said there was nothing or almost nothing existing there but that; and so you have made a Papist—what else could you make — what else ought you to have made when you resorted to the favourite arts of Popery—sanctioning pious frauds and misrepresenting history?

My notion then is that we must reform this system altogether; and that when we have reformed it we shall begin for the first time really to feel and own that our forefathers were right in tracing the footmarks of a divine providence, not in a few events of our national history, but in the whole of it, and that we cannot really explain the facts and principles which have been brought to light in later days upon any other hypothesis. Of course any help I can give you in realizing this conviction must be slight; indeed, if I were able to afford you more, it would not be in such letters as these; still I may put you into a right train of thinking, and if I do this, the simpler and ruder my hints are the better. But at all events I must reserve them for another occasion.

Yours, very truly,

H.

READINGS IN PLATO.—No. III.

ON THE IMMORTALITY OF THE SOUL.

(Continued from p. 80.*)*

Socrates then went on to show, that this love of wisdom, (and consequent contempt of the body,) is the only solid foundation of valour, and temperance, and all practical virtue; for that single virtues, practised from any inferior motive, are only, as it were, vices exchanged one against another; temperance, without wisdom, being only the abstaining from some pleasures that we may the better enjoy others; and courage, without wisdom, being only the enduring lesser evils in order to escape greater ones: so that, in fact, paradoxical as it sounds, it is nevertheless true, that men, who are not lovers of wisdom, are only temperate through the desire of pleasure, and brave through the fear of danger. He considers, that the semblance of virtue, produced by this barter of pleasure against pleasure, and pain against pain, and fear against fear, is a mere shadow, without any truth or soundness in it; that all real virtue, whether developed in the form of temperance, courage, or justice, is grounded on wisdom, and does not result from an exchange of the passions among themselves, but from the entire purification of them all.

"And those," he continued, "who of old instituted among us the sacred rites of initiation, are not to be lightly regarded, as though they were men without deep thoughts; but, as I believe, they designed darkly to intimate to us, that whosoever departs into Hades uninitiated and unperfected will fall into a great gulf, but that he who goes thither perfected and purified will dwell among the Gods. And they tell us, who preside at the initiations, that 'the wand-bearers indeed are many, but the bacchants are but few;' and by these few are typified, as I think, no others than the true lovers of wisdom. Now I, for my own part, have left nothing undone during my past life, but have laboured zealously, as far as in me lay, to be of that number. Whether I have laboured rightly, and have in any degree accomplished my object, I shall know with certainty, if it please God, when I reach my destination; and that time is now not far distant.

"Such is my apology, dear Simmias and Cebes, in which I have tried to show you that I act reasonably in not mourning and bewailing myself, though I am about to leave you and my present masters, seeing that I hope to find, where I am going, no less than here, good masters and good friends. This, I know, is a thing incredible to the multitude; but if, in this my defence, I shall prove to have been in any degree more convincing to you than I was to my Athenian judges, I shall be satisfied."

While Socrates was thus speaking, Cebes, interrupting him, said—

"All this seems to me well spoken, but there prevail, nevertheless, in the minds of men great misgivings respecting the soul, and a suspicion that, when it leaves the body, it exists no longer anywhere, but on that same day when the man dies, is itself corrupted and destroyed: and, the moment it goes forth, separated from the body, is utterly dispersed, dissolving like breath or smoke, and has no longer any being at all. If, indeed, it can be proved that the soul still exists somewhere, apart, and gathered up as it were within itself, rescued from all the evils which you have just enumerated, then, indeed, there would be good reason to hope that what you say may be true. But it requires no little evidence and encouragement to induce one to believe that, when a man is dead, his soul still lives, and has any power or wisdom left to it at all."

"What you say is quite true," answered Socrates, "but what then shall we do? Would you like to examine into the matter, and determine whether probability is for or against this belief?"

Cebes. "By all means; I am most anxious to hear what opinion you hold on this subject."

"I do not think," said Socrates, "that any one now hearing me, even if he were a writer of comedies, would assert that I am talking idly, and on things that do not concern me. Let us then, if you please, look thoroughly into the question, and try, somehow or other, to make up our minds whether the souls of the dead are really existing in Hades or not."

He then reminds his hearers of a certain mysterious saying, "that our souls go into Hades from hence, and afterwards return from thence hither, and are reproduced from the dead. If this saying be true, he argues, our souls must of course exist in Hades, or they could not return from thence hither; and he endeavours very ingeniously to prove its truth, by showing, that, by a general law of nature, all things which have contraries are engendered by those contraries; that sleep, for instance, grows out of wakefulness, and wakefulness again grows out of sleep, and so on through all things; and, just in the same way, we perceive that death grows out of life, (inasmuch as all living things die), and therefore we should conclude from analogy that life in like manner grows out of death; and, if this be so, what we call death cannot be a cessation of existence, but only a change of state. He remarks, that, if there were not this law of a double production, a thing engendering its contrary, and the contrary, in its turn, reproducing the original thing, (as wakefulness begetting sleep, and sleep again wakefulness;) if the process of production went on, as it were, straight, instead of thus in a circle, then all things would at last assume the same form, and grow into the same nature, and so production would cease altogether. If, for instance, wakefulness produced sleep, but sleep did not, in its turn, produce wakefulness, the story of Endymion would be a mere joke, for all things would in time be fixed in perpetual slumber; and, in like manner, if union sprung out of separation, and there were no such thing as separation springing out of union again, soon the fancy of Anaxagoras would be realized, and all things would grow together into one mass; and thus, too, if life tends towards death, and there is no corresponding tendency in death towards life, it is clear that eventually all things must be swallowed up in death. "But," he concluded, "I myself rather believe that there is in very truth such a thing as returning to life again; I believe that the living spring from the dead, and that the souls of the dead are still existing; those of the good being better off than they were here, and those of the wicked, worse."

Here Cebes interrupted him, and said—"If that be true, which you have so often told us, that all our learning here is nothing but recollection, it brings us to the same conclusion; for we must have learnt at some previous time the things which we now remember; and this would be impossible, if our soul had no existence anywhere, before it came into this human form; so that, according to this, the soul seems to partake of something like an immortal nature."

"But, Cebes," interrupted Simmias, "what are the proofs of this? Do recal them to me, for I do not at this moment recollect them."

"One excellent proof of it," answered Cebes, "is this, that when men are questioned, if it is done skilfully, they are able of themselves to give true answers, which they could not do, unless they had within themselves already a right conception and knowledge of the subject which they are questioned upon. When any one, for instance, questions on geometrical figures, or anything of that nature, he plainly shows the truth of what I have stated."

"If you do not believe this, Simmias," said Socrates, "let me try whether, by any suggestion of mine, you can be brought round to our opinion. You disbelieve the fact of learning being recollection?"

"I cannot say that I disbelieve it," answered Simmias; "I only wish to experience the very thing we are talking about, recollection; and indeed, by what Cebes has already said, I am beginning to remember, and I believe it; but nevertheless I shall be very glad to hear what it was that you were going to say."

Socrates then says, that he supposes they all agree, that, if a man recollects anything, he must previously have known it, and proceeds to ask, whether, when, by seeing, or hearing, or in any way perceiving any one thing, we not only take in that one thing, but also, in a different way, become conscious of some other thing quite distinct from it, we are not said to recollect that other thing thus brought to our minds? As, for instance, the sight of a lyre one's friend is used to play on, might suggest to one the thought of one's friend, and the sight of Simmias might suggest to one the thought of his companion, Cebes; would not the thought of one's friend, and of Cebes, thus suggested, be a recollection? Is it not manifest that it is so, especially when the things thus brought back to us are such as, from length of time, or absence, we had forgotten.

This they admit, and he asks farther, whether, by seeing even the portrait of Simmias, one might not be led to think of Cebes? and much more, by seeing the portrait of Simmias, to think of Simmias himself?

They agreed to this, and he then remarked, that this recollection may be suggested either by likeness or by contrast; and that, when it is suggested by likeness, we cannot help perceiving whether there is any defect in that likeness.

"That cannot be otherwise," answered Simmias.

"Well, then," said Socrates, "see whether you agree with me farther. Do you believe that there is such a thing as equality? I do not mean to ask whether you have ever seen a stone equal to a stone, or a tree to a tree, but whether you believe that there really exists a something distinct from all these, equality itself?"

"Most fully," said Simmias; "I am entirely convinced of it."

Socrates. And do we know what this is?

Simmias. Yes, certainly.

Soc. Whence did we get this knowledge? Was it not from all those things which we have just mentioned, the trees, and stones, and other things which we may have seen equal? Was it not from these that we gained the knowledge of equality, though equality is a thing distinct from these? Perhaps, however, you doubt whether or not it is distinct; let us look to it, then, and determine. Do not the very same stones or trees appear to us sometimes equal, sometimes unequal, according to the things with which they are compared?

Sim. Yes.

Soc. Well, then, is it possible that what is essentially equal can ever appear unequal? Can equality, under any circumstances, become inequality?

Sim. Certainly not, Socrates.

Soc. Then, it appears, these equal things and equality itself are not the same.

Sim. No, they are not.

Soc. But, from these equal things, though distinct from equality itself, we nevertheless receive and are conscious of the knowledge of equality.

Sim. Most true.

Soc. And that, whether in fact equality is like or unlike these things?

Sim. Yes.

Soc. That makes no difference at all, for we have argued that, when we see any one thing, and, by means of that sight, become conscious of some other thing, whether like or unlike to the thing we see, the consciousness thus produced in our minds can be nothing else but recollection.

Sim. We have agreed to that.

Soc. Tell me farther: what do we experience with respect to those trees, or other equal things, which we have just mentioned? Can they be said to be equal in the same degree as equality itself? Or is there some deficiency in them which makes them fall short of it?

Sim. They certainly do fall far short of it.

Soc. Well, then, have we not agreed, that if, on seeing any object, we perceive that the object we see is tending towards, and, as it were, striving to become some other thing, but falls short of that other thing, and is not able to attain to it, but continues inferior to it; if we perceive this, must we not necessarily, at some period or other, have been acquainted with that other thing, which we are conscious that the object we see is tending towards and resembles, but falls short of?

Sim. Necessarily.

Soc. Now is this, or is it not, precisely what we experience with respect to things equal and equality itself?

Sim. It is precisely.

Soc. It follows, then, as it would seem, that we must necessarily have been acquainted with equality itself, before that period, when, seeing things equal for the first time, we at once perceived that those things are all striving to become such as equality itself is, but fall short of it.

Sim. It does follow.

Socrates then goes on to say, that it is only by means of our bodily senses that things equal, or any other things of that nature are known to us at all, and therefore it can only be by means of our bodily senses that we perceive their resemblance to equality, and the imperfection of that resemblance.

To this Simmias assented, and Socrates continued:

"It follows, therefore, that, before we began to see or hear, or to use any of our bodily senses, we must, somehow or other, have received the knowledge of equality itself, since we are able at once to refer to it all the equal things which are made known to us by our senses, and to determine that those things are tending towards it, but fail of attaining it."

Sim. This certainly follows from what has been premised.

Soc. But we began to see, and to hear, and to use our bodily senses, as soon as we were born, did we not?

Sim. Yes, we did.

Soc. And we have agreed, that it was before we began to use our bodily senses that we received the knowledge of equality. Have we not?

Sim. Yes, we have.

Soc. The time, then, when we received that knowledge must have been before we were born?

Sim. So it seems.

Socrates then led them to observe, that if, as he considers proved, we had the knowledge of equality before our birth, we must also have had the knowledge of beauty, and goodness, and justice, and holiness; of everything, in a word, which we stamp with the name of essence.

To this they assented, and he continued—"Seeing, then, that we have once received this knowledge, if we had never forgotten it, we should have been born knowing it, and should know it all our life through; for to know is nothing else, than to have received knowledge, and not to have lost it. Is not what we call forgetfulness, Simmias, the casting away of knowledge?"

Sim. Exactly so, Socrates.

Soc. And if, having received this knowledge before we were born, and having lost it at our birth, we afterwards, by using our senses, recover that knowledge which we had before; is it not true, that what we call learning is really the getting back knowledge that was once our own? And is not that recollection?

Sim. Yes.

Soc. We have already agreed that it is possible, by seeing, or hearing, or in any way perceiving some one object, to become thereby conscious of something else which we had forgotten, and which is associated with the object we are perceiving, either by resemblance or by contrast. Now, what I say is this: one of these two things must be true; either we were born knowing these things, and do know them all our life through; or else, when we think that we learn, we in fact do nothing but remember; and so our learning is nothing but remembrance.

"So it seems, indeed, Socrates," said Simmias.

Soc. Which, then, do you choose, Simmias? were we born with this knowledge? or do we remember afterwards the things which we knew before?

Sim. I really do not know, at this moment, which to choose, Socrates.

Soc. Come, think about it, and you will soon decide. Can a man who knows a thing give an account of the thing he knows?

Sim. Of course he can.

Soc. Does it appear to you that all people are able to give an account of the things we have been now talking about?

"I wish they were," answered Simmias, "but I very much fear that, by this time to-morrow, there will not be a single man capable of doing this."

Soc. Then all men do not seem to you to know these things, Simmias?

Sim. No, indeed, they do not.

Soc. Then it is true, that to learn is to recollect things that one knew before?

Sim. It must be so.

Soc. And when was it, did we say, that our souls received the knowledge of these things? Was it at any period since we have become human creatures?

Sim. No.

Soc. It must then have been before?

Sim. Yes.

Soc. Then, Simmias, it follows, that our souls must have had a previous existence; they must have lived, before they came into the human form, without bodies, and in possession of wisdom.

Here Simmias heedlessly objected,—"But how do we know that it was not at our birth that we received the knowledge of these things?"

"When was it, then, my friend," answered Socrates, "that we lost it?"

Simmias confessed that it was at our birth we lost it, and that of course we cannot have gained and lost it at the same time; but that he had made the objection without thought.

Socrates then sums up the argument; he declares that its truth or falsehood rests entirely on the truth or falsehood of that which he is so continually asserting—the pre-existence of justice, goodness, beauty, and all other essences. If these have a real being, and if to them we necessarily refer everything which we discern by our senses, and, by this means, recover the knowledge of them which we once possessed; if this be so, then, as these essences must have existed before our birth, so also must our souls have existed, to receive the knowledge of them. Thus, if these essences have no pre-existence, our present argument falls to the ground; but, if they existed before our birth, then our souls existed also.

Simmias quite agreed to this, and said, that Socrates could not have brought a proof more satisfactory to him; for that he is more fully persuaded of the existence of these essences, than of anything else whatever, so that the argument to him was quite conclusive.

"Well," answered Socrates, "but what says Cebes? For I shall not be satisfied unless I convince Cebes too."

"I think he cannot help being convinced now," said Simmias, "though he is the stoutest of men in resisting conviction; but I think even he must be quite satisfied thus far, that our soul existed before our birth: but, that it will continue to exist after our death, I confess, Socrates, does not appear to me to be proved; so that you have in no way set aside the opinion of the multitude, which Cebes quoted just now, that, at the moment of a man's death, his soul is dissolved, and that its existence is then terminated. For why may it not have been called into being long ago, and have lived apart, somewhere or other, before it came into this human frame, and yet, after all, when it leaves this human frame, itself come to an end and be destroyed."

"This is just what I feel, Simmias," said Cebes, "it seems to me that only half of the desired conclusion is established; it has been shown that our soul existed before we were born; but it must farther be shown that it will continue to exist after we die, if we wish our proof to be complete."

"Our proof is complete already," answered Socrates, "if you will but put together this last argument, and the one which we went through before, that all life springs out of death. For, if this be so, it follows that, as our soul existed before, it must necessarily have come into life, and have been born out of death; and does it not follow always, that it must exist after death too, seeing that it will have to come from death into life again? So that, in my opinion, our proof is complete already."

(To be continued.)

NOTES ON THE MAPS ILLUSTRATING THE GEOGRAPHY OF HERODOTUS.

THERE are two points in the Geography of Herodotus, which do not appear to have been sufficiently considered in either of the maps that have been constructed for its illustration. These are, the extension of Arabia to the southward, and the direction of the Arabian Gulf.

Herodotus says (Lib. III. 107), "Arabia extends to the south the farthest of all countries. It is the only land which produces frankincense." And in another place (Lib. II. 8), "Egypt is narrow above Heliolopolis; for there those Arabian mountains, which make a continuous chain to (αἰεὶ ἄνω τεῖνον ἐς) the Erythræan Sea, run from north to south as far as the stone-quarries, where they suddenly turn off in the course I have mentioned (ταύτῃ μὲν λῆγον, ἀνακάμπτει ἐς τὰ εἴρηται, i. e., to the Erythræan Sea). In this direction is their greatest length, which, I was told, is a journey of two months from east to west. They terminate to the eastward in the land of frankincense. On the Lybian side of Egypt there is another chain of rocky mountains, covered with sand, which extend in the same manner as that part of the Arabian chain which bears to the southward."*

These passages appear to require two conditions, neither of which the maps fulfil. Herodotus, it is evident, imagined a chain of mountains extending from below Heliolopolis southwards to the stone-quarries, and then turning eastwards to the land of frankincense; and believed that the country of the Arabians reached farther south than that of the Macrobians, or any other people.

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* In the translation of this passage a few sentences, not connected with our present subject, have been omitted.

Major Rennell was probably misled or kept in the dark by the absurd mistakes of Beloe's version. Niebuhr felt a difficulty in both particulars,[*] and seems to have rather hastily despaired of finding consistency in the views of Herodotus. It would, of course, be preposterously unbecoming to regard any work or opinion of Niebuhr's without the most respectful deference. But it must be admitted that his map, taken as a whole, was not the result of matured reflection: it is, in several instances, inconsistent with the notes which accompany it; and Niebuhr himself appears to have regarded it merely as a hasty sketch, owing its value to a few important corrections of the maps that had been previously published.

Rennell and Niebuhr, in their maps, agree in making the Arabian Gulf the boundary between Arabia and Egypt,[†] in giving it a direction nearly due south, and in placing the Macrobians considerably more to the south than the extreme point of Arabia. Niebuhr supposes the chain of mountains described by Herodotus to have been quite imaginary, as passing over the top of the Gulf and from thence to the south-east point of Arabia, where he has placed the land of frankincense. If this notion is not sufficiently met by the fact, that no continuous line of mountains exist, on the east side of the Arabian Gulf, it is indisputably worthless, because, were there such a chain, it could in no way be made to run from east to west, if it reached to the Erythræan Sea.

Mr. Long, in his map of ancient Egypt, has rightly extended the country of the Arabians to the east side of the Gulf. Eratosthenes (quoted by Strabo, Lib. XVI.) says, that "Arabia reaches as far southward as the Atlantic Ocean;" and other proofs might be adduced that this was the general notion of the ancients before the time of Alexander's expedition; after which it was known to be a χεῤῥόνησος. If we suppose that Herodotus and the other early geographers were as ignorant of the direction of the Arabian Gulf as we know them to have been of its extent,[‡] this map will probably represent what they imagined to be the form of Arabia. In the measurements Niebuhr's views have been followed as far as possible.

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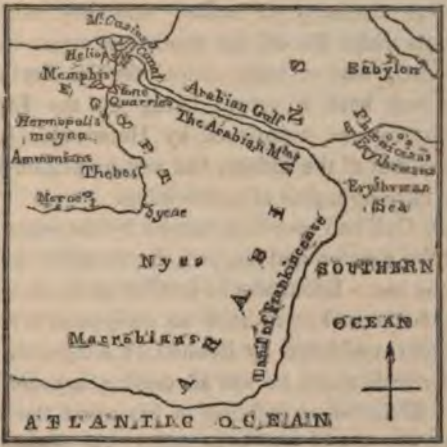
[*] Essay on the Geography of Herodotus, p. 21 and 22 of the English translation.

[†] Though Niebuhr (p. 23) expressly says that Herodotus did not consider it as "a boundary of the country."

[‡] It is nearly evident that they judged of its width from the Heroopolitan gulf, which was most likely the only part of it they had seen. Although they much underrated the length of the gulf itself, the extent of the chain of mountains mentioned by Herodotus does not greatly differ from that of the rocky district on the west coast of the gulf. How the difference in the length of the mountains and of the gulf might have been reconciled in the mind of Herodotus, is shown in the map.


Mt. Casius
Heliop.
Canal
Memphis
Stone Quarries
Arabian Gulf
The Arabian Mts.
Hermopolis
Ammonians
Thebes
Meroe
Syene
E G Y P T
S Y N A
Babylon
Phoenicians
Erythraeans
Erythraean Sea
A R A B I A
Land of Frankincense
Nysa
SOUTHERN OCEAN
Macrobians
L I B Y A
ATLANTIC OCEAN

There is a question of some interest connected with this subject, respecting the name of the Erythræan Sea. The theory (of which, I believe, Vossius was the author) by which Erythras was identified with Edom or Esau, and the Arabian Gulf was supposed to have been first named *The Erythræan Sea*, and afterwards to have given its name to the adjoining ocean, has been very generally received. Rennell and Baehr, in his late edition of Niebuhr's map, have called the Edomites, dwelling on the north-east coast of the Arabian Gulf, Erythræans, supposing that they were the parent stock of the Phœnicians, spoken of by Herodotus (Lib. I. 1, and VII. 89). The notion receives some little support from the fact, that both parties were given to commercial pursuits; but, excepting this, it seems to rest wholly on an etymological fancy. Herodotus, in each of the chapters referred to, merely says, that the Phœnicians had a tradition that they originally came from the coast of the Erythræan Sea.

If the opinion of Vossius were correct, it would of course involve that the name Erythræan, however extensively it may have been applied, owed its origin to the Arabian Gulf. But the only ancient authority for applying that name to the Gulf is the Septuagint version of the Bible. All the Greek and Latin writers uniformly keep up the distinction between the Erythræan Sea and the Arabian Gulf, except in a few such passages as that in which the Canal of Nechos is described as connected with the Gulf, which is plainly contemplated as a mere passage for the waters of one sea to flow into the other.* The discordant accounts of King Erythras, given by Strabo, Pliny, and Dionysius Periegetes, afford not the least ground for identifying him with Esau, except in a mere similarity of name; and they concur in placing him on the islands which lie off the south-east coast of Arabia, near which it seems likely that we ought to look for the Erythræans, allowing that there was such a people living by the Erythræan Sea. Whether the Erythræans, mentioned by Herodotus (I. 142), whose speech resembled that of the Chians, had any connexion with them, is a point which we have no means of determining.

If the Arabian Gulf had ever been known by the name Sea of Edom, is it likely that the Eastern nations, and the Hebrews in particular, in whose mouths the name Edom was so familiar as to pass into a proverb, would never, as far as we know, have so designated it? The passage of the Old Testament adduced by Rennell (I Kings, ix. 26) to countenance the hypothesis which he was advocating, appears to tend rather the other way. If the writer had had in his mind the name "Sea of Edom," he certainly would not have said, "*the Weedy Sea*, which is in the land of Edom." D'Herbelot gives nine names by which the Gulf has at different periods been known among the nations of Arabia, but not one in the least resembling Sea of Edom, or Red Sea; and though several are derived from the names of places on its banks, there is not one from any of the Edomite sea-ports on the Ælanitic Gulf. It appears, therefore, most probable, that the Greek translators of the Bible were the first who called the Arabian Gulf by the name Red Sea; and that the name Sea of Edom, which is used in Mr. Arrowsmith's and several other maps, originated in the fancy of modern geographers.

SISTERS OF CHARITY.—No. IV.

Sir,

There have been several societies of women, with various names, in Holland, Germany, and France, of more or less importance, which have fulfilled the same duties as the Beguines,† though in a less systematic manner; and who, like them, have been bound by no vows, and have retained their private property. Such were the Canonesses of several towns of Germany, the Oblates, an order founded by St. Francis of France, in the fifteenth century, and the *Seelenweiber* of Gorlitz. But by far the most numerous and important of these societies was the third order of St. Francis, which was instituted by St. Francis of Assassi, in 1221. Many communities of Beguines, with little or no charge in their constitution, assumed the name of this order, as it would seem, on account of the abuses into which those who bore the name of Beguines had fallen in some places. This was the case with the very ancient Beguinages which had been founded by the pious exertions and munificence of Anna Vom Hoff, a Suabian lady of high rank, probably as early as the ninth century.[*]

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* Herodot. II. 158.

† There are two interesting particulars which I ought to have noticed in my last letter.—In many towns of Germany the Beguines appear to have been much more engaged in the work of Education, and to have been more studious in their habits, than in others. In several instances they had schools for little boys, and some learned men have gratefully commemorated the instruction they re-

From this circumstance, perhaps, more than any other, the numbers of the Beguines, after the fourteenth century, gradually diminished. They continued to be most numerous in Belgium, where the order originated, and in some parts of Germany. Their largest establishments appear to have continued to subsist at Ghent, Bruges, Cologne, and Strasburg. At the time of the Reformation, great numbers of them joined the Lutherans, amongst whom they unfortunately lost their existence as a distinct order. In the neighbouring countries, it would be more correct to say of many of their Societies, that they changed their names, than that they became extinct. It appears that no Beguinages ever existed in Italy,[†] from whence they were probably excluded by the influence of the monastic orders; though there seems to have been a few of the Sisters in some Italian towns. They were numerous in France for two or three centuries, but by degrees they declined, and their place was taken by the Sœurs de la Charite.

Respecting the present state of the Societies which still go by the name of Beguines, I have nothing to add to what Mr. Southey has said in the second volume of his Colloquies. I need make no apology for not condensing or altering the account which he has there given of his visit to the Beguinage of Ghent, in 1815.

> It is at one end of the city and entirely enclosed, being indeed a little town of itself. You enter through a gateway, over which there is an image of

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ceived in the Beguinage of their district, in their infancy.—G. H. Martin, Appendix ad Moshem, p. 580.

The highest punishment which the laws of the Beguines inflicted was expulsion from the order, with the condition of never being received into it again.—Mosh. de Begh. et Beg. p. 149.

[*] Martin.

[†] See Mosh. p. 108.

Queen St. Elizabeth of Hungary, the Patron Saint, or Saint-Patroness of the institution. The space inclosed cannot be less than the area of the whole town of Keswick; but the Beguinage is unlike alms-house, college, village, or town. It is a collection of contiguous houses of different sizes, each with a small garden in front, and a high well-built brick wall inclosing them all. Upon every door is the name, not of the tenants, but of the Saint under whose protection the tenement is placed; there is no opening in the door through which any thing can be seen, so that in this respect the clausure is complete. There are several streets thus built, with houses on both sides. The silence and solitude of such streets may easily be imagined, and the effect is very striking upon entering there from the busy streets of Ghent: you seem to be in a different world. There is a large church within the precincts; a burial ground, in which there are no monuments; a branch from one of the many rivers or canals wherewith Ghent is intersected, in which the washing of the community is performed, from a large boat; and a large piece of ground planted with trees, where the clothes are dried.

"Our appearance here, and the evident curiosity with which we were perambulating a place seldom visited by strangers, attracted notice; and we were at length courteously accosted by a sister, who proved to be the second personage in the community. She showed us the interior, and gave us such explanations as we desired. It is curious that she seemed to know nothing of the origin of the order, nor by whom it is said to have been founded; nor could she refer me to any book containing either its history or its rule.

"According to this lady, there are at this time about six thousand Beguines in Brabant and Flanders, to which countries they are confined; six hundred and twenty of these are resident here. They were rich before the Revolution; then, in the general spoliation, their lands were taken from them, and they were commanded to lay aside their distinguishing dress; but this mandate was only obeyed in part, because public opinion, even then, was strongly in their favour, and they were of such manifest utility to all ranks, that very few, however otherwise malignant, were disposed to injure them. They receive the sick who come to them for succour, and they support as well as attend them as long as the case may require. They go out also to nurse the sick, when their services are asked for. They are not bound by any vows, and Madame Devolder (this was the name of our obliging informant) assured us with an air of becoming pride, that no instance of a Beguine withdrawing from the order had ever been known. The reason was obvious; the institution is in itself reasonable and useful, as well as humane and religious; no person is compelled to enter it, because there is no vow, no clausure, and no person who wished to withdraw could be compelled to stay: and I suppose their numbers are generally, if not wholly, filled up by women who, when their youth is gone by, seek a retirement, or need an asylum, from the world. Madame Devolder herself entered after the death of her husband. The property which a Beguine brings with her, reverts to her heirs at law upon her decease.

"During the Revolution, the church of this Beguinage was sold, as being confiscated property belonging to a suppressed order. The sale was a mere device, or in English phrase a job, to accommodate some partizan of the ruling demagogues with ready money. Such a person bought it for a nominal price, and in the course of two or three weeks sold it for 300 Louis-d' or to Madame Devolder and another sister; who, as soon as they could, made it over once more to the community.

"The sisters dine in the Refectory if they please, but any one who chooses may have dinner sent from thence to her own apartments. We were taken into three of these chambers; they are small, and furnished with little more than necessary comforts, but these comforts are there, and they are remarkably clean. In one, a sister who has been bedridden many years, was sitting up in bed, knitting: we were introduced into her chamber, because Madame Devolder said, it amused her to see visitors, though she could not converse with us, for she spoke no French, and there was no Flemish tongue in our party. Two sisters were spinning in another chamber, one of whom was 83 years of age, the other 85.

The Romanist Sisters of Charity principally differ from the Beguines in being bound by monastic vows, though I believe, in some instances, the vow is for a limited period. They are very numerous in France, where, indeed, there is scarcely a town without them. There are small societies of them in London, Edinburgh (where they have a considerable school), and Dublin. The order owes its existence to a French priest, who has been canonized as St. Vincent de Paul. This excellent person was born of poor parents, in an obscure part of France, in 1576. Shortly after he was ordained a priest, he was taken by Algerine pirates as he was on a voyage from Narbonne to Marseilles, and spent nearly three years of his life in danger and captivity. By the kindness of a person whom he had been the means of converting to the Christian faith he returned to his native country, and his devout life and peculiar abilities recommended him to the notice of Queen Margaret de Valois, who, more, it is to be feared, from ostentation than principle, chose him as her almoner, in the year 1610. From this time he seems to have looked upon himself as the servant of the afflicted, and devoted nearly the whole of his after life to works of charity; but conceiving, from the sense he had of the presence of a certain temptation, that he needed rigid discipline to fit him for his vocation, he retired into solitude for a limited period, and submitted to severe mortification.

Having, after this, spent several years in most useful labours, at the age of forty-five he became oppressively conscious of a harsh and abrupt manner, and with full purpose of heart he sought to correct the evil. "I called upon the Lord," said he, in a letter to a friend, "and prayed him earnestly that he would change this harsh and repulsive disposition, and give me a gentle and kind temper." It was observed from that time that he became singularly forbearing and affable.

Such are the outlines of the education which fitted him for the two great works of his life, the establishment of the Mission of Repentance and of the Order of Charity. The latter included both sisters and brothers, though the brothers were but few and inconsiderable. The obstacles he met with in the commencement of the undertaking seem not to have been less than those which would attend a similar one in this day. In a letter to Louise Le Gras, he says—"When I was establishing the Order of Charity every one derided me, and I was pointed at in the streets as one who had undertaken what could never be accomplished. When the thing was effected, people were transported with delight, and the magistrates of the town paid me so much attention, that I was fain to take my departure in private. It is now one of the most firmly established of all charities."*

Louise de Marillac Le Gras was his assistant in this excellent work. She was left a rich widow at the age of thirty-four, her husband, Antoine Le Gras having been the secretary of Mary de Medecis. She devoted large sums of money to the establishment of fresh sisterhoods, under the direction of Vincent, and was herself for some time employed by him in visiting and reporting on the state of those which he had founded. She was at length placed at the head of the sisterhood of the parish of St. Nicholas de Chardonnet, where she and her associates were principally engaged in attending the sick of the Hotel Dieu. She also used to visit all the prisons and hospitals of Paris. The sovereigns and nobles of foreign countries on several occasions applied for her assistance, and she sent them trained companies of sisters sufficiently numerous for their need. In this way the Sœurs de la Charité, or Sœurs Grises, as they were sometimes called, were introduced into Poland, Italy, Spain, and even America and the East Indies. Louise died at the age of seventy, lamented by hundreds in almost every country of Europe.

The original idea of Vincent appears to have included as a prominent part the functions of our mendicity societies. In the rules for the guidance of the establishments it is directed, "that on appointed days alms should be given to the poor, who should have their names inscribed in a register; that if any person so relieved should afterwards be found begging at the churches, or at private houses, he should be punished by having no relief granted to him in future; that poor travellers should be lodged for one night, and sent away on the morrow, with a small sum of money; that the sick poor should be assisted, according to the malady from which they might be suffering, and provided with suitable nourishment and medicine, &c.

The increase of the Sœurs de Charité appears to have been nearly as rapid in the seventeenth century as that of the Beguines was in the thirteenth. At the time of the French Revolution they were, almost without exception, allowed to exercise their labours of charity unmolested, and were the only one of the religious orders who were permitted to retain their peculiar dress. At present, the value of their services in France is incalculable; and they are so highly esteemed by the common people that it is proverbially a lucky omen to meet a sister by chance. You can scarcely anywhere visit an hospital without witnessing their patient and judicious attendance on the sick. If a curé in the country wants help, two sisters are immediately sent to him, and the expenses of their journey are paid by Government. Should the parish be too poor to support them, they are provided for out of the funds of the Order. A small annual stipend is also paid to every sister by Government, in addition to their travelling expenses. Those of them who are best qualified are employed in conducting schools. Women of all classes join the order, and it comprises a large proportion of high ranks. Each one serves a year's noviciate, during which she is taught the duties of her office by the elder sisters, who are not expected to go out of the walls of their convent.

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* Biographie Universelle.

I am your faithful servant,

Y.

GENERAL INSTRUCTIONS

FOR THE USE OF MASTERS APPOINTED TO ORGANISE NATIONAL SCHOOLS.

[The following paper has been lately issued by the Committee of the National Society.]

As the office to which you have been appointed is entirely new, I have been directed by the Committee to draw up such instructions as shall distinctly explain to you the duties you are to undertake, which are of a peculiar nature; not those of a schoolmaster generally, but those especially of an organising Master. An explanation of this kind may prevent misapprehension, not only on your part, but on the part of those by whom you are, from time to time, to be employed.

The first point to be considered is, that wherever you may be placed, you will be under the immediate direction and control of the Parochial Clergyman and School-managers, from whom you will receive particular instructions, in addition to the general rules laid down by this Committee. No discrepancy, however, can arise between those general rules and the particular instructions; because the Clergyman and School-managers, when they apply to the Society for the benefit of your services, will be fully acquainted with the nature and object of your appointment.

You will be called upon to organise Schools in two different stages of progress—schools which have never been organised at all, and schools which have been conducted on an imperfect system, or have been allowed to fall into disorder. In the former case you will have comparatively little difficulty in modelling the institution according to any form; but the form which you will be expected to have in view, is that of the Central Esablishment at Westminster. The advantages to be anticipated from the organisation of National Schools in all essential respects upon one uniform plan is, that Teachers admitted into training would be instructed in the very system which they were afterwards to practise (in the very books, perhaps, which they were afterwards to teach); and on entering upon any charge, would not find themselves strangers to the discipline and habits of their Scholars. They would not be subjected to loss of time either in learning a new system or introducing their own.

It will not, however, be expected that you should follow with mechanical precision every minute detail of the model which you generally keep in view. Uniformity is not desired for its own sake, but for the sake of practical utility. A new master even of ordinary capacity, could not be much perplexed by slight deviations from the method he has been accustomed to; and a man of intelligence may be expected to have original views suggested by his own experience and observation, which it would be a needlessly discouraging restriction to preclude him altogether from adopting. At the same time, since the Central School, notwithstanding this reasonable degree of latitude allowed to Teachers, will, upon the plan proposed of sending out Masters in the capacity you now fill, be more than ever a model to other Schools throughout the kingdom, the Committee will consider thomselves more than ever pledged to maintain and increase the efficiency of that Establishment; to introduce every practical improvement; and to make it realise as fully as possible their ideas of what popular education, in connexion with the Church of England, ought to be.

In cases where the school committed to your charge has been conducted on an imperfect system, you will ascertain carefully and impartially in what particulars the imperfection consists. The circle of knowledge may be too narrow or too extended; the subjects may be ill-chosen or ill-arranged; the foundation may be scanty and unsubstantial, or the superstructure cumbersome; the memory may have been overworked, while the understanding has been unexercised; the arrangement of the classes may have been injudiciously made; the monitors ill-instructed in their duty; questions may have been so awkwardly expressed as to contain their own answers; and attempts at ellipsis so unskilfully made, that the most ignorant pupil could supply the vacant word—all these, and many similar imperfections which might be mentioned, will require your utmost diligence for their removal. Where the fault to be corrected is of minor consequence, you will not hesitate to correct it; but where the correction of it involves a general change of system, you will see the propriety of being cautious and deliberate in your proceedings. You will not attempt suddenly to overturn all that has been in practice before. You will not do needless violence to the feelings or even prejudices of the parties with whom you are to act, and to whom, of necessity, you will at first be an entire stranger. Neither this Committee nor the local Managers will require great results to be speedily produced. They will expect some time to elapse before the good seed which you are to sow shall arrive in due season at maturity. How much time will be necessary for bringing any school into an efficient state must depend on local circumstances, and on the assistance which you may receive. Arrangements may be hereafter made for occasionally sending pupils from the Training-institution to aid organising Masters. If an adequate number of these assistant-teachers, according to the size of the school, could be conveniently supplied (and no occupation could more contribute to their own improvement), a comparatively short period would suffice to introduce a sound and efficient mode of teaching into the most imperfect and ill-instructed school.

There will be cases, likewise, where the evil you have to remedy will not be imperfection merely in the system of tuition, but a relaxation, more or less, of discipline. You will here inquire, how the disorder has arisen. We may take for granted that it has been caused, in some degree, by the incompetency of your predecessor; otherwise the Managers, instead of calling for your assistance, would have applied some other remedy. Not merely by intellectual deficiencies, but by moral faults; nor merely from want of knowledge, or of clear ideas, or of ready expression, or of ability to awaken and sustain attention, but also from natural deficiency in the power of governing others,—he may have been incapable of upholding his authority over the children. As this faculty of commanding is quite distinct from that of teaching, the task of determining the fitness of a training-pupil to become a Master is obviously difficult. It is not enough for him to possess intelligence; he must likewise possess the moral qualities of zeal, firmness, consistency, patience, and self-command. His scholars must instinctively perceive that he will exact obedience, and at the same time be sensible that he exacts it not for his own sake, but for theirs; not to gratify his own ill-humour or caprice, but to repress those evil qualities in them. His chastisements must not be penal, but corrective—not tyrannical, but parental. He must not overlook altogether at one time faults which at another he severely punishes, but must administer correction steadily and invariably according to the fault committed. You will therefore avoid with especial care these and similar mistakes, whatever they may have been, of your predecessor, whether of excessive lenity or excessive severity, or alternately of both. If, however, you should discover that the disorderly habits of the children were not entirely attributable to him, but were owing also to want of proper discipline at their homes, you will then have recourse to the support of the Parochial Clergyman and School-managers, and through them of the Parents, in establishing and maintaining your supremacy.

Among the various modes of introducing discipline into a school, the most effectual is to promote a general feeling of reverence for every object connected with it. Cheerful and willing obedience should be inseparably associated with the place in the mind of every child. There are schools for the poor in which, although the intellectual faculties are brought prominently into action, the moral feelings are lamentably neglected. You see the children enter the school-room slovenly in their person and forward in their demeanour, without any tokens of respect for their superiors and instructors. Books are neither preserved with care nor treated with regard. Holy Scripture itself is read with an air of exhibition, rather than with solemnity; and even prayer is either not read at all, or not read with devotional earnestness, or not listened to with the silent attention and in the devout posture suitable to divine worship. These are symptoms of insubordination which strike the eye, even of a casual visitor, in a moment. An injudicious Master would resolve to suppress them at once by strong measures of corporal chastisement. But as in the case above stated, of imperfections in the system of tuition, so here also, where moral habits are to be changed, you will perceive the necessity of caution and deliberation. The habit of reverence is not the growth of a day, but results from repeated acts of subordination and obedience. You will provide, therefore, that when children enter school, they shall show the customary obeisance as a part of that "lowly and reverend submission to all their betters," which their Catechism enjoins. You will make them take their places in a quiet and orderly manner, and not omit to notice any deficiency in cleanliness or neatness. You may find advantage in making them go through certain mechanical movements and evolutions at the word of command, an occasional exercise, which not merely re-awakens attention, but produces almost instinctively an obedient temper. Above all, when you engage in prayer, or reading the Scriptures, you will uniformly evince by your voice and manner that you are suitably impressed with the deep importance of this duty; you will thus exact more effectually from them a spirit of reverence corresponding to your own. Prayer thus offered at the daily opening and closing of the school, will seldom fail in due course of time to subdue turbulence, soften obduracy, and introduce reverential feeling. As the dismissal for the day takes place immediately after prayer, you will of course conduct it in a regular and decorous manner, suppressing noise, contention, and confusion.

You will find in general that the master at the school requiring renovation will have vacated his charge, or will have been sent to the Training-institution in Westminster, or to that of the nearest Diocesan Board. In some cases, however, he will return before you leave, or the Managers may consider it advisable, that throughout the whole of your visit, he should remain to witness and observe the progress of your undertaking. His authority, of course, would for the time be superseded. You will be anxious, however, not only that he should profit by your knowledge and experience, but that his influence over his scholars should not be impaired. You will be desirous, that after you are gone, he should both be more efficient and more respected than when you came. Among other measures for this purpose, you will be careful to initiate him into all your plans, so that on your departure he may be able to carry them fully into effect. You will keep in mind that the object of your appointment is not to produce great immediate results yourselves, but to prepare the way for the production of them by others. You will be above the mean vanity of desiring that your loss, when you remove to another station, should be severely felt, and followed by a marked decline in the school. You will consider such decline not as a source of triumph, but as an evidence of failure,—a proof that your appointment has not answered the expectations of the Society.

During the term of your engagement in any parish, it may happen that schoolmasters from neighbouring townships and villages may be desirous to profit by the opportunity of seeing and observing a good model. Such commendable desire of improvement you will of course encourage, by admitting them to see your operations, and even by affording them tuition, when you conveniently can, at extra hours.

In addition to the instructions above given as to teaching and discipline, I have to subjoin some remarks upon the subject-matter to be taught. It is most important, that on the latter point, as well as on the two former, you should clearly understand the views of the Committee.

The foundation upon which all your labours are to rest must be the Christian religion, as embodied in the Catechism and Liturgy of our Church. In laying this foundation, the lessons you impart will of course be subordinate and subsidiary to those of the parochial clergyman; but will not, therefore, be the less diligently imparted. Since our holy religion is to be regarded as one entire homogeneous system, you will be expected to inculcate, not any single portion merely, but the whole of it, so far as the opportunities and capacities of the children admit. You will be careful to make the outline clear and comprehensive, so that it may be filled up more easily, in consequence of a fit place having been provided in the tablets of the mind for any knowledge it may afterwards acquire. You will endeavour, as far as possible, that your young charge may be ready always to give an answer when asked a reason—not only for the doctrine, but also for the moral principles, the discipline, and the worship of our apostolical establishment. You will endeavour to combine practice with precept, not merely to make the children know these things, but to make them feel and do them. With this view you will always keep in mind the importance of your own example; and that it is only by a right-minded instructor that good instruction can be effectually given. Children are keen observers of the indications of principle, good or bad, in their teachers,—more so, perhaps, than their elders commonly imagine.

The best, and indeed only preparation for the intellectual culture of the children, is a correct knowledge of their own language. From their having no acquaintance with any other, this must be their only vehicle for receiving or communicating ideas. Indeed this knowledge must prepare the way for religious instruction, because neither scriptural nor liturgical reading can be profitable, unless the words employed are understood. Acquaintance with other terms, scientific or literary, may draw from short-sighted observers more admiration and applause; but you will observe that scriptural and liturgical words are more necessary, and not less difficult, nor, when understood, less improving to the youthful intellect. Till this groundwork in the knowledge of English is laid, other attainments, though sometimes regarded as peculiarly intellectual, are not really intellectual at all. They are superficial and confused, and are acquired rather by efforts of the memory than by the exercise of the understanding. But when a sufficient elementary basis in language has been provided, there is little danger that the superstructure, however small, will be otherwise than useful and substantial. The children of the poor have not time for great attainments. The chief point is, that they should acquire a taste for knowledge suited to their condition, and a facility of increasing it throughout after-life. When, conjointly with this intellectual advancement, progress is made in that wisdom from above which maketh wise unto salvation, the object aimed at by the Society, as the consummation of all its labours, will be attained.

JOHN SINCLAIR, *Secretary.*

National Society's Office,
9th January, 1841.

ON GRAMMATICAL LESSONS.

To the Editor of the Educational Magazine.

SIR,

Having seen several articles in your latter numbers, on the mode of teaching the English Language, and also an admirable letter on the advantages of Derivation, I will trouble you with a few remarks on the subject—the result of practical teaching. I will begin with that part of grammar termed Etymology, remarking, first, on the various sorts of words or parts of speech; next, the Orthography of words; and lastly, the meanings of words when combined with other words. Primers may be begun at a much earlier age than is usual with us. It is, in fact, in the Infant School, another nursery, that the groundwork should be laid; it is an admirable exercise, bringing into work the judgment, a great point in these days, when our exercising the memory alone has obtained the name of teaching and of training. Suppose a class of ten to one hundred children seated in front of a teacher, with his *black board.* "Now, children, I want you to tell me what sort of picture you would like, if I promise to buy one, or what should you like me to draw on the black board; or, tell me the names of some things you can see, or have seen, or have felt." Any of these may constitute the first inquiry. Such words as the following may be given: Cow, Dog, House, Field, &c. The teacher will write these words on the board in columns, the children will do the same.* After you have got a list sufficiently large, and most of the children have given a name, you tell them all the names they have given you are called Nouns.

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* Children should always write what they read, or are taught, and read what they write.

The list may be left on the black board, and the children may be told they are at liberty to fill it up with anything else they can think of; those who can write may be required to bring a long list the next day, when you may ask them to give you a list of nouns. The children being now acquainted with this technical term,* you may proceed thus in the next lesson. "Well, children, I cannot get the picture yet, I want to know what sort of Cow, Field, House, Dog," &c. The child says, "A nice Cow, fine Field, good House," &c. Arrange these words *after* the nouns, as given to you, requiring the children to do the same. You will then ask them what these words express, and † *draw* from them that it shows the quality. You then teach them that these words are called adjectives or adnouns. Your next lesson will be the verb. What is your Cow to do? What is your Field to do? To eat, to grow, to stand still. These words are to be arranged as given. You explain that the word which expresses doing, is a Verb. Ask them to do a verb. They may laugh, jump, run; you may be cutting a pencil, asking them what you are doing. Your list will then stand thus:—

Noun.	*Adnoun.*	*Verb.*
Cow	white	eating.
Dog	black	barking
House	fine	standing
Field		

You may now show the necessity of arranging the words in proper order. "Well, children, is this the way to speak, Cow white eating?" "No, sir, a White Cow eating." "Oh, then, we must alter this. What did you say?"

A white Cow eating.
A black Dog barking.
A fine House standing.

What must the noun come before?

What the verb after?

What must be put before the adjective?

These lists may be left on the board, giving the children liberty to add to them; those that can write may be requested to bring a long list by the next day. Any intelligent teacher may now proceed with the adverb, &c. &c. There is no difficulty, but with the preposition, which may be treated something like the conjunction. This is an outline for Grammar, which, I think, should precede all books; and after this ground-work is well laid, it matters little what text book is used. In a conversation with one of the most popular teachers in London, principal of the largest day and boarding school in that metropolis, he says, "I use Murray as a text book for Grammar, and Goldsmith in Geography; * not that they are free from faults, or are the best books on the subject, but that with the aid of the living teacher, preceded by proper training, they answer the purpose admirably well." I would here beg to remark that there is plenty of room for *faith* in the committal to memory of the irregular verbs, prepositions, adverbs, conjunctions, rules of syntax, &c.

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* No good teacher will give the children a term before they find the thing answering to it.

† See Stow's Picturing Out.

I must now make a few remarks on the other parts of Grammar, embracing Orthography, &c.

A very important branch, but greatly neglected, is Orthography. This branch I believe is never to be learnt from the spelling-book, nor can it ever be taught from it; in the first place, the words usually found in spelling-books are not such words as are generally misspelled. Next, spelling is not an act of memory, but of sight. We *see* a word is spelt wrong; if we are doubtful how to spell a word we *write it*, that we may *see* how to spell it. But I have yet a worse method to mention. Orthographical Exercises, whether arranged as Alderson's, Murray's, or any others, I denounce most confidently, having examined numbers of persons taught by the method and never found a *single* instance of any one being able to spell with certainty many of our most common words.

The only method of learning to spell accurately is to write from memory, and compare it with a correct copy, making lists of every word misspelled—this is usually called dictation; but I would remark, that dictation lessons are not effectual, unless well examined. Writing from the black board is the best means of ensuring good Orthography.

Another objection I have to spelling-books with meanings, is, that the boys are as much puzzled with the definition as with the word, and that the teacher has no means of ascertaining that the boys understand them. The method I have pursued in a private school, is as follows:—

My boys used Butler's Etymological Spelling Book, and the classical boys Hall's Latin Roots. We commenced by committing to memory the Latin prepositions, with an example of each; as, *ad* signifies to, an adverb. The boys were required to bring a list of words similar to the example given—having the same affix; this exercise was done at home; the whole of the propositions being well committed to memory, he began the first part of the book, consisting, if I recollect rightly, of nouns divided from the Latin nouns, Ager, agri, Agriculture, Agrarian, Peregrinate—and with their meanings attached to them. He was then required to write a sentence embodying a word or words in the lesson, as, He obtained a knowledge of *Agriculture by Peregrination.* I seldom found a boy use a word in a sentence as here shown, who did not fully comprehend the meaning; but frequently boys, who knew well the meaning as given, and also the etymology, had no idea of using the word in a sentence, and the word and meaning to them were dead stock. Next followed Synonimes, which was an exercise reserved for the elder boys, who were finishing their education; the book used was Platt's; the boys were required to bring sentences embodying the words in their various significations. Sentences were taken from the best authors, by the words and meanings, &c.—for instance, a man being described as being poor and indigent, would lead to such a question as the following:—What is an indigent man? A man in great poverty. Is every poor man indigent? No; a poor man may have the necessaries of life, without any of the conveniences or luxuries. An indigent man is wanting the necessaries. I have now given a random sketch of my method of treating this subject; it is applicable to National Schools as well as others, and any intelligent teacher may adopt it into his school with the aid of a black board and the books mentioned. If I have given any hints serviceable to teachers I am amply repaid.

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* I however recommend Woodbridge's Geography, and Lennie's Grammar.

A PRACTICAL TEACHER.

HINTS ON TEACHING.

BY A TEACHER.

UNDERSTANDING A SUBJECT.

To the Editor of the Educational Magazin..

SIR,

Not only children but even adults frequently think they understand what they read or hear, when they do not. If words give them no notion at all they will allow they do not understand them, but if they conceive from a sentence any idea, however indistinct or false it may be, they believe they understand it. For example—If I were to utter a sentence of Greek to one who had never before heard a word of the language, he would tell me at once that he did not understand it, because the sounds which he would have heard would not have begotten in his mind any idea at all. But if I were to say to one knowing too little of language and geography to understand it thoroughly, "A band of Bedouin Arabs plundered a caravan of Mahometan pilgrims," and were to ask him if he understood the sentence, he would most likely say he did; thinking so, because it would have given him some notion—such perhaps as that of robbers plundering people riding in a large carriage. Thus he might have a wrong notion of the caravan, and none of the Bedouin Arabs in distinction from others; and though he might have some conception of pilgrims it might be a false one; and he might neither know the place or the object of Mahometan pilgrimage, if he might know anything of Mahomet.

CHILDREN'S REASONING.

We reason more commonly by synthesis than by analysis; and therefore boys find difficulties in questions in arithmetic, in which analytical operations are needed as often as synthetical ones.

If I ask a boy what number added to 3 will make 5, he will soon tell me rightly 2; but if I ask him how he knows it, he will most likely answer, because 2 and 3 are 5: and if he were to show me his operation on his slate he would add the 2 and 3 together, assuming the number sought and bringing out one of the given ones, which is wrong; for, if I were to ask him what number added to 647 would make 2173, he could not tell me, not being able in that case to assume the unknown number. The synthetical method indeed could not solve the question; for the unknown number is involved in the number 2173 with 647, and the act of bringing a quantity out from others with which it is involved is analysis, and can never be done by adding quantities together. The difference between questions of analysis and those of synthesis should be taught to boys.

GRAMMAR.

In writing grammatical exercises or analysis for elementary books, it may be well to have symbols for the moods, tenses, and persons of the verb. They should be such as might be readily made and easily learnt. The following are offered for your readers' consideration. For the present tense one perpendicular stroke | ; and since the past tense is behind the present, one stroke behind the former, thus ‾|, would mean the first past tense of a language; two strokes behind it thus =|, the second past tense; and three strokes thus ≡| the third past tense; and as the future tense is before the present, the upright stroke, with one or two strokes before it, thus |‾ or thus |=, would mean the first or second future tense of a language.

M may stand for Infinitive Mood; and I.M., P.M., or Im.M. the Indicative, Potential, or Imperative Mood.

P. may mean Person singular, and P.P. Person plural.

EXAMPLE.—Amaverunt. (3 pp., =| I.M.), i.e. third person plural—Second past (perfect) tense, Indicative Mood.

W. BARNES.

Dorchester, Jan., 1841.

ON A PRONOUNCING DICTIONARY.

SIR,

As you are going to notice works on Geography, in some future number, I forward you the enclosed copy of a letter I sent to the Rev. J. Sinclair, thinking it may suggest some useful hints to some of your correspondents.

I am, Sir,
Your obedient Servant,
WALTER LEE.

Training School, Wells,
Jan. 19, 1841.

REV. SIR, *Wells, Dec.* 5, 1840.

Through reading a letter of yours in the EDUCATIONAL MAGAZINE for this month, I take the liberty of thus addressing you.

You express a wish to see, as soon as possible, several elementary works published for the use of our schools and *training institutions*, which works are *to be brought into notice by authority*. This appears to me a valuable hint at the present time, and coming from you, would not, I should think, be slighted by "The Committee of General Literature and Education."

There is a work much wanted which I hope you will deem worthy of being classed among the desiderata enumerated in your letter—viz. a pronouncing dictionary of *Historical* and *Geographical* proper names, after the plan of Walker's English Pronouncing Dictionary. Such a work has been attempted in a small way by two individuals (perhaps more); but as their works are not published *by authority*, they are not generally known. I refer to Bigland's Geography, and an Appendix to Walker's remodelled, an excellent etymological dictionary, published by Cadell, Strand. These works might be of much use to any one who should undertake the formation of such a work as the one I mention.

I have been usher in different schools, for the last ten years, and during that time have felt the want of such a book of reference; for a person may truly say, that in private schools, as many masters, so many pronunciations. Something of the sort is certainly wanted in *training* schools, for each of these Institutions will eventually establish A pronunciation throughout its diocese, and it is important that this be *the right one.*

And were it once established by the Society, would it not tend to spread a uniform and correct pronunciation throughout the kingdom? a pronunciation neither offensive nor ridiculous to "ears polite." I have ventured to trespass thus on your valuable time, because I believe you are, as well as myself and many others, anxious to render Diocesan Education good and consistent.

I am, Rev. Sir,
Your obedient Servant,
WALTER LEE.
Commercial Master of the Training School,
Wells, Somerset.

EXTRACTS FROM BEDE.

[We could not offer a better illustration of the remarks on historical translations, which appeared in our last Number, than the following passages from Bede, for which we are indebted to a valued Correspondent.]

CHAPTER I.

How the blessed Father Gregory sent Augustin, with his Monks, to preach the Word to the Nation of the Angles; and how, by a Letter of Exhortation, he encouraged them not to give up their work.

In the year of our Lord 582, Maurice, the fifty-fourth from Augustus, succeeded to the empire, and ruled over it for twenty-one years; in the tenth year of whose reign, Gregory, a man most eminent for learning and holiness, was chosen to the Pontificate of the Roman Apostolic See, which he held for thirteen years, six months, and ten days. This man, urged by a divine impulse, in the fourteenth year of the said Emperor Maurice, sent Augustin, a servant of God, and with him many other monks who feared the Lord, to preach the word of God to the nation of the Anglo-Saxons. They, therefore, obeying the pontifical commands, undertook the mighty work; but they had not proceeded far on their journey, when, being stricken with fear at the thought of approaching a savage, barbarous, and unbelieving people, of whose language they were ignorant, they took counsel together, and agreed that it would be the safer course to return home. Wherefore, without delay, they despatched Augustin (who was to have been consecrated their bishop in case of their being received by the Angles) to obtain, by humble supplication, permission from the blessed Gregory to proceed no farther in so dangerous, laborious, and uncertain a pilgrimage. But Gregory, in answer, sent them a letter of exhortation, in which he encouraged them to rely on the Divine help, and so to proceed in the work of the word. Of which letter, the following is a copy:—

"Gregory, the servant of the servants of God, to the servants of our Lord.—For as much as it is better not to begin a good work, than, having begun, to turn back from it again, it behoves you, my most beloved sons, to perform, with the utmost zeal, that which, by the help of God, you have undertaken. Neither let the toil of the journey, nor the tongues of wicked men terrify you; but, with all constancy and diligence, God being your helper, go on with the work you have begun; knowing that the greater the labour, the greater the reward of eternal glory which will follow it. Wherefore, obey Augustin, whom I have appointed your abbot, with all humility in all things; and may Almighty God protect you by his grace, and grant me to see the fruit of your labours in our eternal country; so that, though I am unable to work with you here, I may yet be permitted to joy with you hereafter, because I would work if I could. May God preserve you.

Given the tenth day of the kalends of August, in the 14th year of the reign of our Most Gracious Emperor, MAURICE, &c."

CHAPTER II.

How, on coming to England, Augustin first preached the word to the King of Kent, in the Isle of Thanet, and, having received licence from him, went into Kent to preach.

Wherefore, being strengthened by the exhortation of the blessed Father Gregory, Augustin, together with the servants of Christ who were with him, returned to the work of the word, and arrived in Britain. At that time, King Ethelbert reigned in Kent; a very powerful prince, whose dominions extended as far north as the Humber, a great stream, which is the boundary between the northern and southern nations of the Angles. On the eastern shore of Kent, there is an island of considerable size, called Thanet, separated from the main land by a river, named Vantsumu. Hither Augustin, the servant of the Lord, and his companions, to the number, as it is said, of about forty men, directed their course. They had brought with them interpreters from the nation of the Franks, according to the advice of the blessed Pope Gregory; and these Augustin sent to announce to King Ethelbert, that he had come from Rome to bring him a message of glad tidings, which promised eternal joy, and a kingdom without end with the true and living God, to all those who would obey it. The King, hearing these things, commanded that they should remain in the island to which they had come, and that all things needful should be ministered to them, until he had determined what to do. For he had before heard of the Christian faith, seeing that he had a Christian wife, of the royal house of the Franks, by name Bertha, whom he had received from her parents, on condition that she should be allowed to keep inviolate the rites of her religion with the Bishop, by name Lindbard, who had been given her as a helper of her faith.

After certain days, the King came to the island, and, sitting in the open air, commanded Augustin and his companions to come and speak with him; for, in consequence of some ancient prophecy, he was afraid to meet them within a house, lest they should practise some devices of magic art against him. But they drew near to him, endued with power, not of Satan, but of God; bearing as their banner a silver cross, and a picture of our blessed Lord and Saviour, and chanting Litanies, wherein they entreated the Lord for their own eternal salvation, and for that of the nation to whom, and for whose sake, they had come. And when, at the command of the King, they had sat down, and preached the word of life to him and to the nobles who attended him, he answered them and said, "Fair, indeed, are your words, and the promises which you bring; but, inasmuch as they are new and uncertain, I cannot at once give them my approval, deserting those things which I, and the whole nation of the Angles, have so long kept to. But, seeing that you have come from so far, and that, as I think I discern, you really believe those things to be good and true which you are so earnest to communicate to us, we will not treat you harshly, but will rather receive you with kind entertainment—providing such things as are needful for your food; neither will we in any way keep you back from preaching, and so bringing over to your faith as many as you can." Accordingly, he gave them a mansion in the city of Canterbury, the capital of his kingdom; and while, according to his promise, he furnished them with necessary food, he did not refuse them the liberty of preaching. It is said, that as they drew near the city, bearing, as was their custom, the holy cross and the picture of our great King, they chanted, in unison, this Litany:—"We beseech thee, O Lord, of thy great mercy, let thy fury and thy anger pass away from this city, and from thy holy house, for we have sinned against thee. Allelujah!"

ON MUSICAL NOTATION AND THE PRESENT STATE OF MUSICAL EDUCATION.

No. III.*

To the Editor of the Educational Magazine.

Sir,

In my two previous letters I have endeavoured to point out, first, the peculiar adaptation of the existing system of musical notation to the

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* *See the February Number of this Magazine.*

Errata in No. 2.—Page 94, tenth line from the bottom, for "higher" read *light.*

Page 99, last line but two, dele "as."

Do. last line but one, for 5 and 6, read 5 and $\frac{6}{4}$

facts of music, and also the beautiful capability which it possesses of elucidating the principles and grammar of the science of music ; and secondly, the degree in which the modern modes of elementary instruction fail to make a right use of it, and from that cause are invariably deficient in giving to pupils the power of reading or making use of the clefs which are ranged between the treble and bass, and all the evils which are produced by an ignorance of them. I proceed now to offer some remarks upon the want of due instruction in harmony and modulation.

It is a fact so well known that it need scarcely be stated, that the teaching of "thorough bass" is looked upon, both by masters and parents, as something wholly irrelevant to that kind of musical instruction which is ordinarily sought for and given. A master rarely proposes to teach it, unless it is specially required ; and there are very few, who do not quit the common course of instruction in it, wearied with the subject, and practically ignorant of it. The most that is ordinarily taught, being the common cadences in the form of preludes. "*I know nothing of thorough bass*" is the ordinary answer of most ladies, when the smallest question on harmony* arises. "Did you never learn it?" "*I believe I did, but I never understood anything of it.*" This is no caricature! but the real state of far the larger number of accomplished players on the piano-forte at the present time. One might ask, "What is this thorough bass that is so neglected?" Correctly speaking, it is that form of musical notation in which there is a single bass clef employed, with figures placed above the notes in it to indicate the chords which form the accompaniment to the melody. And a knowledge of thorough bass is such a practical acquaintance with this, as would enable a performer to play from it with facility, without the other notes that form the chord being expressed. But essential as it is that every one who professes to be a musician should be able to accomplish this the legitimate object of thorough bass, I fear that there is a great deal more comprehended in the term, when performers avow their ignorance of it, and that they really mean that they are ignorant of all those branches of music which are not included in the mere mechanical act of playing ; in short, all that is intelligent in music, requires intelligence in the performer—all that relates to the construction of melody, or to the combination of harmony—all that relates to concord or discord, or that is connected with the rules of progression or modulation.

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* It is as well to remember that the meaning of harmony was formerly what we now term melody. Harmony was then, and is now by scientific men, termed counterpoint.

"What is 'catch?' I am so amused with the word 'catch,'" I heard said, satirically, by a young lady of great musical talent and accomplishment, to some whose taste had been formed in a school of a very different kind from the modern school of music, and who had expected to find in her a complete acquaintance with the best works of the English masters. Two catches of the most exquisite character were tried, ridiculed, and condemned, and their memory soon lost amid the sounds of an Italian Bravura.

Yet that harmony and its companions still retain the affections of those who have not been drawn aside by the flimsy character of modern music, one may see from the pleasure which is derived by many persons when hearing the simplest and gravest modulations unaccompanied by anything in the execution to attract or beguile the hearers; from the love also shown for many of the graver chants and more solid compositions of a sacred character; and one may yet hope that the taste will grow.

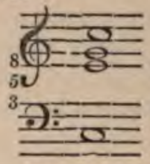
It cannot, however, be expected to increase unless attention is sedulously directed to those parts of musical education now generally abandoned.

I have alluded at some length to a correct study and knowledge of intervals, and of the construction of the octave, and to an early practice of transposition as being most essential. To these must be added, *at least*, an acquaintance with the several concords and discords, and the more general rules for their resolution, as well as a perfect facility of modulating, through the whole range of keys both sharp and flat, and the most concise modes of passing from any one key to any other. It is not my intention to speak of the kind of study which a good organist or composer requires. To be either one or the other, long and elaborate study is needed as much as in any other science. Many know music as an art, and yet know but little of it as a science. It has a fair claim to the character of the latter, but it has been degraded into the ranks of the former by the almost universal ignorance of it, and the superficial form which it now assumes. I speak only of that which every one ought to know, if they would be musicians at all; of that without which they may rival a snuff-box or an automaton, but they will never rise beyond the position which the mere manipulist bears to the intelligent practitioner in any other department of science.

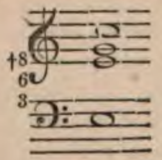
A moderate knowledge of the construction of the leading concords and discords may be acquired, if properly taught, without much difficulty. But learners are usually hampered at first starting with all the different positions of each chord, and the mode of treating each, instead of being directed at once to the common principles by which they may be at once classified and rendered more simple.

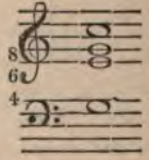
These may be exhibited to the pupil in a very clear and simple manner, if he will but bear in mind that the great fundamental principle of concord is the addition of the 3rd, 5th, and octave to any key note; let the relative positions of the notes as to treble and bass be what they may, while the principle of discord is the simultaneous sounding of the adjacent notes* as 3rd and 4th, 5th and 6th, in the instances of the chords called the 4-3, and 6-5.

I. The common chord composed of any note, with the third, fifth (and octave) added.



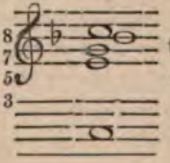
2. The chords composed of the same notes differing only by an exchange of the base note for one of those in the treble, called the inversions of the common chord.





These are commonly called the chord of the 6 and of the 6—4.

II. The great discord called the seventh, composed of a key note with the third, fifth, minor seventh (and octave) added.



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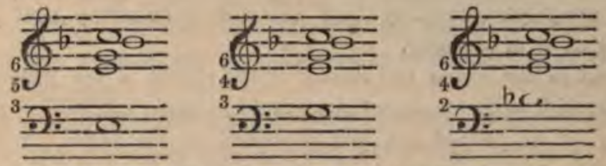
* Or of two notes which are at an imperfect (i.e. either an extreme sharp or flat) interval from each other. But in these instances the same definition will be found true, for some other note may in these cases be understood though not expressed, which would at once discover the two adjacent notes. An ingenious method is mentioned by a German musician for solving difficult discords, which is based upon this character of discord—viz. Inverting the chord until the notes are arranged one-third from each other, when the discordant note will be invariably discovered after supplying any note that may not be expressed, but understood.

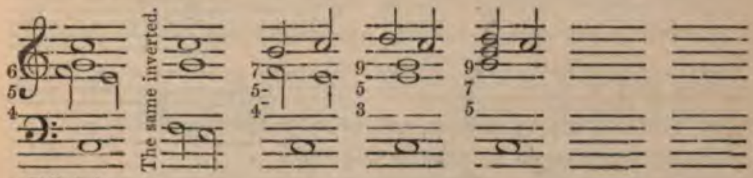
† The chord is here given in full. In practice the 3rd is omitted in the treble. The same remark applies to the doubled notes in several of the following cases. It would be more scientific to have taken this chord on G, and have called it the dominant seventh; but it appears simpler for the present purpose to refer them all to one key note.

2. The chords composed of the same notes differing only by an exchange of the bass note for one of those in the treble, called the inversions of the seventh.



Commonly called the 6-5, 4-3, and 4-2, which names point out the adjacent and therefore discordant notes.

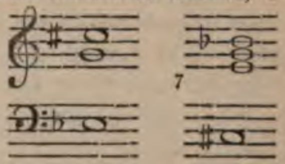
III. Chords containing notes which are in reality only introductory to other notes that are to follow, or which are continuations of notes already sounded; such as—



Called the chord of the 4th. 5-2 4-7 9 7-9

These and others of a similar class to them are divided into chords of transition, syncopation, suspension, addition, &c. by systematic writers.

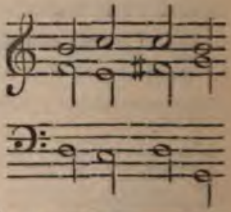
The cases of the extreme sharp sixth and the diminished seventh, I have not alluded to; because, as may be seen by their construction, they are referrible as to their mere notes to one or other of these classes, though their peculiar character requires a separate consideration in a really scientific work.



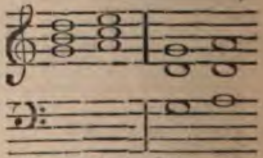
This classification is quite sufficient to simplify the subject to a beginner, and in ordinary compositions he will soon be able to refer to one or other class the chords he is likely to meet with. But I must be understood as proposing it, like many other remarks in these letters, only as a mode by which an insight may be early given into, and a taste acquired for, a study of the principles and rules of music. A far more scientific division of them is to be found in standard works—most peculiarly in Dr. Crotch's Practical Thorough Bass, and his Elements of Composition; also in Dr. Calcott's Grammar, and in a German work lately translated in this country; and a more elaborate discussion of each separate chord, and of all its inversions, with the proper way of introducing and resolving each. And difficult as they are, they must be thoroughly mastered by those who wish to make any great progress in the study of harmony.

Next to the names and classes of the chords, a few general rules, which, with moderate observation, could be easily retained, ought invariably to be pointed out and impressed on the pupil. Such as the following with reference to the resolution of chords and the rules of harmony.

1. That a major interval ought to ascend, and a minor descend; thus—



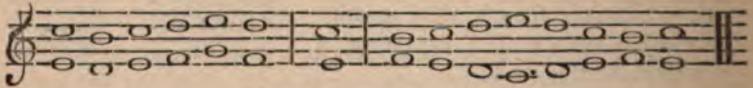
2. That two notes a fifth apart, or two notes an octave apart, ought never to be followed by another pair of notes at the same interval, as in the example.



Consecutive fifths. Consecutive octaves.

3. That all unnecessary skips are to be avoided, and the chords as closely connected as possible.

The pupil's attention should be also drawn to the mode by which these and other faults are avoided—viz. by a right use of the two simple kinds of musical motion—viz. direct where the parts rise and fall together, and contrary where one rises and the other falls, thus—



Direct and contrary motion.*

With regard to modulation,† strictly speaking, I believe that it is a subject to ordinary players wholly unknown, or at least they know little beyond the mere changes into the keys intimately related with the original key; as its minor, and the two keys which have one sharp or flat more or less than itself—i.e. the dominant and subdominant; and anything like a chromatic or enharmonic modulation is, to say the least, unintelligible.

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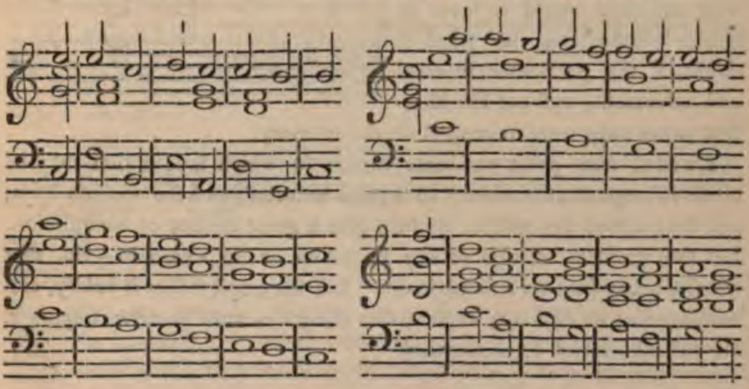
* I think I may again ask, if the observations in my first letter are still borne in mind. Is not this example a picture of the movement of the sounds?

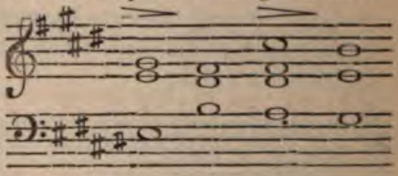
† The term progression is employed by Dr. Callcott, as signifying that succession of triads or perfect chords which is confined to the scale of the original key note, and which is therefore limited to the tonic, and the two attendants, the dominant and subdominant, as in the key of C, the chords of C and of G and of F, occasionally interspersed with the relative tonic and its attendants.

I should even question whether the construction of sequences is a subject with which all are familiar; and yet, if understood as a simple succession of similar chords *in the same scale*, it may be easily understood, and as easily form the basis of ingenious and beautiful passages. The following are instances which may be followed out by any one.



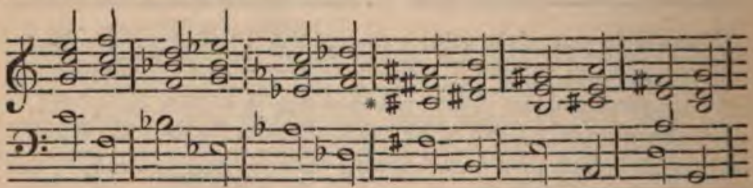
There is no part of the subject upon which it would give me greater pleasure to throw out useful suggestions than this one of modulation; for I am persuaded that if those who now aim at nothing higher than a good execution of modern music, could the least conceive the pleasure and delight which arise from following harmony from key to key, and from chord to chord, as it may chance to lead them, or as they may have skill to direct its movements, they would gladly give up some part of their labours, at least, to attaining sufficient knowledge of the subject to accomplish this end; and beyond this they would insensibly be led to observe and appreciate the construction and thoughts of the compositions of a school of music, which far surpasses that with which they are most conversant, and would at length rest with delight and satisfaction on the graver yet far deeper thoughts and higher tone which the pages of sacred music afford in abundance, and which have, alas! been gradually forgotten and disregarded in proportion as musical education has been more superficial, and musical composers addressed themselves more to the vanities and passions of the worldly and vicious, than to the souls and sympathies of the faithful members of the Catholic Church.

In order to attain moderate facility in understanding and originating modulations, I must again urge the great importance of learning the elements of music as a system of *intervals.* Without this (or great after difficulty and labour) it cannot be accomplished. With it, it will be comparatively easy. Intervals that bear a certain meaning in one key, will be at once sought for when required in another, and will be identified in the mind with the feelings to which they have once given rise.

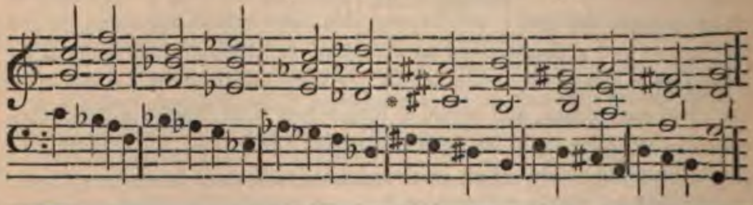


Such chords as these are peculiarly expressive of certain feelings, and they would be ever at hand, let the key be what it might, if the particular interval and movement, and not the identical notes only were impressed on the memory.

I would now point out some modes in which modulation may be made an important accessory to a good knowledge of the various keys, and that knowledge will in its turn give a great facility of modulation. Let the simplest change of key be taken as an example—viz. that from one key into its subdominant. Let the pupil *follow it boldly, notwithstanding its difficulty at first, into every key until he arrives again at the one with which he commenced.*



The bass may then be varied, retaining the same treble, excepting one alteration to avoid irregularity, upon the following plan :—



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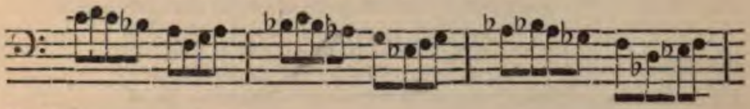
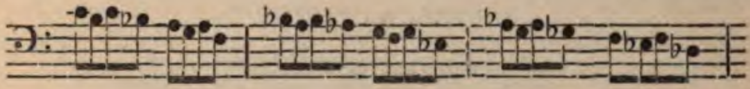
* * At this point an enharmonic change is made—i.e. writing F sharp, &c., instead of G flat, to avoid the occurrence of double flats.

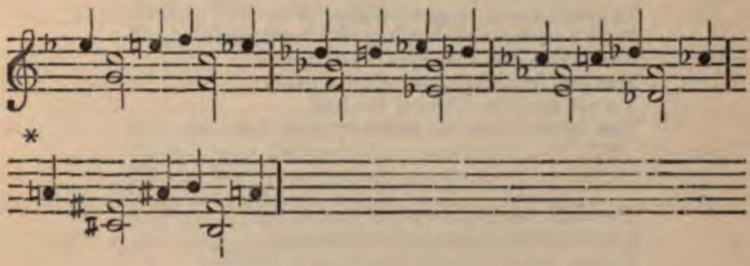
Or varying the bass again in the following manner :—



Or thus :—



Or retaining the bass in the second example, vary the treble thus :—



The whole principle of these examples is contained in the very first bar; they are but the working out of the very simplest modulation that is in use, and any person attending to the principle upon which one bar is constructed, may not only play and write it correctly for himself, but may make an endless variety of modulations on the same rule, and in so doing, will attain a knowledge of the various keys that will surprise himself.

I am sorry to be unable to conclude, within the limits of the present letter, the subject which I had marked out for it. A few remarks on more remote modulations, together with some mention of the subjects of Canons and Fugues, and the Theory of Harmonics which I alluded to in the first letter, I reserve for the next month, and remain

Yours truly,

A. A.

POETRY.

TRANSLATION OF AN OLD LATIN POEM IN THE APPENDIX OF FELL'S CYPRIAN.

THE TREE OF LIFE.

1.

There is a spot by men believed to be
Earth's centre, and the place of Adam's grave,
And here a slip, that from a barren tree
Was cut, fruit sweet and salutary gave,
Yet not unto the tillers of the land:
That blessed fruit was culled by other hand.

2.

The shape and fashion of the tree attend:
From undivided stem at first it sprung,
Thence in two arms its branches did outsend,
Like sailyards, whence the flowing sheet is hung,
Or as a yoke that in the furrow stands,
When the tired steers are loosened from their bands.

3.

Three days the slip from which this tree should spring
Appeared as dead—then suddenly it bore
(While earth and heaven stood awed and wondering)
Harvest of golden fruit—the fortieth more
Beheld it touch heaven's summit with its height,
And shroud its sacred head in clouds of light.

4.

Yet the same while it did put forth below
Branches twice six—these too with fruit endued
Which stretching to all quarters might bestow
Unto all nations medicine and food,
Which mortal men might eat, and eating be
Sharers henceforth of immortality.

5.

But when another fifty days were gone,
A breath divine, a mighty storm of heav'n
On all the branches swiftly lighted down,
To which a rich nectareous taste was given,
And all the heavy leaves that on them grew
Distill'd henceforth a sweet and heav'nly dew.

6.

Beneath the tree's great shadow on the plain
A fountain bubbled up, whose lymph serene
Nothing of earthly mixture might distain:
Fountain so pure not anywhere was seen
In all the world, nor on whose marge the earth
Put flowers of such unfading beauty forth.

7.

And thither did all nations, young and old,
Matrons and virgins, rich and poor, a crowd
Stream ever, who whenas they did behold
Those branches with their golden burden bowed,
Stretcht forth their hands and eager glances threw
Toward the fruit, distilling that sweet dew.

8.

But touch they might not these, much less allay
Their hunger, howsoe'er they might desire,
Till the foul tokens of their former way
They had wash'd off, the dust and sordid mire,
And cleansed their bodies in the holy wave,
Able from every spot and stain to save.

9.

But when within their mouths they had received
Of the immortal fruit the gift divine,
Straight of all sickness were their souls relieved,
The weak grew strong, and tasks they did decline:
As over great for them, they shunned no more,
And things they deemed they could not bear, they bore.

10.

But woe, alas! some daring to draw near
That sacred stream did presently retire,
Drew wholly back again and did not fear
To stain themselves in all their former mire,
That fruit rejecting from their mouths again
Not now indeed their medicine but their bane.

11.

Oh blessed they who not withdrawing so,
First in that fountain make them pure and fair;
And do from thence unto the branches go
With power upon the fruitage hanging there;
Thence by the branches of the lofty tree,
Ascend to heaven—The tree of life oh see.

R. C. T.

JOURNAL OF BOOKS.

Charles Lever; or, the Man of the Nineteenth Century. By the Rev. Wm. Gresley.*

In this tale, Mr. Gresley traces the steps by which he supposes that a young man in this day sinks into Infidelity and Socialism. The town in which he lived had been for many years much neglected by the clergy. There a preacher of great zeal and talent came into it who attracted great crowds to the church, and produced a strong influence in the neighbourhood. He was followed by a person of the same sentiments, but inferior ability, who was immediately deserted by a large portion of his congregation, they having never been taught to value the church except for the sake of the sermon. The family of Charles Lever, among others, goes over to the chapel. Their son, a boy of some talent, presently begins to take an interest in political disputes, and becomes a leading speaker at a debating society. Next he is promoted to be a conspicuous person on the committee of a candidate for the borough. Shortly after the youth is disappointed in love, a Socialist lecturer arrives, who produces a great effect upon his already unsettled mind. At first he has a notion only of employing moral force for the propagation of his opinions; but speedily a Newport or Birmingham riot is commenced by his friends, and he is involved in it. His father's house is set on fire; he is wounded; recovers; becomes a penitent. This is an outline of the story, which we have no doubt will be quite as popular as any of its author's previous publications. The following passage will illustrate the purpose and style of the volume, which will, we hope, be useful to many young men of the middle class.

> It is a remarkable phenomenon, how very little the discrimination between truth and falsehood—between moral good or evil—depends on mental quickness or cleverness. God, in his mercy, has given to the most unlettered peasant or mechanic, if he have but an honest and true heart, as much power of distinguishing between right and wrong as to the most learned and enlightened philosopher; and the latter is quite as liable to be blinded to moral truth, by pride and evil habits, as the former.
>
> Amongst those who had heard the Socialist's lectures in the town-hall, there was one who listened with more than ordinary attention. The mind of Charles Lever was at this time peculiarly open to the reception of error. Trained up in no moral habits of sound and sober judgment; his head filled with a mass of ill-digested notions; puffed up with no slight portion of self-conceit, in consequence of the applause which he received amongst his equals in rank,—he listened with delight to the wild schemes of the Socialist, and fancied that he was following out the bright inventions of his own spirit, when he was but adopting a set of stale sophistries, which had been brought forward and refuted a hundred times before. Nay, even the better feelings of his heart, being undirected by divine truth, tended to lead him onward in his path of error. Keenly alive to the evils of the Social system in which he lived, but uninfluenced by religious truth, without reverence or humility, he was unable to discern that the Gospel was the means ordained by God for the true regeneration of mankind, and that these evils only existed in proportion as the moral power of the Gospel was unknown. There was something in the professed object of Socialism—the idea of bringing about a system which would insure the happiness of the whole human race—which captivated his ardent and generous spirit; while the utter impracticability of the scheme, as well as its essential wickedness, were not likely to be

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* Burns, Portman Street, Portman Square.

detected by his ill-trained mind. Moreover he had learnt to contemn the understanding and suspect the motives of his former associates; he hankered after novelty, and fancied himself destined for some exalted sphere of action. His domestic relations contributed to the same result. He despised his father's intellect; and though he still loved and respected his mother, yet it was more from gratitude for her long-tried affection, than from any principle of filial obedience. But that which most of all tended at the present time to make him restless and dissatisfied, was the refusal which he had met with from Margaret, and the firmness with which she rejected all his advances. Few things more embitter the mind unprepared to bear disappointments by religious training, than the stings of rejected love; and few things render a man who is destitute of self-control more apt to rush into violent and headstrong courses.

Suttle at once perceived that Charles Lever was the very man for his purpose; clever and intelligent, but vain and uninstructed; fond of leading, but at the same time easily lead. He soon wormed himself into his confidence, and found no difficulty in persuading him that the misery which he felt, and the dissatisfaction of his spirit, was the natural consequence of the evil system under which he lived. He led him to believe that the disappointment which he suffered, the difficulty of obtaining the object of his wishes, and gratifying his natural desires, arose from the prejudices in which the world was buried; that Margaret was withheld from him by the unjust tyranny of a bigoted father; and that an entirely new system was required before these evils could be remedied, and mankind placed in a situation in which their natural talent would have free scope, and their reasonable wishes be gratified.

He placed in the hands of his attentive pupil just such books as were suited to pamper his morbid feelings, keeping back at the first all which were likely to shock his better nature.

Lever studied the writings of the Socialists with intense interest; his mind being captivated with their boldness and, as it appeared to him, originality. It was a grand thing, he thought, to regenerate society, which had been going wrong for ages—to train up a generation which should be free from the evils to which our own is exposed.

It is true that the obvious objections to which so wild a scheme is liable sometimes occurred to the mind of Lever. But his friend—for Suttle was now become his friend—furnished him with arguments which, in the existing bias of his mind, served as sufficient answers. "How," asked Lever, "could a generation trained up in the old immoral way, as it was termed, give existence to a moral and perfect generation? How could the sort of men with which they were surrounded give birth to a state of things from which all selfishness and evil passion should be excluded?" Suttle explained to him that they were to be used simply as tools, or as the working impulse—as you use a steam-engine simply for its power. Lever paused for awhile, and mused on this explanation. "Was it not obvious," he at length continued, "that even if many joined their system, there would of necessity be a vast body of men who would oppose any such innovation?"

Suttle, in an unguarded moment, suggested, that which alone is the practicable means, the extermination by physical force—in other words, the wholesale murder of those who opposed their schemes; and with a fiendish look spoke of Maximilian Robespierre, and a guillotine by steam. But seeing his dupe shrink from the notion with horror—for though reckless and violent, he was not yet blood-thirsty (blood-thirstiness comes in general only by actual strife and conflict)—he spoke no more of such topics, but declared that all he wished to effect was a gradual and peaceable change by moral means of reasoning and persuasion. And this was an argument with which the mind of Lever was satisfied and deluded.

We must here draw a veil over some portion of our hero's life. Let it suffice to state, that he abandoned himself to the doctrines which he had embraced, and altogether deserted Christian worship; to the great distress of his mother, and against the earnest entreaty of his father; to whom he was prepared to give the obvious answer, that *if they thought fit to leave the Church, he had an equal right to leave the Chapel;* if they had chosen for themselves one form of religion, he had an equal right to choose another. And thus, free from all the restraints of religion, he fell, by natural consequence, into a course of living to which the unrestrained will of youth will inevitably lead. * * * *

Meanwhile the state of affairs throughout the country conduced to the daily increase of all sorts and forms of liberal opinions. Strange to say, the government, instead of attempting to check the progress of revolutionary doctrines, seemed anxious to give them all the countenance they were able, by placing in offices of trust and power the persons who were most active as demagogues. It was not likely that such opinions as were now spread through the mass of the people should long remain without their natural fruit. When the notion that society must undergo a great change was embraced by hundreds and thousands of people, and no check was placed on their meetings, but, on the contrary, encouragement given by the highest official authorities—what could prevent the natural result, that the people should proceed to the attempt to put their fancied reform into effect? It was not long before a Chartist conspiracy was complete throughout that part of the country; the leader of which was one Craven Bullyer, a vain ambitious person, who had been appointed by the ministers one of the magistrates of Laxington, notwithstanding the notoriety of his revolutionary character. As a pretext for insurrection, it was of course necessary that some specific grievance should be alleged; and the leaders of the sedition could think of no better watchword to delude the ignorant people than the old cry for "universal suffrage, ballot, and annual parliaments." They did not tell the people that to ask for these things was to demand nothing more or less than that the ancient English constitution should be destroyed, and a democracy erected in its place.

Lever at length discerned plainly that the tendency of events was to open violence, and that with the pretext of appealing to moral force only, he had been led on to engage in a rebellion. He found that he had been duped by men themselves but the tools of others who kept in the back ground. He became less eager in the cause, and consequently was suspected, and lost his influence and consequence. Yet so mixed up was he with the schemes of the traitors, that he found it impossible to disengage himself: a false sense of honour kept him to his principles; and so he was led on gradually to criminal practices, though at the time he despised the character, and shrunk with horror from the designs, of the persons with whom his lot was now cast. Sometimes, indeed, he persuaded himself that by continuing to act with them he might be able to mitigate the atrocities into which it was evident they were prepared to rush. Partly from this motive, and partly from the force of circumstances, he continued to be involved in the plans of the conspirators.

Practical Astronomy for the Unlearned, with numerous engravings. By the REV. GEORGE JEANS, M.A., Pembroke College, Oxford.*

We have received this book so late, that we are only able to give the author's report of it contained in his very pleasant and simple-hearted preface.

> It is not from attributing any mistaken importance to it that the Author is desirous of mentioning the origin of the plan pursued in the following pages, and indeed of the work itself; but because he has a practical object in view by so doing, which will speak for itself.
>
> In the early part of the year 1838, some of the projectors of the Louth Observatory requested him to deliver a course of lectures on popular and *useful* astronomy, for the purpose of forwarding their common object of establishing an institution of the kind in that town; and he accordingly prepared the substance of such a course under the same heads as they now stand in chapters; but owing to different circumstances they were never made use of.
>
> The original occasion, however, of their preparation proceeded so far towards completion that a society has been formed, and an effective Transit Instrument procured, but the project has not yet received the extended support it doubtless will

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* London: Capes and Co., Paternoster Row.

when it is better known. For, if the gentlemen of the county, and especially of the neighbourhood, would join as contributors to it in a small amount, the pecuniary sacrifice to each would be inconsiderable to produce a result of some magnitude and importance. Not to mention the value of an accurate standard of *time*, and the impulse which would be given to the acquisition of mathematical knowledge and its applications, the institution would become, according to the means placed at its disposal, a source of rational and scientific amusement by terrestrial and equatorial telescopes, a sextant, theodolite, camera-obscura, microscopes, etc. And from the progress which a taste for astronomy has been making within these few years, it may not be too much to expect that ere long every principal town in the kingdom will have its own Observatory, capable at least of ascertaining its own local time and geographical place with precision.

It is now a considerable time since the Author determined to rewrite for the press the materials he had collected for oral delivery; in doing which the form and most of the arrangements have been preserved under the altered title of chapters, but the substance has been beyond comparison enriched by his interweaving frequent quotations from the lucid and elegant treatise on astronomy by Sir J. F. W. Herschel, which about that time fell in his way; and to which he would acknowledge as an additional obligation the occasional feeling of disappointment he experienced during its perusal, at finding some illustrations from which he had expected to obtain credit, made much better use of before him. Should it be thought he has in any place spoken too highly of that work and of the mental effort required to execute it (professing as it does to be only a popular treatise) the writer in reply would observe, that what he has written on the subject he has written deliberately and not hastily, and after he had himself previously made the trial of bringing even his own limited knowledge within the range of unscientific comprehension, and as he found it in his own case, so he has judged of others.

Thus far this preface was put into the printers' hands with the rest of the work. But as it seems that prefaces, though usually claiming precedence of place, are printed as well as written after the book itself, it becomes necessary now to add one or two things to the above.

In the first place, if any reader should be puzzled by allusions in the text to a title page that he cannot find, perhaps he will ask the publisher about it; from whom he will doubtless receive as satisfactory an answer as the author did—namely, that the original title, however suited to the contents of the book, would not "help" to *sell* it, and therefore was cashiered after the allusions to it had been printed off.

The next thing is, that if the directions for the use of a telescope should be thought childishly minute, the following anecdote which lately occurred may serve to show that they are not unnecessarily so. A gentleman bought an expensive astronomical telescope; and some time afterwards complained by letter to the maker, that whether from his own inexperience or from some other cause, he could see nothing whatever through it. The poor optician was puzzled for a day or two, but at last it occurred to him that as astronomical eyepieces of such telescopes have usually dark sun-glasses over them instead of the common cap, he might as well humbly suggest that *possibly* the dark glasses had not been removed! after which he heard no farther complaints.

Even the following direction would have been of singular service a short time ago in a quarter where it would not have been suspected. When a common pocket spy-glass is to be used, the caps at *both ends* must be removed, and all its sliders drawn out as far as they will go. The smallest slider, or that nearest the eye, will then be seen to have a fine mark or line cut round it about an inch from its inner end. To that mark the drawer should then be pushed back, when the glasses will be adjusted to the average of eyes for objects at ordinary distances, but it must always be moved inwards or outwards alternately till the point of distinct vision is gained.

Lastly, the wood-cuts in general are excellent; some of them of exceeding merit; in fact the book is greatly indebted to Mr. Sears, No. 6, Harleyford Street, Kennington, the wood engraver; but there is one failure, happily perhaps the one which is of less consequence than any other, because there are two engravings of it; the planet Jupiter. And the diagram to illustrate the action of an object-glass or mirror should have been white lines on a black ground. If the public will *only* have the kindness to call soon for a second edition these defects shall be remedied.

Dreams and Dreaming, Philosophically and Scripturally considered; illustrated by several remarkable instances—all well authenticated. By Mrs. Blair, Authoress of the "Child's best Lesson Book," with an Introductory Essay by the Rev. Samuel Blair.[*]

The dreams which Mrs. Blair relates, happened to Dr. Doddridge, Tarquinius Superbus, Mrs. Honey, of Perth, Socrates, Julius Cæsar, Dr. Skelton, a pious Female, a Jewess, a Lady respecting her watch, and several other individuals. Some of them are taken from well-known books—some from the author's correspondents—some from the reports of respectable ministers—and some from the "Times" newspaper.

DOCUMENTS CONNECTED WITH EDUCATION.

FOREIGN MISCELLANIES.

Berlin.—The Rector of this University for the present year is Professor Lichtenstein, M.D. It was stated by his predecessor, Professor Twesten, in an address delivered before the University on the 2nd. October last, when the installation of the new rector took place, that the whole number of Lecturers and teachers in the University was 133; namely, 52 Professors in ordinary and 43 "extraordinarii," and 38 licensed tutors or "docentes"; besides 6 Teachers of the Modern Languages and Arts, and three members of the Royal Academy of Arts and Sciences, who were admitted to give lectures. In the Winter Session, 1839—1840, the matriculated Students amounted to 1778, and in the following Summer session, to 1607: but including Students, who did not matriculate, though licensed to attend the courses, the numbers were 2236 and 2069 respectively. The number of Matriculations during the year ending 1st. Oct. 1840, was,

In the faculty of Theology	186	940
Jurisprudence	310	
Medicine	247	
Philosophy	197	

The Students, who attended the courses, were,

	Winter.	Summer.
In the faculty of Theology	431	396
Jurisprudence	526	447
Medicine	429	404
Philosophy	392	360
	1778	1607

At Dr. Lichtenstein's installation, his predecessor delivered up to him the statutes of the University, the royal grant of the University building, the Album, the Rectorial Insignia, the University Sceptre, and other appurtenances of his office.

Wurtemberg.—About a century ago there was but one bookseller's shop in Stuttgart, but "the march of literature" has since become so widespread, that there are at present twenty-six printing establishments in the town, and twenty-eight booksellers' firms, besides forty-eight bookbinders with their sixty assistants. The Wurtemberg book-trade keeps sixty native paper manufactories at work. Metzler, the ancester of the bookseller of that name, in Stuttgart, could not carry on his business a hundred years ago, without assistance from the then Elector, who allowed him a house, and exempted him from the payment of any tax; he was so straitened as to be obliged to trudge on foot to the book-fair, at Frankfort, every year.

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[*] Groombridge, Panyer Alley.

VIENNA.—A faculty of theology, for the Lutheran and Calvinistic confessions, was founded in this University by the late emperor (Francis I.), in the year 1821. It has five professors, with salaries varying from £120 to £160 each. The whole course of studies extends through three years, and it is at present followed by between seventy and eighty students. There is a library of several thousand volumes attached to it, and besides this the professors and students are allowed the use of the Imperial library, which contains upwards of 400,000 volumes and some very scarce MSS., especially in the department of Greek history. The professors are even permitted to avail themselves of publications prohibited by the Aulic Board of Censors.

ST. PETERSBURG.—The "Imperial Academy of the Arts and Sciences" has at this time eighteen ordinary academies, and four academicians elect, five adjunct academicians, sixty-four native and forty-five foreign honorary members, and sixty-four native and sixty-six foreign correspondents. The "Imperial Russian Academy" is composed of fifty-eight acting and twenty-two honorary members, and is at present occupied with the preparatory steps for compiling and publishing a new Dictionary of the Russian Language. The committee, to whom this task is delegated, have already examined and adopted about 37,400 words. The "Imperial Library" (the public library) of St. Petersburg contains 427,788 volumes and 17,241 MSS. The number of original publications printed in 1839, throughout the empire, was 813, translations 73, and periodical works 58. The number of sheets contained in the books and periodical works published was 15,149, the enumeration being confined to a single copy of each. Of original publications, as compared with translations, the number has been greatly on the increase during the last four years; and it may be instanced in proof of the state of independence and solidity to which native literature is advancing. The number of volumes imported from foreign parts and laid before the Board of Censors, independently of pamphlets, plans, atlasses, engravings, &c., has been 585,032. The extent of all the books imported into Russia during the year 1839, may be estimated at 600,000 volumes, which is double the number imported six years ago.—*Report of the Minister of Public Instruction.*

DORPAT.—The University in this town was instituted principally for the education of the higher ranks of the German subjects of the Russian crown. It is attended at present by 573 students, of whom sixty-seven follow the courses in Divinity, 124 in Law, 192 in Medicine, and 190 in Philosophy.

ATHENS.—The University in this city is making good progress: we have already ten students in Divinity, 137 in Law, thirty in Medicine, and fifty-five in Philosophy: making the whole number 232. *Apostolides*, the Archimandicte, who is also the Dean, lectures on the "Morals of Revelation;" *Komogonis*, on "Philosophy," in reference to the Apostolical Fathers, and on "Hebrew Archæology" and the Hebrew language; *Kullis*, the Rector of the University, on "Commercial Law;" *Argyropulos*, on "Public Law;" *Herzon*, on "Roman Law" and its annals, as well as in illustration of Gaius: *Mavrokordatos*, on the "French code of Civil Law;" *Pillikas*, on "Criminal Law;" *Feder*, on "Civil Procedure;" *Sugos*, on the "Laws of Public Government;" *Kalligas*, *Strumbos*, and *Kokkos*, on "Natural Law," the first part of "French Civil Law," and "the Pandects," respectively. *Leoklas* lectures on "General Nosology and Therapeutics;" *Vouros*, on the same branches of Medicine; *Kostis*, on "Materia Medica and practical Obstetrics;" *Olympios*, on "Surgery;" *Lehadios*, on "Medicine;" *A. Kallis*, on "Forensic Medicine;" and *Damianos*, on "Anatomy and Physiology." *Schinas*, Pro-Rector, has courses on "Greek Antiquities;" and other professors, on "Natural History, the Greek Drama and Poetry, Philosophy, Roman Antiquities, Mathematics (*Negris*), Experimental Philosophy, Chemistry, Statistics, Medical Botany, and the Archæology of the Fine Arts."

SERVIA.—The Patriarch of Constantinople is the titular head of the clergy;

but the immediate superintendant is the Archbishop of Semendru, who is well paid by the government, and has three Bishops under him. There are upwards of twenty monasteries in the principality, each of which has an establishment of at least 100 monks. Belgrade possesses one printing-house and a type-foundry; and a number of useful works, got up in a creditable manner, have been published there of late years. A newspaper also appears in that town, but, on account of its independent spirit, it is not admitted into the Hungarian States. Servia possesses a species of criminal code; but civil rights, commercial law, and mortgage regulations are unknown. It is not necessary that a man should commit his last will to writing; but a declaration by word of mouth of the disposition which he wishes to be made of his property, is all that is required. The country is extremely deficient in medical practitioners, mechanics, and handicraftsmen. Arts and manufactures are almost wholly neglected; there is not a single glass-work nor sugar-refinery; nay, not even a cotton or woollen manufactory, in the whole principality. The Servian esteems himself well off if he has a little maize, or wheat, and some beans, melons, and a limited supply of other fruit, from his land. The trade of the country is in the hands of Jews, Greeks, and Arminians, exclusively; and they seem to have no desire to cultivate any branch of industry but husbandry, or of manufacture but brandy, the material for which is furnished by his extensive orchards of plum-trees. An abundant stock of acorns and wild peas enables him to feed a drove of swine, many thousands of which are annually exported to the Austrian States. The people are in easy circumstances, and growing affluent; and the whole extent of the rates and taxes, paid by the head of every family, does not amount to more than about twenty-two shillings.

The Roman States.—Although the Papal dominions have two large and six minor Universities, the general education of the people is neglected in a most sensible manner; for instance, it has been estimated that not more than one in sixty of the population can read: and, according to the most favourable computation, not more than one in fifty attends the schools. Yet there are in Rome alone 372 elementary schools, conducted by 482 teachers. The whole yearly expenditure of the state on public instruction, the fine arts, and trade, does not exceed 110,000 scudi; a sum quite inadequate for the purposes of education solely.

Spain.—Senor Madoz, when opposing the suppression of the "Instituto de la Escuela pia," in the Cortez of 1837, observed, in reference to this subject, "England has 38,000 schools (establecimientos), which gives one for every 300 persons; France, 45,550, or one for every 720; Portugal, in the year 1829, had 1190, or one for every 2,900; whereas, Spain, which had, in 1803, but 551, or one for every 18,000, has not even at this time, much more than 900, which gives but one for every 14,444; from which it appears that, in proportion to their respective populations, England has fifty times, and France twenty-three times, as many schools as Spain. And with respect to the number of scholars (estudicentes) I submit the following fact to the congress;—In Switzerland, one out of every six persons attends some school; in England, one in every eight; in Pussia and the Netherlands, one in ten; but in Spain, one in 300; and in Russia, one in 800."—It is not, however, in every province that the same neglect of general education prevails; for in some few of them, particularly those in the north, efficient means have been provided. "In the province of San Andero," observed Madoz, "you will scarcely find an individual who cannot read, write, and keep his accounts; this arises from the infinite subdivision of property in that quarter; and I put it to you, sirs, whether there is not a noticeable difference between the customs and manners of the people of the northern provinces, and those of the adjacent provinces of Castile, that of Palencia, the nearest, not excepted."

Egypt.—The school system introduced by the Pasha is certainly an improvement upon that which prevailed in the days of his predecessors; but the schools are far inferior to the well-organized schools in Europe. There is a great want of fit teachers, as well as suitable books; for those published by the government press at Boulay are of too scientific a character for common schools. It would be well also if the discipline were not maintained wholly by corporeal punishments. The same error has been made in this respect as in the introduction of European machinery for manufactures: both the school system and the machinery being quite unsuited for a people emerging from a rude, uncultivated state. Yet what has been done reflects great credit upon the Pasha. He has a thousand prejudices to overcome; and not the least among them is the persuasion, that the Koran contains everything, and that everything out of it is nothing worth. The mussulman considers too, that reading is of little value, excepting in so far as it enables him better to understand his sacred books. The national or primary schools in the fourteen provinces are fifty-one in number, and the pupils attending them amount to about 5700. The largest are in Cairo, where there are four, and in Alexandria, where there is one; each having about 200 pupils. The limit of age for admission is from seven to twelve years; three years' instruction are given; it consists of reading and writing, Arabic, the first rules of arithmetic, and religious instruction. The pupils are fed, lodged, and clothed in the schools. A delegate from the Council of Public Instruction inspects the schools every quarter, and reports to the Council: and a yearly examination decides which of the pupils are to pass to the preparatory schools.

In the preparatory schools the course of instruction lasts four years, but may be specially extended to five. The course embraces Arabic, Turkish, and Persian; arithmetic, elementary algebra, elements of geography, general history, and general geography, calligraphy, linear design and drawing. The schools are subject to military discipline, and the scholars are barracked; they form three batallions of four companies each, and each company consists of 125 scholars. These are the officers; the batallion is commanded by the prefect of study, and the companies by the masters. At an annual examination it is decided which of the scholars are to be transferred to the special schools; the rejected scholars being removed to subordinate government employments.

The "Polytechnic" is the chief special school; it is on the model of the school of that name in Paris, and is designed to furnish officers of artillery for the army and navy, engineers, officers for public works, miners, managers of the powder and saltpetre manufactories, officers for the staff, and professors for the mathematical and physical sciences. The courses of instruction comprehend those sciences and arts which are suitable for educating young men intended for such appointments. The pupils who finish their courses satisfactorily, are nominated to the grade of sub-lieutenants, with the Pacha's sanction; and those who are rejected, become non-commissioned officers. This school was founded in 1834; and had 225 pupils in 1839.

The preparatory schools also furnish pupils for the Infantry and Cavalry, the languages, the medical, and the veterinary schools.

Independently of the Government schools, it is estimated that about 15,000 children are educated in the different religious establishments in the country, and 5000 more in the capital. These schools are almost wholly attached to the Mosques, and the teachers are Mahometan priests. The instruction is almost confined to reading the Koran and writing—the latter, however, is not universally taught. The course given by the doctors of the law in the religious schools, for the formation of the Mahometan priesthood, is of the most worthless description.

The "Coptic Schools" are about on a level with the worst village schools in England, with this solitary exception, that as the Copts are almost all intended for Scribes, the scholars are almost universally taught to write. The number of Coptic children in these schools is about 2000.—*(Compiled from an official report on Egypt. 1840.)*

ANNUAL REPORT OF THE BOYS' DAILY SCHOOL, DEVIZES, JANUARY, 1841.

ATTENDANCE.

Boys on the Books, January, 1840		140
Left during 1840:—		
For common work	33	
For better sort of work	7	
For Dissenting school	9	
Left town	10	
Left temporarily, but re-admitted	11	
Apprenticed	7	
For better school	2	
Poor	2	
Idle, and various reasons	11	
	92—of which,	92

33	4	Boys had been in school	7 years.
	2		6 "
	5		5 "
	2		4 "
	12		3 "
	8		2 "
	31		1 "
	28	less than	1 "
	92		

Of the 33 boys who left in 1840, having been in the school for periods of two years and upwards, there have been—

	BOYS.
Apprenticed	7
Put to better sort of work	2
Put to common work	13
Left town	2
Idle, and various reasons	5
Re-admitted	4
	33

Leaving of boys on the books, January, 1840		48
New admissions, 83, of which—		83
Re-admissions	33	
Country boys	15	131
Boys of St. James's Parish	15	
New admission of Devizes boys	20	
	83	

There are foundations in this School for the free education of 70 boys; but, at present, there are 26 vacancies, which will be filled up on the next meeting of the Board, being the annual meeting.

From 1833 to the close of 1840 (during which the School has been conducted on its present footing), there have been admitted 349 town boys, and 206 country boys. Total, 555.

During the past year, the School has been open 280 days, and the average attendance has been—

Present.	Absent on Leave.	Total.
90	47	138

The course of instruction is marked, and the progress of each class monthly taken and noted on a placard hung up in the School.

The time spent in School is 30 hours per week.

FIRST CLASS.

The time of the first class is equally divided between Religious Instruction, Writing, and Cyphering.

Religious Instruction (occupying 10 hours per week, being the first and last hour of each day) consists of reading out of their Bibles, the teacher's Bible being marked to denote what parts are to be read or omitted. The selection consists of about 540 chapters out of the 929, omitting chiefly—

	CHAPS.		CHAPS.
Genesis	14	Isaiah	19
Exodus	11	Jeremiah	7
Leviticus	21	Ezekiel	22
Numbers	18	Hosea	9
Deuteronomy	19	Other chapters	36
Joshua	7		
Psalms	150	Total	387
Song of Solomon	8		

In the New Testament, they have omitted Mark, leaving thus about 250 chapters to read.

PROFICIENCY.

The first class have read the above selection of the Old Testament once through, and that of the New Testament twice. On examination, I find their reading very sufficiently good.

They have gone through a Historical Catechism of the Old Testament, of my own (p. 85), twice nearly.

Their answers to this, and generally on all subjects of Scripture history, are ready and intelligent. They refer to the Scripture readily; but I find, that those who attend my Sunday School, and follow the same system of religious instruction there, are better prepared than some of the country boys.

They have gone through "Birch's Catechism on the Church Catechism" (p. 71) once nearly. They are perfect in their Church Catechism, and have some tolerable understanding of it.

They have learned thirty-five of Bickersteth's Hymns.

SECULAR.

In *Cyphering*, they have gone through a selection of sums from Crossley, Joyce, and Young, as far as Practice; the selection containing—

Of the four Simple Rules	468 sums.
Ditto Compound	953 ,,
Reduction, miscellaneous questions, Practice, &c.	491 ,,
Total	1912

They have twice gone through about 25 pages of "Crossley's Mental Arithmetic," containing about 300 questions; and also about 150 pages of "Pestalozzi's Intellectual Arithmetic."

They have also followed a system of Bookkeeping, in a plain and easy way, from a private source.

PROFICIENCY.

I found them not so ready in working the longer questions of the Compound Rules, though extremely ready with short and ordinary calculations; and their mental arithmetic exceedingly good.

They occupy for	Common cyphering	6	hours per week.
,,	Mental ditto	2	,,
,,	Bookkeeping	2	,,
	Total	10	

IN WRITING.

They have written, from dictation, about 76 pages of the "Instructor," vol. 2.

They occupy for	Copy writing	4	hours per week.
,,	Ornamental ditto, printing, &c.	1	,,
,,	Dictation	3	,,
,,	Entering Bookkeeping	2	,,
	Total	10	

Their writing is uniformly exceedingly good, and closely resembling their master, who writes an excellent hand. On dictating to them a piece from the "Instructor," of about half a page, out of twenty boys one had no mistake; three had one; two had two; and the remaining, from three to six.

Their average ages, 11½ years.

The above work is performed, in addition to keeping the daily registers, copying music, which they do for the two choirs of the churches (and do very neatly), and making copies of notices for meetings, or any other work which the clergymen may wish done.

SECOND CLASS.

This class occupies the same time, and reads the same selections as the first in Religious Instruction.

They have read, within the year, from Genesis i. to end of Lamentations, being 454 chapters, and have nearly finished the New Testament selection for the second time.

They have gone about three parts through "Birch's Catechism," and twice through "Phipps's Historical Catechism;" and have learned thirty-one hymns of Bickersteth's selection.

They have worked about 1400 sums of the selection in the four simple and compound rules.

They have gone through the first ten pages of "Crossley's Mental Arithmetic" six times, and through Pestalozzi's work, to page 104, three times.

They occupy in	Common Cyphering	7	hours per week.
,,	Mental ditto	3	,,
	Total	10	

IN WRITING.

They have written, from dictation, twenty pages of "Draper's Bible Story Book," and forty pages of "The Instructor," No. 8.

Time spent in	Common Writing	5	hours.
,,	Ornamental	1	,,
,,	Dictation	4	,,
	Total	10	

Their age averages 10½ years.

THIRD CLASS.

Have read S. P. C. K., No. 411, thirty-four times, and "The Instructor," No. 8 (p. 50), three times; the latter in the last six months, when the first was discontinued.

They have gone through "Watts's Historical Catechism" (p. 64) four times.

They have learned thirty-five of Watts's Hymns (S. P. C. K. 55).

Spending in the above Religious Instruction .... 10 hours.

IN CYPHERING.

They have gone through the four simple rules, and the first 70 pages of Pestalozzi, continually occupying—

In Common Cyphering	6 hours.
In Mental ditto	4 „
Total	10

IN WRITING.

They have gone nine times through the "Irish National School Book" (p. 35) in dictation, spending—

In Dictation	4 hours.
In Common Writing	6 „
Total	10

And their average age is nine years.

The fourth class, whose age averages nearly eight years, do not exclusively keep to religious instruction at the first and last hours of school.

They have repeatedly gone through S. P. C. K., 411, which, however, has lately been exchanged for S. P. C. K., the first book, 409, which we divide into three parts for the use of the lower classes, and give this class the last sixteen pages to read. They have gone through this repeatedly. They learn Watts's Hymns, and spelling from "The Instructor" No., in lessons of about half-an-hour each.

The fifth class (average age, seven years full) go through S. P. C. K., No. 409, continually; learn Watts's Hymns, and spell from boards. They learn writing and cyphering from slates; as does the fourth class.

The sixth class (whose age averages six full) use the first part of S. P. C. K., 406, spell to words of five letters, learn Watts's Hymns, and write on slates.

TRAINING SCHOOL AT BATTERSEA.

THE Poor Law Commissioners have within this last month addressed a report to the Secretary of State for the Home Department, on the training of pauper children, with appendixes. These last form a very important and interesting volume. They contain some evidence of employers and of labourers on the influence of training and education in the value workmen, taken by Edwin Chadwick, Esq., an essay on the trainin of pauper children, and a district school, by Dr. Kay. The others b Dr. Kay on compulsory apprenticeship in Norfolk and Suffolk, and c the Norwood School and the Metropolitan schools, with reports by M Twisleton, Sir Edmund Head, and Mr. Power. The part of the book however, which will be most generally interesting, is the account of th training school at Battersea, by Dr. Kay and Mr. Tuffnell. We here after may make some observations upon the principles and practice of th establishment, which are so ably described by its conductors, and ma say whether it is or is not a model for emulation. At present we sha merely express our admiration of the disinterested and noble spir which has evidently actuated their proceeding, and shall extract a fe passages respecting the general economy of the school:—

> We therefore cherished the hope that on this plan a normal school might be foun ed for the training of the teachers, to whom the schools for pauper children might usefully committed. The period seemed to be unpropitious for any public proposa on this subject. We were anxious that a work of such importance should be unde taken by the authorities most competent to carry it into execution successfully, a we painfully felt how inadequate our own resources and experience were for the m nagement of such an experiment; but after various inquiries, which were attended wi few encouraging results, we thought that as a last resort we should not incur t charge of presumption, if, in private and unaided, we endeavoured to work out t first steps of the establishment of an institution for the training of teachers, which hoped might afterwards be entrusted to abler hands. We determined therefore devote a certain portion of our own means to this object, believing that when t scheme of the institution was sufficiently mature to enable us to speak of resul rather than of anticipations, the well-being of 50,000 pauper children would plead i own cause with the Government and the public, so as to secure the future prosperi of the establishment.
>
> The task proposed was, to reconcile a simplicity of life not remote from the habi of the humbler classes, with such proficiency in intellectual attainments, such a know ledge of method, and such skill in the art of teaching, as would enable the pupils s lected to become efficient masters of elementary schools. We hoped to inspire them wi a large sympathy for their own class. To implant in their minds the thought that the chief honour would be to aid in rescuing that class from the misery of ignorance a its attendant vices. To wean them from the influence of that personal competitio in a commercial society which leads to sordid aims. To place before them the uns tisfied want of the uneasy and distressed multitude, and to breathe into them t charity which seeks to heal its mental and moral diseases.
>
> We were led to select premises at Battersea, chiefly on account of the very fra and cordial welcome with which the suggestion of our plans was received by the Ho and Rev. Robert Eden, the vicar of Battersea. Mr. Eden offered the use of his vi lage schools in aid of the training school, as the sphere in which the pupils mig obtain a practical acquaintance with the art of instruction. He also undertook superintend the training school in all that related to religion.
>
> We, therefore, chose a spacious manor-house close to the Thames, surrounded a garden of five acres. This house was altered and divided so as to afford a good s parate residence to Dr. Kay,* who undertook to superintend the progress of t

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* For which he pays half the rent and taxes, in addition to his share of the expenses of t school.

establishment for a limited period, within which it was hoped that the principles on which the training school was to be conducted would be so far developed as to be in course of prosperous execution, and not likely to perish by being confided to other hands.

In the month of January, 1840, the class-rooms were fitted up with desks on the plan described in the minutes of the Committee of Council, and we furnished the school-house. About the beginning of February some boys were removed from the School of Industry at Norwood, whose conduct had given us confidence in their characters, and who had made a certain proficiency in the elementary instruction of that school.

These boys were chiefly orphans, of little more than thirteen years of age, intended to form a class of apprentices. These apprentices would be bound from the age of fourteen to that of twenty-one, to pursue, under the guidance and direction of the Poor Law Commission, the vocation of assistant teachers in elementary schools. For this purpose they were to receive instruction at least three years in the training school, and to be employed as pupil teachers for two years at least in the Battersea village school during three hours of every day.

At the termination of this probationary period (if they were able satisfactorily to pass a certain examination) they were to receive a certificate, of which mention will be made hereafter, and to be employed as assistant teachers under the guidance of experienced and well-conducted masters, in some of the schools of industry for pauper children. They were at this period to be rewarded with a certain remuneration, increasing from year to year, and secured to them by the form of the indenture.

If they were unable to satisfy the examiners of their proficiency in every department of elementary instruction, and thus failed in obtaining their certificate, they would continue to receive instruction at Battersea until they had acquired the requisite accomplishments.

The number of pupil teachers of this class has been gradually increased, during the period which has since elapsed, to 24. But it seemed essential to the success of the school that the numbers should increase slowly. Its existence was disclosed only to the immediate circles of our acquaintance, by whom some boys were sent to the school, besides those whom we supported at our own expense. For the clothing, board and lodging, and education of each of these boys, who were confided to our care by certain of our friends, we consented to receive £20 per annum towards the general expenses of the schools. Pupil teachers have been placed in the establishment by the Bishop of Durham; the Earl of Chichester; Lady Noel Byron; Frederick Walpole Keppel, Esq.; the Board of Guardians of the Kingston Union; R. W. Blencowe, Esq.; and our colleagues, Edward Senior and Edward Twisleton, and H. W. Parker, Esqrs.

Besides the class of pupil teachers, we consented to receive young men, to remain at least one year in the establishment, either recommended by our personal friends, or to be trained for the schools of gentlemen with whom we were acquainted. These young men have generally been from twenty to thirty years of age. We have admitted some on the recommendation of Lady George Murray; Lady Noel Byron; the Earl of Radnor; the Rev. Mr. Hoskins, of Canterbury; the Rev. Mr. Wilkinson, of Holbrook in Suffolk; Leonard Horner, Esq.

The course of instruction, and the nature of the discipline adopted for the training of these young men, will be described in detail. This class now amounts to nine, a number accumulated only by very gradual accessions, as we were by no means desirous to attract many students until our plans were more mature, and the instruments of our labour were tried and approved.

The subjects of instruction were divided, in the first instance, into two departments, which will be described in this Report; and over each of these departments a Tutor was placed. Mr. Horne arrived at the opening of the school, and Mr. Tate on the 22d of March, 1840.

The domestic arrangements were conducted with great simplicity, because it was desirable that the pupils should be prepared for a life of self-denial. A sphere of great usefulness might require the labours of a man ready to live among the peasantry on their own level—to mingle with them in their habitations—to partake their frugal or even coarse meals—and to seem their equal only, though their instructer and guide. It was desirable, therefore, that the diet should be as frugal as was consistent with constant activity of mind, and some hours of steady and vigorous labour, and that it should not pamper the appetite by its quality or its variety.

A schoolmaster might settle in a situation in which a school-house only was provided. Prudence might dictate that he should not marry, and then his domestic comfort would depend on himself.

No servants, therefore, were provided, with the exception of a matron, who acted as cook. The whole household-work was committed to the charge of the boys and young men; and for this purpose the duties of each were appointed every fortnight, in order that they might be equally shared by all. The young men above twenty years of age did not aid in the scouring of the floors and stairs, nor clean the shoes, grates, and yards, nor assist in the serving and waiting at meals, the preparation of vegetables and other garden-stuff for the cook. But the making of beds and all other domestic duty was a common lot; and the young men acted as superintendents of the other work.

This was performed with cheerfulness, though it was some time before the requisite skill was attained; and perfect order and cleanliness have been found among the habits most difficult to secure. The pupils and students were carefully informed, that these arrangements were intended to prepare them for the discharge of serious duties in a humble sphere, and to nerve their minds for the trials and vicissitudes of, life.

The masters partook the same diet as the pupils, sitting in the centre of the room and assisting in the carving. They encouraged familiar conversation (avoiding the extremes of levity or seriousness) at the meals, but on equal terms with their scholars, with the exception only of the respect involuntarily paid them.

After a short time a cow was bought, and committed to the charge of one of the elder boys. Three pigs were afterwards added to the stock, then three goats, and subsequently poultry and a second cow. These animals were all fed and tended, and the cows were daily milked by the pupil teachers. It seemed important that they should learn to tend animals with care and gentleness; that they should understand the habits and the mode of managing these particular animals, because the schoolmaster in a rural parish often has a common or forest-right of pasture for his cow, and a forest-run for his pig or goat; and might thus, with a little skill, be provided with the means of healthful occupation in his hours of leisure, and of providing for the comfort of his family.

Moreover, such employments were deemed important, as giving the pupils, by actual experience, some knowledge of a peasant's life, and, therefore, truer and closer sympathy with his lot. They would be able to render their teaching instructive, by adapting it to the actual condition and associations of those to whom it would be addressed. They would be in less danger of despising the labourer's daily toil in comparison with intellectual pursuits, and of being led by their own attainments to form a false estimate of their position in relation to the class to which they belonged, and which they were destined to instruct. The teacher of the peasant's child occupies, as it were, the father's place, in the performance of duties from which the father is separated by his daily toil, and unhappily at present by his want of knowledge and skill. But the schoolmaster ought to be prepared in thought and feeling to do the peasant-father's duty, by having sentiments in common with him, and among these an honest pride in the labour of his hands, in his strength, his manual skill, his robust health, and the manly vigour of his body and mind.

The garden, on the arrival of our pupil teachers, was a wilderness of rubbish, withered grass, and weeds. Our first attention was directed to labours which were to insure the health of the students and pupil teachers, to invigorate their bodies, and make them strong and cheerful men. This was a matter of no mean importance. Many of the young men came to the school altogether unfitted for any common bodily exertion. Some, either from previous habits of inactivity, or from having followed some closely sedentary employment, were exceedingly weak. Slight labour in the garden produced profuse perspiration and exhaustion, or muscular cramps, pains, and even inflammation of the muscles of the chest. In two or three instances, the first attempt to labour in the garden (though cautiously commenced) brought on some slight febrile action, which confined the sufferer to the house for a day or two. Exposure to the weather was at first attended with colds or slight rheumatic attacks. In short, the young men were nearly all unaccustomed to any invigorating bodily exercise, and their first attempts to work required a certain period of transition, in which some caution was requisite.

At first, four hours were devoted every day to labour in the garden. The whole school rose at half-past five. The household work occupied the pupil teachers altogether, and the students partially, till a quarter to seven o'clock. At a quarter to seven they marched into the garden, and worked till a quarter to eight, when they were summoned to prayers. They then marched to the tool-house, deposited their implements, washed, and assembled at prayers at eight o'clock. At half-past eight they breakfasted. From nine to twelve they were in school. They worked at the garden from twelve to one, when they dined. They resumed their labour in the garden at two, and returned to their classes at three, where they were engaged till five, when they worked another hour in the garden. At six they supped, and spent from seven to nine in their classes. At nine, evening prayers were read, and immediately afterwards they retired to rest. The subject of the routine of study and labour will be spoken of hereafter, and subsequent alterations described; and the periods of labour and study are here briefly related in reference only to the earliest period of our proceedings.

In these labours the pupils and students rapidly gained strength. They almost all soon wore the hue of health. Their food was frugal, and they returned to it with appetites which were not easily satisfied. The most delicate soon lost all their ailments. One young man, on his arrival, was affected with a rheumatic inflammation of the joints, attended with signs of feebleness of constitution, which created some apprehension that this chronic inflammation would incapacitate him. Some perseverance enabled him to work in the garden, and the gymnastic exercises and drill, introduced at a later period, restored him to great muscular vigour. Another had been a tailor; and, probably, had seldom quitted his shopboard. His first attempts at labour in the garden occasioned inflammation of the muscles of the chest, and severe muscular pains all over the body, attended with much nervous agitation. These symptoms disappeared in about a week or ten days, after which he resumed his work in some light occupations, and, by degrees, became enured to the more severe; until, after some time, he was the most expert and vigorous athlete in the gymnastic exercises.

The period which has elapsed since the school was assembled is much too brief to enable us fully to realize our conception of such a household among young persons, to the majority of whom the suitable example had perhaps never been presented.

The most obvious truth lay at the threshold—a family can only subsist harmoniously by mutual love, confidence, and respect. We did not seek to put the Tutors in situations of inaccessible authority, but to place them on the parental seat, to receive the willing respect and obedience of their pupils, and to act as the elder brothers of the young men. The residence of one of us, for a certain period, in near connexion with them, appeared necessary to give that tone to the familiar intercourse which would enable the Tutors to conduct the instruction, and to maintain the discipline, so as to be at once the friends and guides of their charge.

It was desirable that the tutors should reside in the house. They rose at the same hours with the scholars (except when prevented by sickness), and superintended more or less the general routine. Since the numbers have become greater, and the duties more laborious, it has been found necessary that the superintendence of the periods of labour should be committed to each tutor alternately. They have set the example in working, frequently giving assistance in the severest labour, or that which was least attractive.

In the autumn some extensive alterations of the premises were, to a large extent, effected by the assistance of the entire school. The tutors not only superintended but assisted in the work. Mr. Tate contributed his mechanical knowledge, and Mr. Horne assisted in the execution of the details. In the cheerful industry displayed on this and on other similar occasions we have witnessed with satisfaction one of the best fruits of the discipline of the school. The conceit of the pedagogue is not likely to arise among either students or masters who cheerfully handle the trowel, the saw, or carry mortar in a hod to the top of the building; such simplicity of life is not very consistent with that vanity which occasions insincerity. But freedom from this vice is essential to that harmonious interchange of kind offices and mutual respect which we were anxious to preserve.

The diet of the household is simple. The fruits and vegetables of the garden afford the chief variety without luxury. The teachers sit in the midst of their scholars. The familiar intercourse of the meals is intended to be a means of cultivating kindly affections, and of insuring that the example of the master shall insensibly form the habits of the scholar. Every day confirms the growing importance of these arrangements.

It has been an object of especial care that the morning and evening prayers should be conducted with solemnity. A hall has been prepared for this service, which is conducted at seven o'clock every morning in that place. A passage of Scripture having been read, a portion of a psalm is chanted, or they sing a hymn; and prayers follow, generally from the family selection prepared by the Bishop of London. The evening service is conducted in a similar manner. The solemnity of the music, which is performed in four parts, is an important means of rendering the family devotion impressive. We trust that the benefits derived from these services may not be transient, but that the masters reared in this school will remember the household devotions, and will maintain in their own dwellings and schools the family rite with equal care.

Quiet has been enjoined on the pupils in retiring to rest.

The Sunday has been partially occupied by its appropriate studies. The services of the church have been attended morning and evening; and, besides a certain period devoted to the study of the formularies, the evening has been spent in writing out from memory a copious abstract of one of the sermons. At eight o'clock these compositions have been read and commented upon in the presence of the whole school; and a most useful opportunity has been afforded for religious instruction, besides the daily instruction in the Bible. Mr. Eden has likewise attended the school on Friday, and examined the classes in their acquaintance with the Holy Scriptures and formularies of the Church. The religious department, generally, is under his superintendence.

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LETTERS ON THE STUDY OF ENGLISH HISTORY.

No. III.

My dear Sir,

Historical reflections may be very clever and yet tiresome; they may be very commonplace and yet interesting. They will be tiresome, if they do not bear upon some one point—if they be not continuous—if they do not help to explain a state of things which is actually or potentially existing. If they possess these three conditions they must have some value, though they have no novelty. Those which I mean to offer to you are very obvious; they must have occurred to you often; but they all turn upon "*the influences which have contributed to the growth of our English nation as those influences exhibited themselves in the period before the conquest.*" I think, therefore, they may serve you for texts in your conversations with your pupils.

For a very long time historians have been in the habit of beginning English History with the Invasion of the Romans. The course is, I believe, a right one, but I question whether the reason which is generally assigned for it is equally so. It is said that all the previous records concerning us are fabulous, or at least uncertain. Now, the same may be observed, with equal truth, of three out of four of the traditions concerning Greece before the age of Cyrus, and of Rome before the burning of the city by the Gauls. Nevertheless the traditions of both these people are of very great value; we could not understand the authentic part of their history without them. If they cannot be defended as records of events which actually happened, they yet exhibit, in a most striking manner, the mind and opinions of the people who invented or received them. Were this the case, then, with the traditions concerning Britain before the age of Cæsar, they ought to be most diligently weighed; and the historian who passed them over merely because he could not ascertain them to be literally true, would be justly accused of suppressing evidence that was of great importance. It is because these traditions are not of this character; because they merely contain the guesses or dreams of people in a subsequent age about the places from which their ancestors came, and the way in which they may have possibly been connected with other nations; and because these notions are evidently merely borrowed from the classical stories, that they are of little interest, and would be of none if they did not illustrate the habits of thinking in the period to which they can be traced. All we can say is, that, at a certain time, about fifty-five years before the coming of Christ, it pleased God that a little island in the distant west should begin to act its part in the drama of the world. The most observing, enterprising, and accomplished man in the most observing, enterprising, and accomplished nation then upon earth was appointed to make this land known to the rest of mankind. He is in command of the Roman legions in the province of Gaul. He finds that the refractory people in some parts of that province are recruited from a little island which he might reach in the course of a short sail: it seems, from the reports which he has heard, to be a curious place in many respects. It is said to be the central seat of a superstition which he had found in every part of the country he had been conquering. At all events, to visit it would be a good occupation for his troops, and a pleasant gratification of his own taste for observation and inquiry. Now the acts which he did here are of comparatively little importance. What he found here is much more interesting. It would appear that he discovered, or fancied he discovered, the vestiges of two distinct races in the country; for he speaks of the people in Kent as being far more civilized than the rest, and this part of the country he supposes to have been visited by Belgic colonists. These he seems elsewhere to consider as belonging to the German race. Supposing this to be the case, there must have been, even at this period, a portion of that Teutonic family in Britain which was afterwards to possess the greatest part of it; and many modern antiquarians assure us that some of the names of rivers which appear to have been in use among the Britons, are of Teutonic origin. Be that as it may, this was but a very small leaven in the composition of the British society. The great body of the inhabitants Cæsar assumes, without doubt, to belong to another of the great races which divide the world. He says, that they were Kelts; that their manners were Keltic; that is to say, the same in their general features with those of the Gauls among whom he had dwelt: above all, that their religion was Keltic, their priests or Druids being those from whom the Keltic nations on the Continent received their instruction and initiation.

It is evident then that, if we would understand the influences which have acted upon our nation, we should consider, first of all, what manner of people these Kelts were, and what they could or could not do for us. Cæsar perceived, most truly, that he could not answer this question, or assist us in answering it, any way so well as by explaining to us what that Keltic religion, of which I just spoke, was. Though he may have had in his own mind much of the scepticism respecting the gods of his own country which was prevalent among the men of his class in that age, yet he was far too wise and discerning not to know that the character of a nation may be better judged of by, and is more determined by its religious belief than by all other causes whatsoever. Accordingly he took great pains to understand the faith of these Kelts, observing it both in the common people, and conversing with one of the most intelligent of the Druids in Gaul. In his report of what he saw and heard, it is evident that he is not always accurate, because he has attempted to make himself intelligible to his countrymen by giving Roman phrases for the notions of the Britons and Gauls; telling us, for instance, that they worshipped Jupiter, and Apollo, and Pluto. For language of this kind we must make allowances; and rather seek to gain information from those parts of his narrative in which he is distinguishing this religion from others, than from those in which he is seeking to find resemblances between them. There is one very instructive passage in his history of this kind, in which he compares the superstitions of the Britons with those of the Germans, and gives his general impression respecting the prevailing characteristics of each. Among other things he mentions, that the Kelts had the highest notions of the value of sacrifice, and believed human sacrifices to be the most precious of all. He does not say that the Germans positively neglected these—indeed, we could confute him from himself, and from other authorities, if he did—but he intimates distinctly that their regard to them was not by any means characteristical of their feelings. He speaks of a devotion to the priesthood, and the acknowledgment of mysterious qualities belonging to them, as the Keltic tendency; a greater attention to civil affairs, to the power of their kings, as the German. And he sums up all with an assertion—one part of which is far too strong (as I may show you hereafter), but the other half of which seems to be strictly true—that the Kelts generally reverenced what was strange, mysterious, and invisible, and the Germans only those things which they could see. I believe these remarks of Cæsar are really of more value in explaining to us the character of this religion than the many learned and elaborate treatises which have been written upon it in modern times. Later writers have been at great pains to show precisely what the Druids meant by particular parts of their worship; why they reverenced the oak or the misletoe; what is the purpose of such a fabric as that of Stonehenge; how the traditions in the Welch legends might have been derived from Scripture, or from some classical source. In all these speculations they have had abundant play for their fancies, and no doubt they may have thrown out hints, as well as have lighted upon facts, which are of considerable value. But I think the only clearly ascertained result from them all, and what would have been the most important result if all the rest had been ascertained, is this, that awe and reverence were especially characteristic of these Kelts; that they were continually haunted with the feeling of a power with which their senses could not grapple, but which was exercising a secret and wonderful influence upon their lives and circumstances; that they looked upon men as venerable and great just so far as they believed them to be the agents of this power, and to derive any influence from it. The idea of an awful, and, to the greater part of men, an unapproachable presence, of particular persons and places hallowed by that presence, and of a great gulf of separation between the rest of mankind and their divinity—whom nevertheless they were to worship, and might hope to appease; this it was which lay beneath all the other thoughts which were stirring in the minds of the Kelts, and gave the tone to their whole character. From this proceeded the feeling of a mysterious wisdom, expressing itself in words different, or differently arranged, from those which they heard and used in their common transactions—words, speaking of strange things in themselves or in the world about them. The bards were only a branch of the Druids. Poetry was as religious in another way as sacrifice. In like manner all justice, and law, and punishment, were felt to be essentially divine; all affairs appertaining to these belonged to the priesthood; so that Cæsar says expressly, and his opinion is confirmed by the whole tenor of the history, that the kings were warriors, and warriors merely.

Now when we connect these feelings, which I have attributed to the Kelts, with their human sacrifices, with the other abominations of their worship, and with the moral debasement which prevailed among the mass of the people, we might be inclined to think that this influence was purely evil; that just so far as those qualities and tendencies have passed into our character, we have received something which we have need by all efforts to eradicate. But perhaps a more earnest and pious consideration of the question may lead us to a different opinion. We may see that every one of these Keltic feelings was in itself a true and deep feeling—one with which we cannot afford to dispense—one which God himself has placed within us, which, some way or other, must be satisfied. We may see that this sense of awe and mystery, if it be left to work, and to invent objects for itself, will give birth to the most fearful superstition, and will not preserve from the darkest crimes; but we shall not the less believe that there is a meaning in it, and that what it cannot find out for itself may be made known to it. We shall think that the existence of such a disposition as that we have described in the first tribe which possessed our soil, was not permitted for nothing; that this was a part of the divine education of our nation, and that whatever other thoughts and influences may have mingled with and modified these, they were intended to form a very important and fundamental part of our moral being.

I pass from the conquered to the conquerors—from the Keltic or Druidical influence to the Roman. What the nature of this was we can only understand by noticing what the characteristics of the Roman nation were, and what kind of work it was appointed to do in other parts of the world. On this subject the evidence is very clear and decisive. The Roman history has been written and re-written; stories which were once believed certain have been rejected, and facts which were supposed to mean one thing are now generally believed to mean quite another thing. But that which the first eminent annalist of Rome believed to be the great business of his work—namely, to exhibit the conflicts through which the Roman institutions were established, and then the power which, by means of those institutions, it exerted over other people; this is acknowledged also by the latest, and, I may say, by all intermediate writers of any value, as the central subject of their inquiries. This, then, was the remarkable distinction of the Romans—they were a people who were appointed to realize for themselves, and to teach to others the meaning of order and government, the blessings of subordination and obedience, the necessity of union. As in the case we just spoke of, their religious belief illustrated and fixed the prevailing habit of their mind; their gods were especially the preservers of order; they upheld family life and discipline, and their authority over men was explained and exhibited in the authority which the parent exercised over his children. For many years before the invasion of Britain, this faith had been gradually changing into the notion that the acknowledgment of superior powers was necessary for the support of the state; and that one principle might be true for a wise man, another for the mass of the people. But these notions, which seemed so acute and philosophical, had been accompanied by the loss of national union, by the selfish strifes of political chieftains, and by the decay of family life. They were soon followed by the ruin of those institutions to which Rome owed all its greatness. But it was ordained that some of the very circumstances which most destroyed the political freedom and life of the mother country, should prove beneficial to its colonies. The Romans had imparted their own institutions to the countries which they conquered, and had given to the natives of them the freedom of their city. While the Republic lasted, and the exercise of voting at Rome was a great privilege, the people of the provinces crowded to the capital; when the empire was established, and popular legislation became a mere farce, this attraction ceased: then the provincials began to take more interest in the municipal government, which had been established among themselves, and a class consisting partly of Italians, who had settled in the provinces, partly of natives, gradually began to take part in the management of local affairs, subject to the general control of the Roman Procurator. Britain, being a distant province, partook more largely than most in the advantages of this system. From the time of Domitian, when it was put under the government of Agricola (a man who understood, better than all of whom we have any record, the real principles of Roman equity, and the duties which a mother country owed to its remote subjects), down to the time of Dioclesian, when the necessities of the empire compelled it to lay great imposts upon the local governors, and thus converted their places into burdens instead of privileges—that is to say, for a period of about 200 years Britain was gradually learning the blessings of social order, the meaning of institutions, the conditions under which it is possible for men to live together in the world. Those points to which I have just adverted have been most ably illustrated by M. Guizot, in his essay on the municipal institutions of Rome. This writer seems to have established a position which many others had adopted before him, that all the institutions which exist in Europe at the present day are not according to the theory which prevailed extensively in the last century, derived to us from the woods of Germany, but are the natural outgrowth of those which were established in the heart of each nation by its Roman conquerors.

Here, then, is an influence of an entirely different kind from that which we took notice of before. At first the two seemed to be in direct contradiction to each other, and this was felt so strongly by the Romans, that they made the greatest efforts to extirpate Druidism, planning, at a very considerable risk, an attack upon the Island of Mona, in which they supposed that these priests had their principal seat. To a certain extent they succeeded. Roman civilization gained ground in all directions. Baths, porticos, theatres, arose. Temples to the gods were built, which superseded the old worship in the woods. It seemed as if all the Keltic feelings of awe and reverence were to be lost amidst the contrivances of external refinement and luxury. But just when this triumph seemed to be almost accomplished, a new and strange proclamation was heard by the people of this island—a proclamation which came over with the Romans themselves. It was said that a new kingdom had been set up among men—a kingdom as orderly, as universal as the Roman kingdom itself; but, at the same time, a mysterious kingdom, founded upon a connexion which had been established between Heaven and earth—a kingdom, the ministers of which had exercised powers more wonderful than were exhibited by the Keltic priests, but powers never put forth for their own sakes, or for the display of their own endowments—powers which witnessed to the humblest and poorest that they were citizens of the same divine commonwealth, and that their rulers were their servants. It was said to be based on a sacrifice more mysterious than the priests had ever dreamed of, yet it tolerated no enmity towards any human creature; it exalted every form of life, and human life above all. Into this kingdom all were invited to enter—Romans and Britons, the conquerors and the slaves, did enter it together. It grew up in the midst of the British Roman Society, a new society having laws of its own, but laws which seemed to make the other laws more intelligible, to give them a new power and sanction; nevertheless, it was a kingdom having strict observances and ordinances, and its members were connected with people living in other provinces, and they owned another king than Cæsar. It must, therefore, be suppressed if Roman power could suppress it; but that was tried and failed. At length this Roman state must do homage to that which it could not subdue. It acknowledges that this mysterious kingdom is a real kingdom, and that its own emperors hold their authority by permission of appointment of its head. In Britain as in the other provinces, the officers of the Christian Church, after years of peril and proscription, found themselves at once recognised as important members of the commonwealth, becoming some of the highest and most honoured persons in the local municipalities, and influencing the decrees of the general government.

Here, then, is a third influence which seems in a remarkable degree to harmonise the other two, to explain their right relative to each other, and to prevent the mischiefs of both. But we are not yet in a condition fully to consider the character and nature of this influence; for the early British Church, after the time of Constantine, understood but imperfectly its own position and the degree in which it was to act upon and subdue the world around it. The false and servile civilization which had been growing up in this province (even more than in most of the provinces) corrupted the men who were to have raised and purified it; false notions infected their faith, and, if we may believe the complaints of the earliest British Historian, a low and grovelling morality began to characterise all classes of society. In this condition of things it is more than probable that the old Druidical superstition, which had never been extinguished, though it had been kept down, by Roman influence, revived; that when the legions of the empire were withdrawn, Christianity would have been brought into direct, and, so far as it depended upon the character of its upholders, into unequal conflict with the oldest and darkest form of Paganism. For of this we may be sure, that the deep want of some objects of reverence which there is in the human heart will be satisfied somehow, and that if those who ought to satisfy it have lost the feeling themselves through indifference or sensuality, and therefore do not know what true nourishment has been provided for it, men will resort to all false and terrible inventions to appease their yearnings, and relieve their misery.

But this was the moment in which it was ordained, that the next great element—the principal element of our English national character—was to make itself manifest. I spoke of some early indications of a Teutonic or Gothic race in this country, doubtful, perhaps, but interesting to notice in connexion with that part of the scheme of Providence which we are now entering upon. It would seem as if there were a still more powerful settlement of this same race in one part of Scotland, and as if we were to reckon among these the invaders who so often disturbed the peace of Britain during the stay of the Romans, and made existence there intolerable after they left it. But whether in the shape of invaders or helpers, of marauders by land or pirates at sea, some branch of this great family of the world was meant to find a home here; the whole of Europe, in fact, in some way or other to be brought under the influence of this tribe. They were to reorganize every province of the empire, and though different circumstances might bring them to different places, and there might be important distinctions of character in those who went hither and thither; yet we may fairly believe that they were all prepared to accomplish a work nearly of the same kind—a work in part of destruction, but ultimately of renewal and restoration. I said that the remarks of Cæsar upon the religion of the Germans, though evidently the result of some observation and reflection, seemed not to be so accurate as those which he made respecting the Kelts. In one or two particulars he is directly opposed to Tacitus, who, as he wrote with the Commentaries before him, and refers to them with admiration, would not be likely to contradict them except upon higher evidence. Moreover, we possess documents which enable us to speak confidently on the subject. The mythology of those Angles, and Jutes, and Saxons who came to our shores, of the Germans, concerning whom Cæsar and Tacitus write collectively, as well as of the Danes and Normans, is that Scandinavian mythology which is embodied in two or three very remarkable poems. No one who reads these, or who attends to the other traditions of this tribe, can agree with Cæsar, that they worshipped only what they saw. There are in the Edda and Voluspa, to which I allude, very curious speculations about the origin of the world, about invisible powers which have presided, or do preside, over its destiny, and about the destruction of all things. Such thoughts as these could not be connected with a faith of so entirely outward and visible a character as that which the Roman describes. Nay, it would be difficult to understand how the strong persuasion of the immortality of the soul which the Romans themselves ascribe to all these northern nations, could have co-existed with that indifference to everything lying beyond the sphere of the senses and sensible utility which he imagines to have characterised them. Wherein, then, did the difference between them and the Keltic race—a difference which struck Cæsar so forcibly, really consist? I believe, in this :—We have seen that the Kelts, along with their sense of an invisible Power, and their deep reverence for him, had a very low notion of the worth or dignity of man; a very dim apprehension that there could be any direct relation or intercourse between the worshipper and his Creator. They could not wholly divest themselves of the sense of such a connexion, or they would not have believed that there was any set of men like the Druids or the Bards, or that sacrifices had any meaning and value. But still the feeling of the distance between man and the objects or object of his adoration, was far more constantly present to their mind, than any thought or dream of a possible union between them. With the Goths or Germans the case was exactly the reverse. Their worship is what we called *Hero worship.* They honoured Odin, a divine man, of whom they recorded actions which were strictly human, and who they believed to be the ancestor of their kings, and in some degree of their whole nation. Hence it came to pass, that their religion had something of a jovial instead of a sombre cast; that it was wanting in the deep solemnity which belonged to that of the Druids, but that it evinced far more sympathy with human creatures. A very striking difference which was the result of this, is apparent in their estimate of their kings or chieftains. The Keltic chief, as we have seen, was merely a warrior entirely separated from the sacerdotal cast, the members of which undertook all the higher offices of government and legislation. But the Scandinavian king was a descendant of Odin. He had about him a religious character. He presided at the council; he gave judgments; possibly he even offered sacrifices. The priests were a part of the nation, an indispensable part of it, but the king was looked upon as the head of it. One other difference must yet be noted, which is established by very satisfactory proofs, and which is of great importance. The general tone of morality among the Germans was altogether superior to that among the Kelts. Cæsar attributes community of wives to the Britons. Tacitus speaks confidently of the great reverence which the Germans felt for women; of their reverence for the marriage vow; of the rare occurrence of polygamy among them. It is evident that they had a sense of the connexion of the beings whom they worshipped with all their common transactions—a feeling that their ordinary relationships were hallowed by their relationship to Odin. All these circumstances together help to account for the feelings of self-respect, the bravery, the enterprise, the skill in overcoming the difficulties and dangers of the sea, which we familiarly attribute to these barbarians, and which caused those of them who came to Britain, or went into any other part of the world, to triumph easily over the civilized but emasculated people they encountered.

There are those who are so smitten with admiration for these vigorous and energetic human qualities,* that they have no notion that anything else can be wanted to make up the character of a nation. If they had had the management, these Teutonic feelings would have driven out all others that had got root here before. But He who had the management of it ordered it otherwise. The settlement of the Angles and Saxons in our country was gradual; and when they established themselves, it does not seem that they wholly extirpated the old inhabitants, far less the old customs and habits of thinking. The traditions concerning the battles which they had to fight with Prince Arthur and his brother champions, are not in themselves of any great weight, for they are not alluded to by the nearest contemporary historian; nay, they belong to a comparatively late period. Nevertheless, they indicate a feeling in the minds of the Saxons themselves (for they seem to be rather of Saxon than of British invention), that in some sense the conquered were the conquerors; that after all their defeats the old people, if they did not retain possession of a part of the soil, yet succeeded in maintaining and communicating a portion of their feelings and institutions.

How this result took place we can in some cases affirm positively, and in some form reasonable conjectures. That the forms of Roman society which had been established in Britain were adopted by the Saxons, and were only modified by their own barbarous notions, is quite evident from the offices, and even from the names, of those to whom their affairs were entrusted. It seems scarcely more doubtful that the old Druidical worship, which, as I said, had never been extinct, and which must have gained strength during the latter years of the Roman ascendency, became combined with that which the invaders brought with them. It is a greater difficulty to ascertain to what extent the Christian Church in Britain acted upon the Saxons. That Church seems to have been purified in faith and practice by the severe trials which it passed through from the Pagan conquerors. But we may infer, from the language of its members at a subsequent period, that they were very little impressed with the duty of trying to convert the Saxons, or at least had very little confidence that they were endowed with power from above to accomplish such a work. They seem rather to have felt that it was their business to withdraw from the strife, and to maintain, in quietness and seclusion, their own faith and fellowship. It is to be feared, also, that they retained too much indignation for the wrongs which they had suffered from the Saxons, to cherish those earnest longings for their welfare which Christians elsewhere entertained. Still it is impossible that some seeds of the true faith should not have been left in the soil, which were to germinate another day.

I believe, however, we may gain much instruction from the fact, that Christianity was to have, as it were, a fresh beginning in our island, and was to be brought to us by foreign hands. We have seen how it had appealed to both those habits of feeling which it found existing here—to the Keltic sense of awe and mystery, to the Roman sense of order and unity. But now another gift had been bestowed upon us—another temper of mind, which, though it might have amalgamated with the other two, yet had proved itself stronger than either. The Teutonic feeling of the grandeur and dignity of our human race, of there being some great and divine man to whom men are to look up to—to whom men are to feel themselves related, who is their King, and in whose name, and under whose authority their kings are to reign, in their relationship to whom their ordinary relationships are ennobled and glorified; this feeling had proved how mighty and how true it is, and had demanded, like the Keltic, something better than dreams and fables to satisfy it. And now Augustine and his monks came over with words which addressed themselves expressly and distinctly to this great craving. The simple declaration of One who *was* that which the worshippers of Odin acknowledged ought to be the King of men, a divine Being who had glorified the human nature which he had assumed—of the adoption of men in him—and of all human royalty being derived from him, and receiving its value from the allegiance which it rendered to him—this declaration, with all the acts, forms, and witnesses which accompanied it, was that for which the Saxon race had been waiting, and which, owing to a long course of divine preparation, it was ready to receive.

If I intended this letter to be anything more than a collection of stray hints, which may possibly be some help to you when you read or think over the history again, it would be necessary to follow out these remarks, especially the one that I last made, by showing you in what way the very imperfections and errors of men had served to illustrate that divine purpose for the building up of our nation, to which all those different influences were subordinate. The records of a very painful controversy, which took place between Augustine on the one side and the Bishops of the old British Church on the other, and which is preserved in the history of Bede, would explain what I mean very strikingly. It was the wish of the Italian missionary that the British Church should recognise his authority, that Christ's kingdom in England should be felt to be one, and that the members of it should act together against the Paganism which surrounded them. The British Bishops declined the invitation. They suspected that they should be brought by such an arrangement into subjection to the Church which had sent Augustine forth, and they objected to what seemed to them the too human character of Augustine's teachings and practices. Some historians have spoken of Augustine's propositions as prompted by personal ambition; some have censured the British Bishops, as if they were merely stickling for a proud independence. There is colour for both imputations; and those who cultivate that kind of liberality which thinketh all evil as a substitute for the charity which thinketh no evil, will be glad, if possible, to believe both. I think that those who study the facts calmly will believe neither, however ready they may be to admit that in this, as in all controversies where men are engaged on both sides, impure feelings and passions may have marred the better intentions of each. It is evident that there was the practical contradiction in the separation of two bodies having the same bond of fellowship which Augustine proclaimed; and that, if he had attempted to avert the evil by submitting to the Welsh Bishops, all the purposes of his mission to England would have been frustrated. It seems equally evident that there was the danger which the British Bishops foresaw—the danger of the Roman love of government and consolidation leading to usurpation over the Church in each nation, and of that human character which we have seen distinguished, the newly converted Saxons overpowering the diviner and more mysterious side of Christianity. It is not for us to say which was right—to judge, lest we should be judged; but it is for us to remark, that the Christian Church was not intended to be the slave, either of the Keltic habit of feeling, which predominated in the minds of the old Britons, and imparted, unconsciously, a tone to their religion; nor to the Roman habit of feeling, which worked strongly in the mind of Augustine; nor to the Teutonic reverence for human strength and goodness, to which he had rightly appealed, but which he might sometimes be tempted by wrong means to flatter; that it was not intended to take its impression from any one of these, nor yet to destroy any one of them, but that it was to subordinate them all to itself, give them all the highest possible cultivation and satisfaction, to make them harmonise with, and not contradict each other. We may understand from this early example what would be the character of our subsequent history; that, in the hands of weak human instruments, each one of these dispositions would be gaining the ascendency, giving to that which mounted above them all its own exclusive shape; that each honest and true man, however, even if one of those tendencies predominated in his mind, would be taught to exhibit it at the right time, when it was really wanted to balance some other; and, above all, that there has been throughout a Divinity shaping men's ends, rough hew them how they would, which has made the conflicts and oppositions of human judgment to contribute towards the working out of a great result.

I will illustrate this remark by two or three instances, chiefly drawn from that early period of early history to which I have confined myself, and then conclude.

I observed, in speaking of that mythology which belonged to the Saxons, in common with the rest of their tribe, that it was included in two poems; I had said previously, in speaking of the Kelts, that the bards had not only a high but a religious Poetry among them. Poetry, then, it seems, was not peculiar to either of these races. It was used as the expression of that which was most earnest and solemn in the thoughts and conceptions of them both. The Druidical poetry, so far as we may trust the specimens which are preserved in the Welsh Triads, was more curious for what it indicated than for anything that it expressed: it consists mainly of stanzas of three lines each; one of these lines may be the observation of some fact in nature, one of them may be a moral aphorism, the third a reflection not connected by any observable link with either one or the other, but which has apparently risen up in the poet's mind while thinking of them both. It is very curious this, the kind of dim perception in these bards of a mystery in the world around them, and a mystery in the world within them, and of there being needed some third truth or mystery to clear them both up; but what it is they know not, and therefore the combination which seemed to them marvellous, seems to us both incomprehensible and childish. The other kind of poetry, the Teutonic, is very different from this; it deals much more with the past and the future; it aims much more boldly at explaining the course and government of the world; it is also, as I hinted already, far more conversant with human proceedings and thoughts. This was the literature of these two people—they probably possessed no other. But as soon as ever the Christian Church had interpreted to these men their relations with God and with each other, logic, rhetoric, physics, above all, history, became profoundly interesting to them. One of the earliest Bishops was a Greek, and the cultivation which he brought with him, and which he was anxious to impart, found a soil ready to receive it; schools rose up in different parts of the land, and just so far as men were interested in theology, just so far also did they take an interest in what concerned the life of their fellow-creatures or the mysteries of nature. Now here we have that old Keltic feeling about the connexion of wisdom, in all its forms, with the divine wisdom, and about the dignity and sacredness of a class which should be devoted to the pursuit of both, coming forth in its truth and power under the auspices of Christianity. A still more remarkable illustration of the same feeling exhibited itself in the earliest Saxon poet of whom we have any record—that Cædmore of whom you remember we have such a beautiful account in Bede. Perhaps I had better give a part of the passage; it explains in so striking a manner the bond of influence which tended to form our earliest English literature.

In the monastery of St. Hilda was a certain brother specially distinguished by the divine grace, in that he was wont to make songs much tending to religion and piety; so that whatsoever of the divine Scriptures he learned through the interpreters, this, after a little while, he would bring forth in poetical words, framed with much sweetness and tenderness in his own, that is, in the English language—by whose songs the minds of many were ofttimes inflamed to a contempt of the world, and a desire of the heavenly life. Doubtless many, after him, in the English nation, strove to make religious poems, but none of them could come up with him. He did not learn the art of song as one instructed by man or through man, but being divinely assisted, he received, unsought, the gift of song. For which reason he would not ever make any frivolous or idle poem, but those things only which belonged to religion, became his religious tongue. While he was in the secular habit, even to the time of an advanced age, he had not learnt to sing or make verses. Wherefore, sometimes, at feasts, when it was the rule for all to sing in turn, he (when he saw the harp approaching him) would rise from the middle of the feast, and, going out, would run to his own home. Which, when he had done on a certain occasion, and having left the festal house, was gone to the stables of the cattle, the care of which had that night been committed to him, and there, at the suitable hour, had given his limbs to sleep, there stood by him some one in a dream, saluting him, and calling him by his name—"Cædmore," he said, "sing to me somewhat;" but he answering, "I know not how to sing, and therefore have I come out from the feast because I could not." "Nay," said he (who was speaking with him), "but thou mayest sing to me." "What, must I sing?" said Cædmore. "Sing," he said, "the beginning of created things." Which answer, when he had received, straightway he began to sing to the praise of God the Creator, verses which he had never heard, whereof this is the sense:—"Now it behoveth us to praise the Author of the heavenly kingdom, the power of the Creator and his wisdom, the deeds of the Father of glory. How he being the eternal God, became the author of all wonders, who first created the heaven for the roof of the dwelling of the sons of men, afterwards the earth, being the omnipotent guardian of the human family." This is the sense, though not the order of the words which he sang in his sleep. And when he was arisen, he retained them in his memory, and added to them many more words of the same kind. Coming in the morning to the bailiff, who was his master, he declared what gift he had received, and being brought to the Abbess, he was bidden, in the presence of many learned men, to relate his dream, that it might be proved by the judgment of all what or whence it was. And it seemed to all that a heavenly gift had been granted to him by the Lord. * * * * * * *

After other trials of this gift, the Abbess acknowledging the grace of God in the man, bade him abandon his secular life, and being received into the monastery, she associated him with the band of brothers, and commanded that he should be instructed in a course of sacred history. And he repeating over with himself, and like a clean animal ruminating, would turn all that he learnt into most sweet verse, and then sweetly rehearsing it, would make his teachers, in turn, his hearers. He sang of the creation of the world, and the origin of the human family, and the whole history of Genesis, of the departure of Israel from Egypt; of their entrance into the land of promise; of many other histories in sacred Scripture; of the incarnation, passion, resurrection, and ascension of the Lord; of the coming of the Holy Spirit, and the doctrine of the Apostles. Also he made many songs concerning the terror of future judgment, and the horror of the pains of hell, and sweetness of the celestial kingdom, and much more concerning divine mercies and judgments; in all of which he laboured to withdraw men from the love of evil things, and to stir them up to enjoyment and diligence in good actions. For he was a very religious man, and to regular disciplines humbly submitted; but against those who chose to do otherwise, inflamed with the fire of a great zeal, wherefore, also, he wound up his life with a beautiful end.

Of this "beautiful end" I must say nothing, for my quotation from Bede has already run to too great a length. My object in making it is to show you in what way our poetry actually began, and how that and all other powers of mind were felt to be the fruits of a divine gift or influence. Without this persuasion, I cannot believe that men would ever have written anything that could live, and therefore I cannot believe that the persuasion, though it might be accompanied in this or in other cases with confused or false impressions, was anything but a most sound and true one. Wherein, then, was it liable to perversion? The history of the times following Cædmore and Bede teach us, that Keltic feeling of a separation of one class of men to divine and human studies gained an exclusive ascendency. It had been adopted into the service of Christianity, but it became a master instead of a servant: men fancied that it was more their duty to retire from the world than to do the world good; monasteries increased to a prodigious extent. As they increased they became less and less useful to any good ends. Then religion and literature alike decayed in them; and, if all had been left to man's wisdom, the nation of England would have utterly perished. But then came a terrific judgment. A tribe of Pagans, belonging to the same race with the old Saxons, and as fierce as they were when they first invaded our soil, swept over the land. Churches were destroyed, monasteries burnt; all learning seemed to be extinguished, Christianity itself to be in peril. But this was the very means by which that Teutonic element in our character, which had been kept down, was to be brought out.

The invasion of the Danes, which seemed to have destroyed all literature, did, in fact, call forth a new and more native kind of literature. The high religious poetry of Cædmore was the genuine expression of his thoughts and feelings, and of the thoughts and feelings of others, pure and calm as himself. But poetry is intended to be the expression of all earnest impulses, especially of all that belong to men's national life. As men's energies were called forth to repulse the invaders, they felt the want of words to stir up each other, to celebrate those who had defended their country, to give thanks to Him who had inspired them with their courage. A new kind of poets arose, of a truly Saxon character, speaking of human deeds, yet still imbued with the spirit of Christian faith and dependence. But this was only one sign of the effects which were to be produced upon us by this invasion, and by the apparent evils which accompanied it. A far more direct and important result, and one really of the same kind, is exhibited to us in the history and reign of Alfred. I remarked to you how the dignity of a king, as the offspring and representative of Odin, was felt and acknowledged among the old Saxons, and how strikingly this feeling distinguished them from the Kelts. In this feeling lay the germ of the idea of hereditary succession—an idea, however, which could never be completely realized among barbarians, in whose mind personal strength or prowess is all but exclusively reverenced. When the Saxons were brought under Roman influences, their notions took gradually a more orderly shape; strength began to recognise the meaning and superiority of law, reverence for the office of a governor, mingled in some degree with respect for his person. But the Romans themselves had never learnt the idea of hereditary succession: all the notions of order and subordination which they had were derived from the period of their consular government, the emperors (with the exception of a very short period after the reign of Vespasian) had risen to their power by the will of their predecessors, their own talents and good fortune, or the choice of the legions. It was not from them, then, that the Saxons could learn the true meaning of their dream respecting the sons of Odin. They learnt it when they were subject to Christian teaching and Christian ideas. Everything they saw in the Christian Church witnessed to them of the connexion of one age with those which went before, and they were instructed by the Christian priests that all sovereignty is a trust from God; that the succession of son to father is a witness of his presiding over the nation from generation to generation; and that the qualities which the king possesses are not his titles to obedience, but rather gifts conferred upon Him by him to whom alone he owes his authority. As these convictions entered more deeply into the mind of the nation, the principle of succession began to be more recognised, and the different provinces of England, divided by the circumstances of their original colonization, began more and more to feel a common interest, and to desire a common head. But as it was the Danish invasion which caused this want to be more strongly realized, so it was the prince who was raised up by Providence to supply this want, who most entirely fulfilled the idea of a Saxon Christian Sovereign. Alfred was eminently and remarkably a Saxon. Before he was able to understand the language in which the wisdom of the age was embodied, or even to read his own, he was nourished in his nursery upon Saxon songs. All the spirit of a Saxon was called out by his wars, his errors, his misfortunes, and his triumphs. And all his life through he was translating into the Saxon language, and creating a Saxon literature. At the same time he was, in a marvellous degree, the Christian king. Quite in his youth he prayed that he might be able to triumph over the evil inclinations which he felt within him, and that, if nothing else would vanquish them, he might be visited with some sickness, which should be painful to himself, but should not degrade him in the sight of his subjects, or make him incapable of fulfilling his duties towards them. He received his exile and desertion as a punishment for the neglect he had shown to the petitions of his people in the early part of his reign; and through all the rest of it he was acting as one who had received a trust from Heaven, which he could only perform in entire dependence upon it, to govern and educate the nation. The greatest injustice which has ever been done to his memory has proceeded from those compliments which have been paid him, as if he were an original legislator, framing schemes and plans for England out of his own wit, and drawing attention to himself as the wise inventer of them. Any such notion was very far from the simplicity and purity of his character. To strengthen the institutions which his countrymen already possessed, and which had been fixed among them ages before by their Roman conquerors; to unfold the germs of life which there were in the Saxon character; to make the people feel how precious to them was that office which their rudest forefathers had honoured, and which, when incorporated in the Christian Church, had been the great instrument of cultivating the mind of the country—to do all this, by acknowledging in his own person and acts the influence by which all these influences were to be regulated, adjusted, and made effectual—this was the mission of Alfred the Great.

Here I may conclude this long discourse, for the moral of it is contained in the two cases to which I have last referred. All the rest of our history illustrates the truth which is involved in these earliest records of it. All the rest of it is full of the same warnings, respecting the danger of losing sight of any of those principles in which our national character is constituted, of forgetting how they are related to each other, above all, of forgetting by whose discipline and education it is that they have any of them been preserved or hindered from destroying the others. Which thought, if we lay it to heart, may make these reflections upon the influences which have formed our nation not quite unprofitable to ourselves. If we compose this nation, what it is depends upon what we are. The work which is committed to the whole body is committed, within his own limited and appointed sphere, to each of its members. And if it be true that the history of the body to which we belong records a series of wonderful teachings and judgments, whereby it has been trained (so far as it has suffered itself to be trained) for the task which has been assigned it, we may be equally sure that every single person among us may, if he look back upon the years that have been allotted to him, observe a multitude of influences which have been at work for the formation of his character, for the cure of his evil influences—some of which may have passed away, some of which are still acting upon him, but all of which have come charged with a message of good, and respecting all of which he should ask himself, and that with great solemnity, whether they have been yielded to or resisted.

I have now said all that I have need to say on this interesting subject, and can only repeat a wish that my hints may lead you to discover something much better for yourself.

Very truly yours,

H.

READINGS IN PLATO.—No. IV.

ON THE IMMORTALITY OF THE SOUL.

(Continued from p. 145.*)*

Socrates, however, was not satisfied with the degree of conviction which he saw himself to have wrought in Cebes:

"I see," he said, "that you and Simmias would like to sift this matter yet more thoroughly, and that you are still like children, afraid that the wind will blow through your souls, and scatter them in all directions, especially if you should happen to die, not in a calm, but in a great tempest."

"Well, then," said Cebes, "suppose us to be afraid of this; and so try to convince us that it is otherwise: or, rather, do not suppose us to be ourselves afraid, but that there is, as it were, within each of us a child who fears such things; and so let us try to persuade that child not to dread death like some hideous spectre."

"Yes, indeed," answered Socrates, "we must try our incantations upon him day by day, until we have charmed away these idle terrors."

"But tell us, Socrates," interrupted Cebes, "where are we to find the good enchanter who is able so to charm them away, now that you are going to leave us?"

"Greece is wide, my dear Cebes," answered Socrates, "and there are, doubtless, somewhere or other, good men to be found therein: many, too, are the nations of the Barbarians, all which you must diligently search out, to find such an enchanter, sparing neither pains nor money; for there is no object on which your wealth can be more worthily expended. And you must also seek for him among yourselves; for, perhaps, you are hardly likely to find any better qualified for the office than you yourselves are."

Cebes promised to follow this advice, and then begged Socrates to return to the argument from which they had digressed, and to prove to him, if possible, that the soul survives the body.

"Willingly," said Socrates; "and first, then, let us ask ourselves what kind of nature seems liable to suffer that which we call dissolution, and what kind of nature does not seem liable to this; and next we will inquire to which kind our soul belongs, and hope or fear concerning its fate accordingly.

Cebes. By all means.

Socrates. Now, clearly, it is to that which is put together, and compound in its nature, that it belongs to suffer the dissolution of those parts of which it is made up; and, if there exists anything uncompounded, that, if anything, must be exempt from dissolution—must it not?

Cebes. So it seems to me, certainly.

Soc. Now those things which are always uniform and unchangeable, are, most likely, uncompounded; and those which are multiform and ever-changing, are, most likely, compounded—are they not?

Cebes. I should think so.

Soc. Let us recur for a moment to those things which we mentioned in our preceding argument. That essence itself, which, in all our questioning and answering, we describe as "that which is," is that uniform and unalterable, or is it subject to change? I mean equality itself, beauty itself, everything (in a word) in its essence; is this susceptible at any time of any change whatever? Is it not rather uniform and unchanging, and never, at any time, or in any way, capable of receiving any alteration at all?

Cebes. It is necessarily immutable, Socrates.

Soc. And what do you say of all the many beautiful things which you are in the habit of seeing—men, horses, garments, or anything else you choose to name? or, again, of all the equal things, the good things, and such like? Are all these too immutable? or, are they not directly contrary to the others we mentioned, inasmuch as neither in themselves, nor in their relations to each other, are they ever, so to speak, the same for a moment?

"This is true also," said Cebes; "they never are the same."

"Now these last," continued Socrates, "are things which you can touch, or see, or perceive, by some one or other of your senses; but those other things, the unchangeable ones, you cannot apprehend in any other way than by the thought of your mind; for such things are invisible."

Cebes. This is quite true.

Soc. Well, then, shall we lay it down that there are two classes of beings; the one visible, the other invisible?

Cebes. Yes.

Soc. That the invisible is always the same, and the visible never the same?

Cebes. Yes, I agree to this also.

Soc. Tell me farther; you call one part of ourselves the body, and the other part the soul?

Cebes. Certainly.

Soc. Now, then, to which of the two classes we have mentioned is the body most like and most congenial?

Cebes. Every one must see at once that it is most like the visible.

Soc. And the soul, is that visible or invisible?

Cebes. Not visible to men, Socrates.

Soc. When we talk of visible and invisible, we mean visible and invisible to men. Had you any other meaning?

Cebes. No, none at all.

Soc. Well, then, what shall we say of the soul? can we see it or not?

Cebes. We cannot see it.

Soc. It is then invisible?

Cebes. It is so.

Soc. The soul, then, is more like the invisible than the body, and the body more like the visible?

Cebes. It must be so, Socrates.

Soc. Did we not say, just now, that when the soul uses the body as a help in speculation, whether through sight or hearing, or any other of the senses, (for when I say to speculate through the body, I mean through the senses of the body); when the soul does this, she is dragged, as it were, by the body, into the midst of things perpetually changing; and so she herself becomes bewildered, and troubled, and dizzied, as by a sort of intoxication, because she is touching things of that nature; is not this so?

Cebes. It is, indeed.

Soc. But when she speculates by means of herself alone, she departs into the region of purity, and enduring existence, and immortality, and unchangeableness; for, as she is congenial to beings of that nature, she always dwells among them when she is left to herself unconstrained; and then she ceases from her wandering, and, being amid things immutable in their nature, is herself immutable like them; and this state of the soul is what we call wisdom.

"You speak well and truly, Socrates," said Cebes.

"Well, then," continued Socrates, "from what we have now said, and from what we said before, to which of the two classes we have mentioned does the soul appear to be most like and most congenial?"

Cebes. If one were ever so slow of apprehension, Socrates, one could not help being convinced, after the argument we have gone through, that the soul is altogether, and in every respect, more like to the unchangeable than to the changeable.

Soc. And the body?

Cebes. Is most like the other.

Soc. Observe farther, that, as long as soul and body co-exist in the same person, nature has ordained the one to be ruled and to be a slave, and the other to rule and to be an absolute master. Now, if this be so, which of the two appears to you to be most like the divine, and which most like the mortal? Do you not think that it is the divine which is fitted by its nature to rule and to be supreme, and the mortal to be ruled and to obey as a slave?

Cebes. I do, indeed.

Soc. Which of the two, then, does the soul resemble?

Cebes. Manifestly, Socrates, the soul resembles the divine, and the body the mortal.

Soc. Well, then, Cebes, just recapitulate in your own mind what has been said, and I think you will find that we are agreed in this conclusion: that the soul is most like the divine, the immortal, the intellectual, the uniform, the indissoluble, the unchangeable; and that the body is most like the human, the mortal, the unintellectual, the multiform, the dissoluble, and the ever-changing. Have you anything to say, dear Cebes, against this decision?

Cebes. Nothing.

Soc. If, then, these things are so, does it not follow that it befits the body, indeed, to be soon dissolved; but the soul, on the contrary, to be altogether indissoluble; or, at least, nearly so?

Cebes. This cannot be otherwise.

Soc. And yet, you know, that when a man dies, the visible part of him, his body (which still remains in our sight, and which we call his corpse), to which it belongs to be dissolved, and to fall to pieces, and to be scattered abroad, does not immediately suffer these things; but sometimes, under favourable circumstances, continues for a considerable time; and, with a little assistance from the art of the Egyptian embalmers, will last almost entire, one can hardly say how long. And even when the body itself decays, there are some parts of it, such as bones and nerves, which may really, so to speak, almost be called immortal. Is not this so?

Cebes. Yes, it is so, indeed.

Soc. And what shall we say, then, of the soul, the invisible soul, fitted, as she is, for departing into that region, invisible also, and congenial to herself, which we rightly name Hades (the unseen); that region of glory and purity, where dwells the wise and good God, to whom, if it so please Him, my soul is about to go? Can we believe, I say, that the soul, being such in nature, is scattered by the winds and destroyed, as the multitude imagine, the moment she leaves the body? Far be it from us, dearest Simmias and Cebes; rather let us believe this—that, if she departs pure, drawing nothing of the body away with her, because she has never willingly, during her life, held communion with it, but has always withdrawn herself from it, and made it her great business to dwell gathered up within herself (which is, in fact, nothing else but to have really loved wisdom, and exercised herself in death; is it anything else?

Cebes. No, it is the same thing clearly);

Soc. If, then, as I said, she departs thus, she immediately attains to that which is like herself, the invisible, the divine, the immortal, the wise; and when she is come thither, she will be blest indeed, ceasing from all her bewilderments, and rescued from the follies, and fears, and wild affections, and other mischiefs of humanity; and, as it is said of the initiated, she will live, in very truth, the rest of her life with the gods. Shall we believe this, Cebes?

Cebes. We will believe it.

Soc. But suppose she departs polluted and uncleansed, because she always associated with the body, and ministered to it, and loved it, and was fascinated by its desires and pleasures, so that she believed nothing to be true but the corporeal, which can be seen, or touched, or tasted; and thus had used herself to hate, and dread, and shun all that is dark to the eyes, and only to be apprehended by reflection; do you think that a soul, thus trained, leaves the body in her own pure nature, without any foreign admixture?

Cebes. I should think not.

Soc. My own belief is, that she becomes altogether wrapped up in the corporeal, which her long communion with the body has wrought, as it were, into her very nature.

Cebes. I quite agree with you.

Soc. Surely such a soul, my dear friends, has become gross, and heavy, and earthly, and visible; so that it is weighed down and dragged back again into the region of the things that are seen, by its horror of the unseen, and of Hades: and, as old stories tell us, it roams round and round sepulchral monuments and graves; for we know that certain dark semblances of departed souls have been seen in such places; and it is natural to suppose, that the souls which clothe themselves in form, are such as have not departed hence in purity, but have participated in the visible, and thus have become visible themselves.

Cebes. It seems probable.

Soc. It does, indeed, seem probable that these phantoms are not the souls of the good, but those of the wicked, which are compelled to wander round such places in punishment, because, during their lifetime, they trained themselves to evil; and they roam about in this way until, at last, by the natural tendency of the corporeal substance which clings to them, they become again enclosed in a bodily shape; and it seems reasonable to believe, that such natures are then assigned them as are congenial to the habits and pursuits of their past lives.

Cebes. What do you mean, Socrates?

Soc. I mean, that such as have given themselves up, without reserve, to gluttony or drunkenness, or any kind of intemperance, will probably be clothed with the bodies of asses, or some other beasts of that kind. Do you not think so?

Cebes. It seems not improbable.

Soc. And those who have been guilty of injustice, or tyranny, or rapine, with those of wolves, or kites, or falcons; and all the other souls are, in like manner, disposed of according to the pursuits of their past life.

Cebes. I have no doubt of it.

Soc. Wherefore, of all these they are the most fortunate, and have the best abode assigned them, who, from custom and habit, though without the true love of wisdom, have cultivated social and political virtue, which men call sobriety and justice; for such are placed, no doubt, among animals of a mild and social kind, such as bees, or wasps, or ants—or, it may be, that they again return into the human form, and that from hence are produced those whom we call "sober-minded men."

Cebes. Very probably.

Soc. But to a participation in the Divine nature, none are permitted to attain but such only as depart hence in perfect purity, and in the true love of wisdom. And O, my dear friends, Simmas and Cebes, it is this which makes the true lovers of wisdom renounce all the pleasures of the body, and give way to them in nothing, being strong in self-command: it is this, and not the fear of poverty or ruin, which restrains from intemperance the money-loving multitudes; nor the fear of disgrace which induces the lovers of honour to be moderate.

Cebes. Such motives would ill-beseem the true lover of wisdom.

Soc. Most true; and, therefore, he who really cares for his soul, and does not live for the service of the body, bids farewell to all who are led by such motives, and refuses to walk in their footsteps, because they know not whither they go; but he himself, knowing perfectly that he ought to do nothing contrary to the love of wisdom, and to the release and purification which it has wrought for him, devotes himself to that love, and follows it wheresoever it leads him.

Cebes. What do you mean, Socrates?

Soc. I will tell you. The lovers of wisdom know this well—that when philosophy came to the rescue of their souls, she found them bound fast, and, as it were, soldered to the body, and tossed about in all manner of ignorance; because they were constrained, instead of looking directly on things themselves, to see them only through the medium of the body, as through prison-walls. She saw, farther, the craft of that prison; how that, by appetite, the captive is made accessory to his own bondage. This, then, is what I say:—every lover of wisdom knows well that, when his soul was in this condition, philosophy came to her rescue, and gently roused her, and tried to set her free; teaching her that all speculation which comes through the eyes is full of deceit; full of deceit all that which comes through the ears, or any other of the senses; and so, persuading her to withdraw from all these, so far as it is not absolutely necessary to use them, and encouraging her to gather herself up within herself, and to trust herself only, and her own pure perceptions of the pure realities of things, and thus to believe nothing true which is either conveyed to her through any foreign medium, or which is itself subject to contingency or change: because all such things belong to the sensible and the visible; but, what she herself perceives, to the invisible and the intellectual. Now to this her liberation, the soul of the true philosopher feels that she ought in no way to run counter; and, therefore, holds herself aloof from pleasures, and pains, and desires, and fears, as much as she possibly can—knowing, that when one is strongly excited by any of these passions, one suffers, not only the mischiefs which people commonly fear from them, such as being sick in body, or spoiling one's worldly substance, but a mischief much greater—indeed the greatest that can be experienced—the very extreme of evil, though, at the time, one takes but little account of it.

Cebes. What is this mischief, Socrates?

Soc. When the soul of man is constrained to rejoice or grieve excessively, on account of any particular matter, it is also compelled to believe that the matter which thus affects it is clearly and unquestionably real, when it really is not such; for the things which excite these passions in us are, for the most part, things visible. Are they not?

Cebes. Certainly they are.

Soc. Therefore, it is in this state of feeling that the soul is most in bondage to the body.

Cebes. How so?

Soc. Because every pleasure and pain has, so to speak, a nail at the end of it, which nails the soul down to the body, and fastens her to it as by a clasp; and so makes her corporeal, inasmuch as it makes her believe those things to be true which the body sets before her as such. And it is from thus agreeing in opinion with the body, and sympathising in its pleasures, that, as I believe, she becomes like to it in habit and nature; and so, departing into Hades, not pure, but pervaded with the corporeal, she soon falls again into another body, and is for ever excluded from all participation in the uniform, the pure, and the divine.

Cebes. This is most true, Socrates.

Soc. You see, then, my dear Cebes, that this it is which makes true philosophers orderly and brave; and not the motives which influence the many.

Cebes. I see it.

Soc. Can the soul of a philosopher help feeling that, when philosophy has once set her free, it ill beseems her, being thus released, to give herself up to pleasures and pains, and so return to her captivity, and make the work that has been wrought for her of none effect—a mere Penelope's web. Rather will she seek for herself a calm, unruffled by passion, and follow after reason, and dwell therein for ever, and find her nurture in the contemplation of that which is unchangeably true, and perfect and divine. She knows that thus she ought to live while she lives; and when she dies, she will escape at once from all the evils of humanity, and abide in that region to which her own nature is congenial. I think, my dear Simmias and Cebes, that a soul, thus disciplined and thus nurtured, need be under no apprehensions lest, on leaving the body, *Cebes.* Very probably.

Soc. But to a participation in the Divine nature, none are permitted to attain but such only as depart hence in perfect purity, and in the true love of wisdom. And O, my dear friends, Simmias and Cebes, it is this which makes the true lovers of wisdom renounce all the pleasures of the body, and give way to them in nothing, being strong in self-command: it is this, and not the fear of poverty or ruin, which restrains from intemperance the money-loving multitudes; nor the fear of disgrace which induces the lovers of honour to be moderate.

Cebes. Such motives would ill-beseem the true lover of wisdom.

Soc. Most true; and, therefore, he who really cares for his soul, and does not live for the service of the body, bids farewell to all who are led by such motives, and refuses to walk in their footsteps, because they know not whither they go; but he himself, knowing perfectly that he ought to do nothing contrary to the love of wisdom, and to the release and purification which it has wrought for him, devotes himself to that love, and follows it wheresoever it leads him.

Cebes. What do you mean, Socrates?

Soc. I will tell you. The lovers of wisdom know this well—that when philosophy came to the rescue of their souls, she found them bound fast, and, as it were, soldered to the body, and tossed about in all manner of ignorance; because they were constrained, instead of looking directly on things themselves, to see them only through the medium of the body, as through prison-walls. She saw, farther, the craft of that prison; how that, by appetite, the captive is made accessory to his own bondage. This, then, is what I say:—every lover of wisdom knows well that, when his soul was in this condition, philosophy came to her rescue, and gently roused her, and tried to set her free; teaching her that all speculation which comes through the eyes is full of deceit; full of deceit all that which comes through the ears, or any other of the senses; and so, persuading her to withdraw from all these, so far as it is not absolutely necessary to use them, and encouraging her to gather herself up within herself, and to trust herself only, and her own pure perceptions of the pure realities of things, and thus to believe nothing true which is either conveyed to her through any foreign medium, or which is itself subject to contingency or change: because all such things belong to the sensible and the visible; but, what she herself perceives, to the invisible and the intellectual. Now to this her liberation, the soul of the true philosopher feels that she ought in no way to run counter; and, therefore, holds herself aloof from pleasures, and pains, and desires, and fears, as much as she possibly can—knowing, that when the Churches of their respective countries. The question arises in regard to ourselves, whether we can supply the defect by means of a society essentially secular. I say nothing here regarding the other services which the Beguines and Sisters of Charity perform, besides waiting on the sick; for important as I believe them to be, the attention of persons in England does not seem to have been practically called to them. If we can do no more than obtain a body of thoroughly good nurses, a great and most valuable object will have been accomplished. But even exclusively in this relation, I cannot regard with hope the efforts which are now being made to found a Society of Protestant Sisters, who are admonished by their rules to remember that their office and calling are of an entirely secular character. Since women may thus lawfully become sisters for the sake of a living, we may be sure that this will be the motive of the majority. The good order of the Society prevents them from being privately rewarded according to their merits, and the highest salary they can receive from the public fund will be but scanty; most likely not so much as a good nurse can earn, serving in the common way, on her own account. It does not, therefore, seem probable that the class of nurses will be permanently and extensively improved, by an arrangement which does not amend the worldly condition of the deserving among them, and yet pretends to nothing higher. If, however, the Society is to be a secular one, I am bound to acknowledge that I do not think the general plan of the Ladies of the Prison Visiting Committee could be better than it is. All contingencies seem to have been carefully foreseen, and every security which the constitution admits of has been taken to preserve the Society pure and effective.

But in speculation, at least, I would rather take up the subject on other ground, and leave the experiment which the ladies are making to its fate. It belongs by right to the Church herself to tend the afflictions and maladies of her poor members. The duty was enjoined on her again and again by her Lord and Master; it was recognised and performed when the Apostles were her Bishops—and from that time multitudes of pious women have been engaged in the holy service. But in this favoured country, the Church leaves this part of her duty to the chance zeal of individuals, or the exertions of voluntary associations. It is devoutly to be wished that, with due deliberation, but without unnecessary delay, we could institute an order of women, real Sisters of Charity, who would take the office with no other view than to serve God, and who should regard themselves as duly commissioned servants of the Church.

I believe that if the plan for such a society were judiciously laid down in all its details, so that it might have a practical aspect, and put forth with sufficient authority to give it a claim to attention, we should find the women of England quite as forward to assist the cause, as those of France were when the Order of Charity was instituted. The rise of the Sisters in that country has been not fairly represented as the result of "an eloquent charity sermon" of Vincent de Paul's. This was so far from being the case, that it was the result of many years' patient labour. Nothing could be more gradual or apparently natural than his progress. It was a long time before he could get a third to join the two women who first took the name of Sisters of Charity. His mode of proceeding was, first, to think out and define a plan which should be adapted to the time, the nation, and the Church in which he was living; and then by incessant efforts to obtain the sanction and countenance of the public authorities, to collect funds from the rich, and, both publicly and privately, to exhort persons of all classes to join in the undertaking. By these means, and, above all, by earnest obedience and prayer to the Author of all good works, in due time he saw his idea working itself out in the useful labours of a numerous sisterhood.

The blessings of such an institution are not restricted to those persons who are the objects of a nurse's care. It likewise affords an honourable and useful retreat for those women who, having lived in the higher and middle ranks of society, have survived their family ties, and are often left in a painful position of dependence. We have seen in the case of the ancient Deaconesses, that it is probable that the necessities of such persons called forth the care of the early Church, and led to the formation of a society, even before attendance on the sick became their formally appointed duty. As long as human society will last, there will be widows and others like them, to whom the circumstances of their lives will have given experience in attending on the sick, and who will have been trained to sympathise with human suffering; and many such, I cannot doubt, having lost what was dearest to them on earth, will joyfully accept a religious commission to devote the remainder of their days to works of charity.

It seems to me that, if we would raise the character of nurses, it must be in some such way as this. There would always then be, if we may judge from the experience of foreign countries, a fair proportion of women from the higher and middle classes of society, who would become sisters, and who would be the means of raising the tone of the whole. This we cannot reasonably expect to occur in a society which is merely secular, and whose members, call them what you will, are paid nurses, and nothing more.

I am not prepared to say that this is the time for undertaking the formation of such an institution. Perhaps we should wait to see the result of the present benevolent efforts of the Prison Visiting Committee, whose plan may not be unalterable. It is not, however, too soon for us to turn our earnest attention to the subject, and to strive to make ourselves acquainted with whatever may farther the proposed object. Should it be desirable to establish a distinct society, it has been suggested (and I think judiciously) that a commencement might be made in connexion with some diocesan institution in a town where there is an hospital; and that such of the first Sisters as are suitable might be trained as schoolmistresses, as well as in their duties as nurses.

But regarding this and all other matters of detail, when the right time for us to act arrives, I hope we shall find some one with the wisdom and spirit of Vincent de Paul, who, like that excellent man, will see exactly how far existing institutions can be made subsidiary to the design. In the meantime, I rejoice in the belief that pious zeal will not be found wanting in my countrywomen to fulfil the offices of love and mercy, more actively than they have yet done, whenever a duly-appointed way shall have been made for them.

I am, Sir,
Your obedient Servant,
Y.

LETTER TO THE SECRETARY OF A DIOCESAN BOARD ON MIDDLE AND TRAINING SCHOOLS.

My Dear Sir,

I thank you very much for your kind communication, enclosing the resolutions passed at the last general meeting of the Diocesan committee. I have since had the pleasure of laying them before our District Board.

Respecting the suggestion I ventured to make to you in the course of conversation, relative to the proposed system of Training School Masters, &c., &c., which you mention as your intention to communicate to the Sub-committee, I beg to assure you that it was made in all deference to the superior judgment of that able body, to whom the friends of Church Education in the diocese are already under such obligations, as also with some knowledge of the difficulties which do so beset that important question; nor indeed should I have ventured to make that suggestion at all, but that, in the present stage of the great Educational question, when so little is as yet well understood as to its true principles and efficient workings—its real ends and best means, I conceive it to be the duty of every person who has thought on the subject, to venture the expression of his views, leaving their adoption or rejection, either in whole or in part, to the decision of others duly authorised to determine the general question.

I think there can be no doubt as to the expediency of proceeding at once to an improved system of training School-masters and School-mistresses for the diocese, under the efficient superintendence of a clergyman, who shall be handsomely remunerated for the performance of so arduous and so responsible an office. But, with respect to the proposed method of carrying this measure into effect, I would, with unfeigned deference, make the following suggestion:—I think that the system of receiving teachers, men and women, sent up, as hitherto, for the purpose of instruction in the Society's system of teaching, although they are now to have the additional benefit of a superintendent clergyman's daily lecture, &c., as also of attending Model Schools under superior management, together with some appointed place of abode during their temporary residence in that city,—is nevertheless a defective system. It seems to me to be so *in principle*, as not realising the idea conveyed in the term "*training*" School-masters and School-mistresses. For surely to train is to *educate boys and girls*, not to teach men and women. Such teaching, however well it may be imparted, together with attendance at Model Schools, however well they may be managed, will never correct the evil which has so long paralyzed the Educational exertions of the Church, and the correction of which is the express design of the system in question: I mean, it will not, in my humble opinion, effect our rescue from the faithless services of those needy adventurers, who, as a last shift, have hitherto betaken themselves to the Mastership of our National Schools. Such characters, if only they can satisfy the parochial clergyman, and get through the probationary month or two at the cathedral, may still have as free access to our Schools as ever they have had. At best, their character and habits will have been already formed, and that not, in all probability, on models best suited to qualify them for the peculiar requirements of their new and difficult, and most important sphere of duty. Nor is it possible that they can, in most cases, possess such testimonials as to guarantee to the Church their faithful and effectual services. In short, it appears to me that the system of training School-masters and School-mistresses, adopted at the meeting of the General Committee, is simply a continuance of the old system, though with greatly-improved modifications; while the system itself is radically defective, and cannot, under *any* modification, attain the desired object—viz., the securing to the diocese a class of well-trained and, therefore, able School-masters and School-mistresses, in whom the Church may have some reasonable ground of assurance that they will prove instrumental in training up her children in her good old ways—the ways of soberness and truth.

But you will say, It is very easy to find fault, but not so easy to amend; besides, that I am necessarily ignorant of the *peculiar* difficulties of your position, while dealing with this, *under all circumstances*, difficult question. I am very sensible of the truth of this reflection, and really feel the greatest diffidence in making any suggestion on the subject: it is only my anxiety for the welfare of the cause which induces me to do so, trusting to the candour and kindness of your Committee to pardon its intrusion, and, in their superior intelligence, to deal with it according to its deserts. Without pretending, then, to enter into detail, the general measure I would venture to recommend, with a view to "training School-masters, &c., &c.," is this:—That the clerical superintendent be placed at the head of a Middle or Commercial School, to consist of 100 day-scholars, and a certain number of boarders (say ten); these latter to be training for the office of Parochial School-masters: the day-scholars to pay a certain sum quarterly (say from 12s. to 14s.), and to be treated, in every respect, like the independent scholars of any private School. The boarders to be taken in at a specified age (say fourteen), with or without premium, or other pecuniary consideration, and selected by yourselves, in whole or in part, by the several District Boards, who should be responsible for the pecuniary consideration required (if any) for the benefits and privileges conferred by such a measure. The conduct of this establishment should be the main part of the duties of the clergyman appointed; though, at the same time, he should be required to superintend generally the instruction of the Teachers (sent up to Norwich for that purpose) during the interval which must elapse previously to the period when the services of the youths in training shall become available. His general superintendence might also be acknowledged in the cases of the Model Schools specified in the Report (if it be deemed essential), which superintendence he must be left to exercise at his own discretion. With respect to the several heads of this outline, I would make the following observations by way of explanation:—An establishment so constituted would combine the solid advantages of an excellent Church Commercial School, and a genuine *bonâ fide* Training School. *The first* would be found, in itself, a great boon conferred on the public (and as the commencement of such a system in ——, the greatest, perhaps, you can confer—a sound Church Education for the middling classes, especially in a manufacturing district, being *the* great desideratum); while, at the same time, it would be furnishing a fund to meet the increased expenditure entailed by the measure of the training establishment. In *this latter*, the (ten) boarders would be enjoying the benefit of *a real training*. The subjects themselves, chosen from the likeliest boys throughout the diocese—always under the immediate care of a well-qualified clergyman, intimately known by him for a series of years, and educated from the first with an exclusive view to their destined office—would be sent out, as they were required, with *the best of imaginable testimonials;* they might be sent out, in the first instance, as Assistant-Masters in Commercial Schools (just such a person as a youth of sixteen or seventeen, so trained, we are in search of at this moment from —— Commercial Church School), and subsequently they might be removed, as occasions offered, to their ultimate destination—the Mastership of a Parochial School. With respect to the superintendence of Masters and Mistresses, sent up as heretofore for temporary instruction, and which is still to be required of the Clergyman *ad interim*, I cannot think that that department will prove a very onerous burden. I remember it was stated, during the meeting at ——, that there were generally *very few* such persons, *at one time*, in ——, THREE *the greatest number ever known;* sometimes, none. The Superintendent's Lectures, therefore, would not make any very serious demand on his time, even supposing the demand for such instruction to increase. His proposed superintendence of the three Model Schools must of course be, in a great measure (if not entirely), relinquished; but surely it is quite possible that such superintendence might be, in part at least, supplied by the charitable exertions of the Parochial Clergy respectively (if, *between ourselves*—if they were but duly sensible of the great importance of the Educational department of the clerical office, it would be most assuredly); but, at all events, I do not anticipate any *adequate* benefit to *the diocese at large* from Diocesan Model Schools, however well superintended, inasmuch as every district will be anxious to afford the best specimen of that description, were it only for its own credit and convenience; and excellence in all schools must entirely depend on the zeal and ability of those who may happen to have their management. Besides, Managers of Schools will never be persuaded to send their Masters *to a distance* for instruction, if they can

get it *near at hand;* though such instruction be confessedly of an inf
description. As it regards School-mistresses, the case does not ap
to me so urgent (for many reasons) as that of School-masters.
department might be left for subsequent consideration, and ultim
be reduced to the same system as the one above suggested; at leas
to the principle—the principle of *training boys and girls*, not tempor
teaching men and women, with a view to the office of School-master
School-mistress.

I really feel myself as having taken a very doubtful step in thus
truding on you a *document* of this kind. I can only offer to you
sonally every apology for its infliction, trusting to your judgment
you will not produce it at your Board, unless you think it wil
leniently received, and that with a prospect of doing good.

I have enclosed, as you desired, a few more copies of our Report
also the only two Prospectuses of our Commercial School I happe
have by me. Those I sent you before were uncorrected proofs. I
happy to say, that the establishment of the School has met with the
probation of the Proprietors of the leading Schools in ——.

With the assurance of my best regards, I am,

My dear Sir,

Always very truly yours,

* * * *

P.S. According to my calculation (a very rough one), the 100
lars at 15s. per quarter (or a somewhat larger number, at a sm
sum) will produce £300 per annum; from which, deducting £40
hire, &c. of a suitable house of residence (the Clergyman himself
ing the deficit), £20 for hire of School-house, £50 for salary o
Under-master (to superintend principally the writing and cyphering
partment), and £50 for School-expenses—books, slates, stationery,
inclusive—the clear available surplus will be £140, which sum will
very far towards the board (and partial clothing, perhaps) of ten boy
training; making no account of any premium, or other pecuniary
sideration, to be demanded with them. Their fare, &c., would be
course, of *the very plainest and simplest*, as a matter of essential pri
ple. You might even so adjust your numbers of day-scholars
boarders respectively, as that the expenses of the latter should not
ceed the surplus profit of the former. By *some such* arrangement (f
only throw this out as a suggestion for maturer consideration), I can

help thinking that the costly* services of our Clerical Superintendent would be employed with a better prospect of attaining the object of his appointment for the Society, and more beneficially for the interests of the Church at large.

I have forgotten to state, that our District Board concur with me in the above suggestion.

MISCELLANEOUS HINTS TO PROMOTERS OF NATIONAL SCHOOLS,

In a Letter to the recently appointed Incumbent of a large Parish.

REVEREND AND DEAR SIR,

When you requested me to draw up for your use any suggestions which my official experience might supply, as to the best mode of establishing and maintaining National Schools, I did not hesitate to undertake the task, conceiving that it would not be difficult for me to condense, within a moderate compass, all that would deserve your notice. I find, however, that this was a rash promise; for the parish to which you have been just inducted being populous and extensive, and much neglected, will require new Elementary Schools of every kind; and it is impossible, within the ordinary limits of a letter, to discuss all the numerous particulars upon which it will be necessary for you to decide. Since, therefore, I must go over the whole subject, and write at considerable length, although as briefly as I can, I shall prepare my materials, not for your own perusal merely, but for the consideration of any clergyman who has schools to build, and may desire my opinion upon any of the points in question.

As your parish contains a market-town, a village, and a hamlet, so far apart that they must have separate places of education, we shall examine in each case what school-accommodation you require.

To begin, then, with the Market-town in which your church is situated —the first point to be ascertained is the Size and Description of your intended schools. According to the received average, children between three and fourteen amount to about one-quarter of the whole population. In your town of C——, therefore, which contains above 4000 souls, the number of a proper age for school will be about 1000. But this is a greater number than you need provide for. Deductions to a large amount must be made. You must take into calculation what portion of the eleven years between three and fourteen is usually passed at school by the children of the poor; and what proportion of the townspeople are likely to avail themselves of the advantages you are about to offer for the instruction of their children; and, lastly, what probability exists, from the state of trade or internal communications, that the population of the town will increase or decline. So far as I can guess from local knowledge, I should say that you must build two National Schoolrooms, capable jointly of containing 300 children. Since, however, the number of boys and girls is not often equal, you will probably prefer to have the rooms of different sizes, so as to accommodate respectively 160 and 140 children, or 170 and 130; taking care that both rooms shall be suitable for either sex. According to the authorised rate of measurement, which allots an area of six square feet to each child, the floor of the two rooms, in whatever way they may be divided, would measure 1800 superficial feet. Besides this provision for boys and girls, you will want accommodation for 200 infants between three and seven years old. This accommodation may consist either of one large room, including altogether the same amount of area, or of several small ones, containing in all 1200 square feet, in different quarters of the town. The advantage of one large room is, that you will have the use of it for those Sunday scholars whom you have no space for in the National School-buildings. On the other hand, you may find it inconvenient to congregate infants in one large body from distant points; and there is not the same necessity as in other cases for doing so, since the qualifications of a schoolmistress, where her infant charge is small, are not of a description to command high wages; and therefore, without incurring expense, you might be able to find many respectable females who would undertake, for little more than they could earn in the factory or the nursery, to do all that infant discipline requires. For my own part, however, I incline rather to the former plan. I look upon the sympathy of numbers under the superintendence of a superior matron, as greatly conducive to moral influence.

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* It had been resolved to give the Superintendent Clergyman £200 per annum, and the above suggestions suppose the continuance of such a salary.

Having thus determined upon the size and description of your schools, you have next to choose an Eligible Site. The advantages you will wish to combine are—that it should be dry, airy, accessible; convenient as regards the church, and convenient as regards the homes of the children: not contiguous to any unwholesome manufactory; not confined in point of space; not expensive; and capable of being secured in perpetuity by a good legal tenure. You may think yourself happy in no ordinary degree, if you can unite all these advantages: some of them you must be prepared to sacrifice. That you may not lose sight of any, I have enumerated them all, having observed that persons, not experienced in school-building, have occasionally sacrificed the most obvious of them without necessity.

Property for a site may be legally secured in various ways: *freehold property*, either by purchase or deed of gift from the owner; *waste land* (limited to the extent of half an acre), by a grant from the lord of the manor, under the statute 6 and 7 William IV. c. 70; and *glebe land*, limited to the same amount, by a grant from the incumbent, under the same act. The *churchyard* is the least eligible site of any, and should only be resorted to when it is unnecessarily large, and when the buildings can be so placed that the children shall have immediate access to them from the public road. The grant should be obtained, with the consent of the Bishop, from the parishioners assembled in vestry. In cases where you cannot prevail upon the proprietor to alienate the freehold, you must be satisfied with a long lease, say for 99 or 999 years, at a peppercorn rent. Neither the National Society, nor, I believe, the Committee of Council, would, under such circumstances, object to such a tenure. As an assistance to you in choosing trustees, and giving directions for the deed of conveyance, I enclose a copy of the School-site Act above referred to, and advise you to procure the printed forms of conveyance recommended by the Privy Council. In case you select one of these printed forms, be sure you choose the form adapted to your circumstances; and let it be a form entitled, "For a National School," lest otherwise you unintentionally pledge yourself to terms which are not intended for your case, and from which you may vainly desire afterwards to be freed. The School-site Act has been in operation about four years, and has proved a very useful measure, but is susceptible of great improvements. It is hoped that the present session of Parliament will not close without an act removing various ambiguities by which legal men of the highest reputation have been perplexed, and affording new facilities towards obtaining sites for schools.

With respect to Plans and Specifications, I shall send you the Society's suggestions for building; and you would do well to consult the plans and elevations for schoolrooms, published by the Committee of Council. The former work is about to be superseded by another, in which suggestions will be offered as to galleries, class-rooms, and school-residences, and of which you may expect a copy as soon as it is completed. One point worthy of your consideration is, that if you wish to contrive means of warming and ventilation different from those in ordinary use, you must prepare for them in the original construction of your building. To introduce them afterwards will necessarily involve you in great expense. Having mentioned school-residences as proper to be included in your plan, let me add that, before giving possession, it would be a wise precaution to make the future occupant, whether master or mistress, sign a bond for quitting the premises upon a certain notice given. This may save you from a troublesome and expensive process of ejectment.

One of the first questions you will be apt to ask respects the Cost of your undertaking. In this particular there is a great diversity even in the same neighbourhood, and still greater in widely separated places. In two cases which came recently before the Committee of the National Society, there was so wide a discrepancy in the calculations, that one school could only be built at the rate of £4 for each child, while the other wanted no more than twenty shillings. To ascertain in general what expenditure is actually required, I have examined 162 cases, which produce the following results:—

DOUBLE SCHOOLROOMS.					SINGLE SCHOOLROOMS.					
Number of Schools.	Number of Scholars in each.	Total cost of 20 Schools.	Average cost of each School.	Average cost for each Scholar.	Number of Schools.	Gross number of Scholars.	Total cost of the Schools.	Average number of Scholars in each.	Average cost of each School.	Average cost for each Scholar.
20	100	£3380	£169 0	£1 13 9	50	4675	£7595	93	£151 18 0	£1 12 6
20	150	4931	246 11	1 12 10	12	2306	3838	192	319 16 6	1 13 3
20	200	6436	321 16	1 12 2						
20	300	9802	490 2	1 12 8						
20	400	12,646	632 6	1 11 6						

Pray remember that, in building schools at the cost of charity, you must think only of utility: all needless ornament must be disregarded.

As regards the *constitution* of your intended school, the site should be

conveyed to Trustees, "to be held for the use of the Manager," or "
nagers," to be "always in union with the National Society, and cond
according to its principles." In some trusts the Clergyman and Ch
wardens are Managers; in some, the Clergyman alone; and in others
Clergyman with a Committee of Subscribers. Where a Committ
appointed, care should be taken that its numbers should be limited;
that they should all be members of the Church.

With respect to *funds*, when you have obtained all that you can ex
from local means, your next resource will be an application to your
cesan or *District Board.* It has been thought that these valuable institu
might with advantage confine their efforts to the improvement and su
of education, and leave the task of increasing it, by the erection and enl
ment of schools, to the National Society and the Committee of Cou
And no doubt the best consequences might be anticipated, if efficient bo
of education in every diocese throughout England and Wales were,
within its own limits, to direct their efforts towards the practicable o
of improving schools: I do not mean that they should all support train
institutions, but that they should assist in building school-residences,
make grants (as has actually been done for a long period, with great
vantage, by several boards) towards the maintenance of schools in
districts, especially for the first two or three years. A small paymen
the amount, for example, of only one penny a-week for each child, w
often be more than sufficient to decide the question whether a school sh
or should not be maintained. Since, however, grants for school-buil
are made by some boards, and in particular by your own, you wi
course not neglect this source of aid.

Your next pecuniary resource will be an application to the *National*
ciety, with which of course you intend your school to be in union.
the terms of union you are no doubt acquainted. From these you
perceive, now that the restriction, as regards religious instruction, to *a*
ticular list of books, has been removed, that no pledge will be required of
beyond what is necessary for training up the children in the principle
the Church. The chief points, besides union, which the Society will req
are, that accommodation shall be provided for the children in the pa
church, or in some chapel of ease connected with it; that the site shal
legally secured; that the building shall be completed, and that no
shall remain, excepting, of course, such debts as are covered by prom
grants, either from a Board of Education, from the National Society
from the Committee of Council; or from all these sources combined.

Under present circumstances, now that an arrangement has been
cluded with the *Committee of Council,* it will be advisable that you sho
apply, through their lordships, for a portion of the sum placed by Par
ment at their disposal for the advancement of education. Your applica
should be made in the form of a memorial, addressed to the Right Hon.
Lords of the Committee of Council on Education, and sent by post, un
cover, to the Secretary, Privy Council Office, Whitehall. To prevent ne
less delay, it would be desirable to carry on your correspondence
Whitehall and with this Office at the same time; though it will be be
for you to ascertain, in the first instance, that both parties are satisfied
your plans, before you expect from either the announcement of a gra
lest otherwise some change should be insisted on, which would make it
cessary for the grant to be revised. At present their lordships have decid
that all grants from charitable associations, whether provincial or met
politan, shall precede their apportionment of the Parliamentary vote.
will naturally desire to know what amount of aid you may expect th
lordships to bestow. On this point I am unable as yet to give you

definite information. The Lords of the Treasury adhered to a fixed rule; they at first advanced one-half the cost, but afterwards reduced the amount; and, during the last five years of their administration of the fund, made grants in all cases at the rate of ten shillings for each scholar. The Committee of Council, however, have deemed it advisable to consider the merits of each case, and to grant more or less accordingly. This year (1840-1), owing to the greatly increased number of applications, and the smallness of the public grant, their lordships have been constrained to give, in some cases, at a lower rate than their predecessors, though on conditions of much greater strictness. To this course they will not adhere without necessity, and therefore you may safely venture to anticipate that, in your case, their grant will not be less than you would have obtained from the Treasury.

In former years, government-grants were made to Church of England Schools only on the recommendation of the National Society. The Committee of Council, however, being appointed for the specific purpose of promoting education, make inquiries for themselves as to the particulars of each case, and do not confine their bounty to cases recommended by the Society. Their lordships have, at the same time, testified every wish to act in conjunction with the Society, as will appear from the following extract from a letter addressed by the President of the Council to the Archbishop of Canterbury: "I can engage in the terms your Grace put upon paper to-day, that the Committee of Council will continue to receive recommendations from the Committee of the National Society, and can confidently assure you, that, though not precluded from considering others, they will in every instance be listened to with the greatest attention and desire to comply with them, so far as the circumstances of the case and the means at their disposal will admit."

In accordance with the above communication, the Committee of the National Society will, you may be assured, have much pleasure in recommending your case to the Committee of Council as soon as you send a statement of it with the sanction of your Diocesan.

We have now considered all the steps proper to be taken in procuring funds for the *establishment* of your school; and I next proceed to a few remarks upon the *cost* of *maintaining* it, and the sources of supply for that purpose. The cost will include repairs, insurances, fuel, candles or gas, rewards, school materials, and salaries. Cheap means of warming schoolrooms may be provided for in the original construction of the building. Rewards, if given at all, may be confined to books and other presents, valuable not from their price, but from the distinction they confer. School-books and materials will be supplied at a cheap rate from the depôt about to be opened by the Society for Promoting Christian Knowledge. I trust that it will soon be in the power of any clergyman, however distant from the Metropolis, to write either to this office or to Lincoln's Inn Fields, stating the number and general progress of the scholars in his schoolroom, and requesting to be supplied, on the terms of the Society, with every requisite. A saving of 20 or 30 per cent. may in this way be effected. As regards the item of salaries to teachers, it is to be hoped that no mistaken economy will curtail their scanty means of living, and that the expenses in this department will eventually increase rather than diminish. There is, however, in this instance one source of economy not liable to objection; namely, the union of the office of parish clerk with that of schoolmaster: a union which would, in many cases, be facilitated, if the clerk, in case of incompetency or misconduct, were more easily removable. You will be anxious to ascertain what is usually the total charge of supporting schools, so that you may, as common prudence requires, estimate beforehand what annual means you must provide. On this point, precise information is not easily given, the expense of maintaining schools varies so much in different places: but, to assist you in your calculations, I have taken indiscrimi two hundred schools, which present the following results:—

SORT OF SCHOOL.	Number of Schools.	Total number of Scholars.	Gross amount of Salaries.	Gross amount of incidental expenses.	Gross expenditure.	Average number of Scholars in each School.	Average amount of Salary.	Average amount of incidental ex-penses.
Double Schools conducted by a Master and Mistress; 27 with residences attached .	60	5461	£3284	£432	£3716	91	£54 14 8	£7 4
Ditto (larger Schools); 12 with residences attached	40	9403	3695	969	4664	235	92 7 6	24 4
Single Schools conducted by a Master; 15 with residences attached	40	3540	1897	326	2223	88	47 8 6	8 3
Ditto conducted by a Mistress; 12 with residences attached . .	40	3100	1315	299	1614	77	32 17 6	7 9
Infant Schools; 6 with residences attached .	20	2277	885	182	1067	113	44 5 0	9 2

So that the total cost of maintaining two hundred schools, attende 23,781 scholars, is 13,284*l*., or at the rate of eleven shillings and twop for each scholar.

Having so far remarked upon the *annual cost* of your school, we have to look into the *means* of *defraying* it. These fall under the general hea subscriptions, church-collections, endowments, school-residences, work industry, and payments from the children. On the subject of subscrip and church-collections, I can add nothing to what you already know. respect to endowments, it may be observed, that in some cases it ma possible to enlarge the basis of an endowed foundation, by prevailing on trustees to admit the children of the poor. The terms of the trust- establishing such a school may even admit of its union with this Society. will keep in view, however, this distinction—that you cannot transfer an endowment to a National School, though you may sometimes engraft a Nati School upon an old foundation. Next as to residences: a residence for master or mistress may be looked upon, as was before remarked, in the l of a partial endowment. The saving, also, to the teacher, by having the vantage of a house, is always far greater than the interest of the sum exper in its erection. Upon examining a number of cases, I find that the aver cost of school-residences is, in the case of double schools, 92*l*. 10*s*., and in case of single schools, 61*l*. 15*s*. On works of industry, I shall be happ send you a paper printed some time ago by this Society for general distri tion. The needlework of girls is often of considerable value; and I h heard of the fieldwork of boys being made available towards the expenses school. A correspondent in the county of Sussex insists, that in rural distr the whole expense of School-keeping might be defrayed from this sour and mentions a boys' school under her patronage as an example. But source of income to which I would especially direct your attention, is that of small payments from the children. At the Central School in Westminster, no payments whatever are exacted; but only for this reason, that it was originally a free-school, and was intrusted to the Society on condition that it should remain so. The Society does not wish schools for the poor to be free, but only to be cheap—*so cheap that the children of the poorest parishioner need not be debarred from education.* The amount of school-fees varies in different places. In the extreme north of England, it is usually threepence or fourpence per week. In the south it is seldom more than one penny. In some places, as, for instance, in the Isle of Man, the payment is quarterly, and amounts to two shillings for reading only, and three shillings for reading and writing. It is of great importance that these payments should be made in advance, and should not be lower than the poor can be reasonably expected to make, in order that schools may, as much as possible, maintain themselves. The master or mistress, receiving a fee proportioned to the numbers in the school, is incited to greater diligence—the children are more regular in their attendance—education becomes of more value in the estimation of the poor themselves, and the perpetuity of the school is better secured. It does not appear that the higher payments usual in the north prevent children from attending; on the contrary, education there is more general.

Only one farther point seems to deserve notice in connexion with the education of your market-town. In order that your schoolrooms may be as useful as possible, you might open them for *evening instruction.* One room might be appropriated to children who have been called prematurely to daily manual labour, and whose education, therefore, has been cut short, perhaps almost at its commencement: the other room to an older class, whose attainments might thus be raised to a higher standard.

With reference to your *village*, the plan you propose of building a large Schoolroom, which, under the sanction of your Diocesan, may be opened for divine service until you can erect a church, may perhaps be the best that, in your present difficult circumstances, you can devise. In the Report of the Society for 1836, there is a plan, by the late Bishop of Sodor and Man, of a building for this purpose, with a partition in the centre, to be removed during public worship. It will be proper for you to keep in mind that any space in such a building, set apart for a pulpit, or reading-desk, or fixed pews, must be excluded from the statement made in your application for aid, either to the National Society or to the Committee of Council. The schoolroom, properly so called, consists only of the portion occupied during school-hours by the children. I observe that this School is not in union with the Diocesan Board; but it would be desirable, with a view to the harmonious progress of the whole Diocese in education, that no parish should be discordant from the rest. The National Society therefore wishes that all Schools should be not only united with itself directly, but also mediately through the affiliated associations.

We must not forget the *hamlet*, at the extremity of your large parish. The old National Schoolroom, which you describe as having gradually become dilapidated, will, probably, with a small addition to the building, and with a floor of wood instead of tile or stone, be sufficient, in respect of size and comfort, for the wants of the place. The National Society gives no aid towards repairs; but as no grant was made towards the erection of the building, the poverty and destitution of the place might be fairly urged as a reason for a small grant towards enlarging and fitting up. You might also solicit, on the same urgent grounds, from the Society for Promoting Christian Knowledge, a supply of school-books and materials. Being yourself a member of the Society, you may apply in your own name; otherwise you would be required to transmit your application through the Bishop of the diocese. The scholars will be so few in number, and of such tender age, that, instead of attempting to place them under separate teachers, you will find it economical to keep the whole of either sex under one competent matron. As this school was united several years since to the National Society upon the old terms, which prescribed a certain list of religious books, you are still bound to abide by that list, unless you apply to the Society to be united upon the new terms.

In considering these plans for advancing the cause of education in your parish, it is impossible for a person of active temperament and Christian zeal, like your own, not to look forward with confidence towards the exercise of corresponding sentiments by the owners of property under his spiritual charge. You are prepared to ask them; Is there any way in which a portion of your funds can be expended, so as more effectually to secure the remainder? Is there any object more spiritually important—more conducive to the diffusion of Christian faith and hope? Are there any of your fellow-creatures whom you are more bound to help than your fellow-countrymen and fellow-parishioners? If you pass by them, whom are you to assist? Are there any over whom your influence can be more effectually exerted than the young—an influence for good or for evil, that is to last eternally? Is there any way in which your donation, economically considered, will go farther towards realizing its object?

The answer to these questions is sufficiently obvious. It may not come forth practically at once in the shape of contributions; but if the appeal be frequently and earnestly pressed home upon the consciences of a community blest with competent resources, a satisfactory result may be confidently anticipated from Christians of the Church of England. Believe me ever,

Rev. and dear Sir,
Yours very truly,
John Sinclair.

ON MUSICAL NOTATION, AND THE PRESENT STATE OF MUSICAL EDUCATION.

No. IV.*

To the Editor of the Educational Magazine.

Dear Sir,

Your readers will have perceived, in the course of the series of letters, of which the present forms a part, that I have not attempted to

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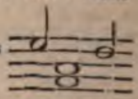
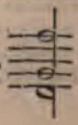
* *See the March Number of this Magazine.*

Errata in No. 3.—Page 166, four lines from the bottom, read "*or*" requires intelligence.

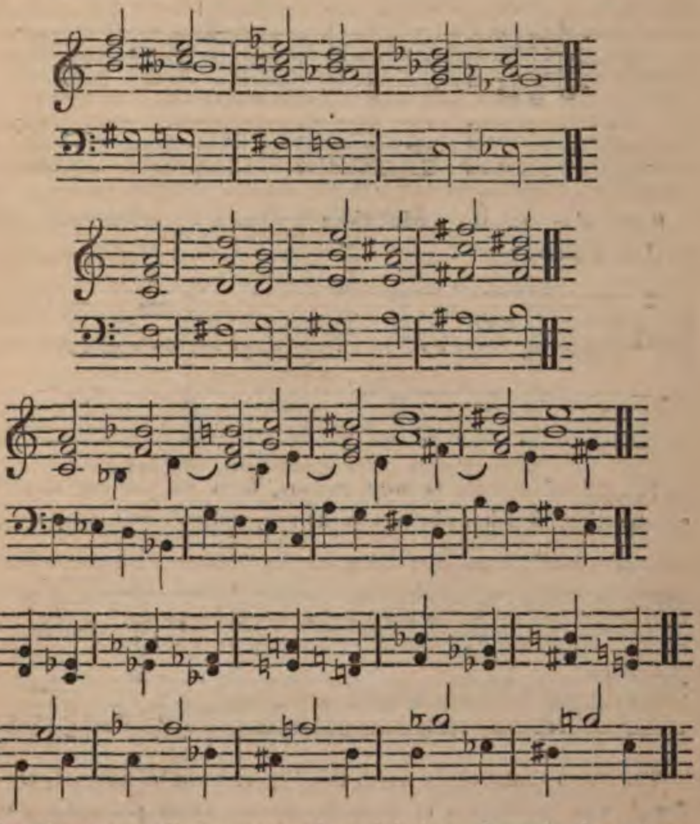
Page 169, for $\begin{smallmatrix}6\\5\\4\end{smallmatrix}$ in the second lines of music, read $\begin{smallmatrix}8\\5\\4\end{smallmatrix}$.

Page —, in the third lines of music, read 6 before the first chord.

Page 171, in the first line of music, second bar, thus 

Page 171, second line a second division, first bar, thus, 

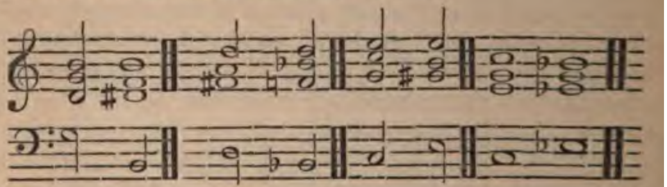
lay before them an explanation of the principle of musical science in anything of a detailed form. It would be, therefore, inconsistent with the character of the previous part of my inquiries, to dwell at much greater length on the very interesting subject of modulation. It will be sufficient if instances enough are given to excite an interest in it, and induce those who are ignorant of this branch of the subject, to pay more attention to it. It would be in vain to attempt to describe the many forms into which rules—such as are exemplified by the instances with which my last letter concluded—may be expanded. I may, however, add one or two more, which may be easily followed out by a careful observation of the construction of the first bar or bars.



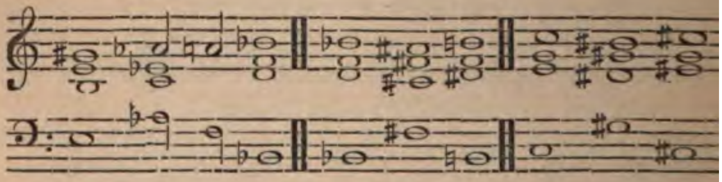
The above are all instances of modulations through these keys, which are, more or less, nearly related either to the original key, or to that one through which we have last passed. Those who wish to attain

freedom in modulation, must not be fettered by the regularity of
instances. One might almost give, as a general rule (which, how
would have in many instances to be modified), that a player may
from one chord into any other which has a note in it common to
I do not mean to say that a continuous passage could be framed
loose a principle. But where transitions for producing special e
are desired, any one who acts upon that rule, and, at the same
avoids offensive licences and harsh changes, would find it a great
in suggesting and acquiring facility in modulations.

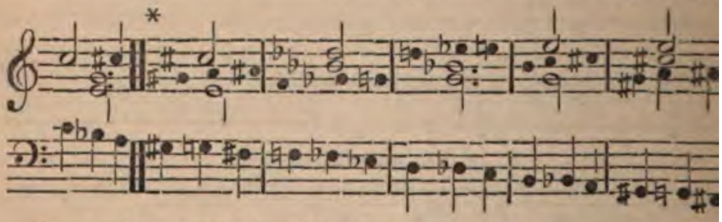
Such instances as the following are very effective when properly
and not at all unallowable in certain cases :—



Such, also, are the modulations produced by enharmonic chan
explained above :—



The following series is very curious, from its peculiar mechan
construction, which is obvious to the eye, and will well repay study



The due bounds within which this licence must be retained, are to
found in all those parts of scientific works, where *gradual* and *sud*
modulations are treated of, as in Dr. Crotch's "Elements of Comp
sition." When they are made the foundation of a series of modulati
as in the first examples I have given, they are very beautiful and

structive. The patient drawing out on paper, and working out on the instrument of such series, will be of incalculable benefit to a learner, except his musical education is of a higher order altogether.

The same remark applies also to copying out and arranging music already harmonized, as, for instance, chants. It would be a very excellent exercise for a learner to take any simple chant which is written for voices in four parts, and put the parts together into a treble and bass line. Then return them again into four parts, and observe the movement of notes assigned to each. Then put down the figures which belong to each chord, and afterwards replace the notes by the aid alone of the figures. Such exercises would be by no means difficult if begun early, and they would be greatly aided, and the whole principle for which I am striving would be carried out to a far higher extent, if the first exercises of a pupil were to write down the intervals of the simplest music they have to practice, and from their own figures copy out the melody again.*

The same observation would apply to the different artifices which composers have resorted to, and which are so replete with interest in the shape of canons, fugues, and imitations. The very meaning of which terms many excellent players do not understand. Nor do they, in more instances, know the construction of them; without which it is as impossible to appreciate and give due effect to a canon or fugue as it would be for a deaf player to play with feeling, being unable to hear or judge of the degree in which proper accent was being given at the right time and place. The very life and meaning of such portions of music as I now speak of really depend on the internal construction of their separate, and especially their inner, parts; and if this passes unobserved, and they are merely played or sung without a marked distinction of each part as it takes the lead, the meaning and feeling of both are lost together. Sometimes the construction is very obvious, as in the following instance† where it is evident to the eye that the one part is but a repetition of the preceding, arranged so as to harmonize with it.

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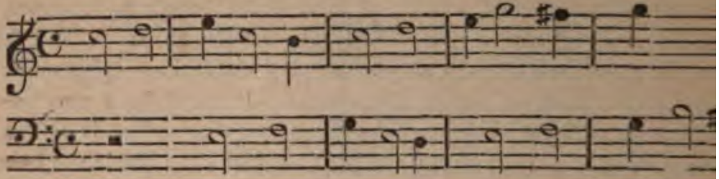
* Thus the melody of the Old Hundreth Psalm.

```
1  | 1  |      | 1  2| 3   || 3 | 3   3 | 2   1 | 4   3 | 2 ||
        7  6  5

1  | 2  3 | 2  1 |  6  7 | 1   || 5 | 3   1 | 2   5 | 4   2 |
```

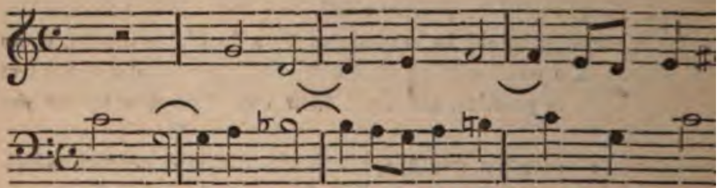
† I called a canon (*a*) 2 in (*b*) 1 on the (*c*) unison—II called a canon (*a*) 2 in 1 (*b*) on the (*c*) fifth—III called a canon (*a*) 4 in (*b*) 2 on the (*c*) octave below. These terms referring obviously (*a*) to the number of parts (*b*) to the number of the melodies (*c*) to their respective positions in the part or parts making response.

I.



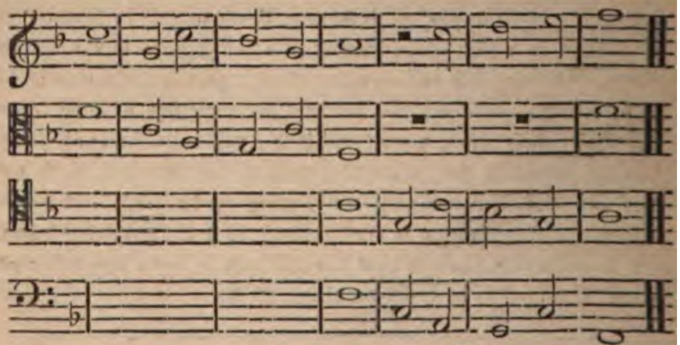
In the next it is by no means so obvious, because of the me though identical, being commenced on different notes.

II.



So, again, the double arrangement of the subjects in this inst would conceal the canon from those who are not accustomed to exa and consider the construction of this class of compositions.

III.



Again, those who have not learnt to appreciate the construction of octave, as composed of two tetrachords, miss half the beauty of construction of a strict fugue, which, generally speaking, is suppose be nothing more than an imitation in one part, of a subject begu another. Whereas, in these compositions, in reality, the two portio

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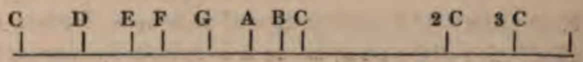
* Writers on this subject call the lower half the "authentic" mode from key note to the fifth, and the remainder, from the fifth to the eighth, the "pla

of the octave answer one another. The subject commencing on the key note is answered by the same subject commencing on the fifth, or vice versâ, and each of the extreme notes of the two parts of the octave correspond strictly one to another, while the intermediate ones are allowed a little more latitude, though they also have their respondent notes. There is reason to suppose that this method originated in ancient church music, the different parts of the choir responding one to another in a continuous strain.

The total want of a due, or even a moderate knowledge of these parts of music, has injured the character, not only of harmonized compositions, but also of our simplest melodies. For the rules which, if known, would guide a person to right harmony, would add greatly to the likelihood of his composing a simple air, the intervals of which would have in themselves a meaning far beyond the superficial airs of the day. Jones, of Nayland, is said to have been many months composing the music of the psalm (St. Stephens) before he considered it complete; and, having satisfied himself with it, he was contented to have composed and harmonized one single melody.

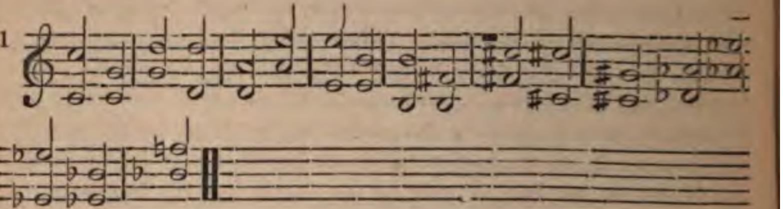
In my first letter, I rather hinted at some future notice of the relations and proportions of musical sounds. This being a subject of a very abstruse nature, and having less to do with the educational question, it would not seem worth while occupying your pages with an additional letter upon that part of the subject. But in order to satisfy any wish that may have been formed for farther information upon it, I may now add the following brief sketch of some points connected with it. It will be easily understood, that if a string, such as one of the strings of a violin, be firmly pressed down upon a board *at any point* of its whole length, a new and shorter string is, in fact, formed. Now the portions of a string which remain after parts are pressed down, in order to obtain the different notes of the octave, bear a certain relation to the whole string, and those relations bear a remarkable and definite proportion to the relation which the notes of the octave bear to the note produced by the *whole* string, which is, in fact, the key note. Thus a string, divided in the proportions shown in the following diagram, will give the notes of the octave thus, in the key of C:—



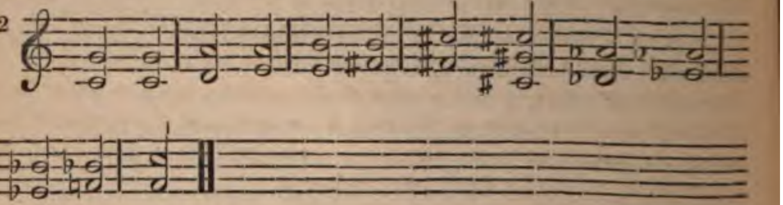
Intervals.	Key note.	2d	3d	4th	5th	6th	7th	octave.	Double octave.	Treble octave
Proportion of the string left free.	1	$\frac{8}{9}$	$\frac{4}{5}$	$\frac{3}{4}$	$\frac{2}{3}$	$\frac{3}{5}$	$\frac{8}{15}$	$\frac{1}{2}$	$\frac{1}{4}$	$\frac{1}{8}$

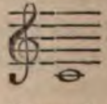
This is also the case with the lengths of pipes, the columns of air in which are equally the subjects of vibration. Founded upon the principles here alluded to, is a most useful scale laid down by Dr. Crotch, for giving to the pianoforte, when tuning it, an equal temperament. Before giving the scale, I may mention for those who do not know it—though many are aware of it—that the pianoforte is usually tuned by (1) either a succession of fifths, or (2) an alternate succession of fourths or fifths, thus :—

1



2



Now, if every fifth were to be tuned to a perfect fifth, when the whole octave is completed there would be found a very considerable error; inasmuch as a series of perfect fifths exceeds the limits of the octave. To remedy this, tuners are obliged, as it is called, "to distribute" the error which may be done in two ways, unequally or equally, among the various notes of the scale. Many prefer the former, inasmuch as it gives gravity to some keys, brilliancy to others, richness to others. But this practice is clearly artificial and unsound, and Dr. Crotch strongly reprobates it. For the division of the octave, he lays down the following rule: Let a single string (sold as No. 11) of three feet long, and stretched on a board and tuned to the note  be divided into 1000 parts. The exact portion of each note, if tuned upon an equal distribution of the error, or, as it is technically termed, tuned upon the method of equal temperament, will be found at the following places :—

♯ 943 ♯ 840 ♯ 707 ♯ 629 ♯ 561
C 1000 D 890 E 793 F 749 G 667 A 594 B 529 C 500

The division of the octave by Ptolemy was adopted by Tartini as the rule for the major scale, and was this: Make G, F, and E a perfect fifth, fourth, and third respectively to C. Make A and B respectively major thirds to F and G; and D a perfect fourth below G. It is obvious that, if any key were so tuned, the intervals, which would occur in some modulations into remote keys, would be very extreme.

There are, however, to be produced from any string, besides the regular series of notes produced by shortening the string in proportions varying with the preference given to one or other of the above systems, *other* notes, called harmonics. These differ from ordinary notes, not only in the *character* of their sounds, but in these two material points: 1—that they exist only at certain particular points on the string; and, 2—that in order to produce them the string is not pressed firmly down, and thereby in effect shortened, but lightly touched with the point of the finger, so as just to intercept or divide, but not to destroy, the vibrations on either side of the point so touched. Indeed, the *same sound is given*, whichever end of the string is made to vibrate by the bow; and this not only where the portions of string, on either side of the finger, are equal (as in the case of the octave), but also where they are unequal, which they are in every other case; and the portion of the string so intercepted may (by *consequence*, and it is so in practice) be measured indifferently from either end of it.

Now, these notes are not (excepting only in the case of the octave) identical with the notes produced by firm pressure. The octave is at the centre of every string, whether harmonical or otherwise. So is the double octave given by the vibration of one-fourth, the treble octave by that of one-eighth of any string. But in the case of the harmonical notes the double octave is found indifferently, whether the finger be placed at one-fourth or three-fourths from the end; and the same principle pervades the other harmonics, all of which are to be found at as many points of the string (save one) as the divisor. For instance, the harmonic which arises from placing the finger at the centre of the string, or, in other words, dividing by two, is found only in that one place. The harmonic which arises from dividing it into five parts may be found at four places—viz. at one-fifth, two-fifths, three-fifths, four-fifths, from the end of the string, and their octaves are to be found at any point, which is a *fractional* multiple of that divisor—i. e. a harmonic note found at the centre point, or half of the string, will have a series of octaves at one-fourth, one-eighth, one-sixteenth; and so of the rest.

Now, these curious results of experiment would seem to indicate that the harmonic notes are affected by the relation borne to each other by the vibrations which take place in those parts of the string which lie on either side of the intercepted point. It is not easy to speak with great confidence on a point requiring such minute accuracy, but I am strongly inclined to think that the harmonics are to be found in the order of the prime numbers 1, 3, 5, 7, the simplest interval being found at the lowest member. Thus dividing the string into the above parts, at the points where the string is equally divided, or one part vibrates against it, we have the simplest related note—viz. the octave; where the string is divided into portions of three we have the next simplest, or a series of twelfths (or fifths); where into five we have a series of seven-tenths (or thirds); where into seven, a series of twenty-firsts (or flat sevenths); and so on. But this is a point for investigation, not for positive assertion. The whole subject, however, is of a most interesting character, and, like all other parts of the laws of nature, illustrates the harmony and designs of the infinite wisdom of the Most High, whose ways and thoughts in this, as in all things, are very far beyond our thoughts, and often beyond our comprehension.

Reviewing, then, the several branches of musical study, I do not think I have spoken unfairly of the routine education of late years, when I say that it is by no means calculated to give an interest in, still less to impart a knowledge of, its principles—that it aims at, and achieves nothing higher than producing mechanical performers, varying (of course I allow) in the purity of their feeling and tone, as well as in the degree of execution they can command. I do not fear that I shall be mistaken to mean that there are not professional and *unprofessional* musicians who eminently possess the very reverse of all the defects that I have alluded to. There are very many, indeed, but they have to struggle on, as well as they are able, against the vicious and flimsy taste which they lament to see around them. Again, at this moment there are others who are seeking, as far as may be, to restore a *practical* acquaintance with the best compositions and the best masters. If they will bear the hint, let me impress upon them, that it is not the performance of the hand or of the voice that will bring about a greater cultivation of musical science, but a systematic education in its principles and grammar is absolutely necessary to make the powers of execution worth the possession to the person himself, and still more necessary if there is the higher object of making a love and intelligent appreciation of sound and solid music a part of the national character.

Some portions of the history of music, if dwelt upon, would lead us to considerations of another kind, and would give rise to thoughts of a deeper and holier nature. Music, like every other science, may be prostituted, or it may more than any other be made subservient to the highest of all causes. How far it has been, How far it is, and How far it is yet likely to be made available for that great cause, may form a principal part of what I should yet wish to add upon this subject. And hoping to do so in my next and last letter,

I remain, dear Sir,
Yours, &c.,
A. A.

[The author of these letters was not aware, till nearly the end of this month, that the Magazine would be discontinued, otherwise he would have endeavoured to complete the series with the present article. He begs to announce that they will be sold separately by Messrs. Darton and Clark; and that a larger number of the last article will be struck off for the convenience of those who would have read it in the Magazine.]

NURSERY EDUCATION.—No. III.

THE MISTAKES OF PARENTS.

This is a prolific subject, and it is one, besides, on which it is not a little hazardous to venture. Yet we have such faith in the earnestness and honesty of purpose of parents generally, as to feel sure they will receive with indulgence such views as we may be able to bring before them, of the difference which we think exists on many points, between the way in which children are, and the way in which they should be, managed.

The last article of this series closed with a promise that something more should be said on the subject of punishments; a matter which may well claim our attention here, since more mistakes are committed in this than in almost any other department connected with early education. All through we mean to speak of what can be effected *at home*, where children are watched over by that tender love which only parents feel. The fewer punishments inflicted the better, for every reason: provided only we do not withhold them when they are really necessary. We have already shown that prompt unquestioning obedience must be had, as one of the indispensable conditions of a child's progress in any good; and that, if a fixed habit of this duty is not early obtained, not only will his present enjoyment be much diminished, but his future happiness also will be placed in fearful peril.

Some parents are so greatly mistaken as to imagine that children should be controlled wholly by appeals to their understanding and their affections. They pass lightly over the first years of the child's life: when he is old enough, they say, "We will reason with him, we will convince his reason that it is right to be obedient." Now, one of the great benefits of very early discipline is, that the question of obedience or disobedience is altogether settled long before the child can reason at all. But if this were not so, and one had from the first to deal with a child capable of comprehending the force of arguments addressed to its intellect, it would surely be most unwise to have recourse to these arguments. If we accustom a child to obey our commands because we have argued him into an approval of them, we are teaching him to refuse obedience when he does not understand our motives. "Justifier sans cesse vos commandemens, cest vous mettre sur le pied de' l'excuse, cest en appeler à son jugement et en provoquer les objections."

It is a solemn thought that the relation between parent and child is meant to train the heart and understanding into a reverence and appreciation of the relation between God and man. If you weaken your child's faith in the wisdom of his parent by teaching him to reason and argue before obeying—if you lead him to think that his obedience is to be contingent on your success in convincing him that you are in the right—if he finds he is to obey, not because he is your child, but because, having discussed a command, he is convinced of its fitness and excellence, you are educating him into overbearing and fatal scepticism; teaching him to meet the revelations of his heavenly Father's will with bold, high questionings instead of reverend submission.

But most parents will admit that obedience should be early obtained, and that a child's rebellion against a parent's authority must be subdued by judicious correction. And the question at once arises, What is the best mode of correction? Evidently it must be one suited to the nature of childhood. Parents too often overlook this necessity of adapting punishments to the character of the being for whom they are intended —a mistake producing manifold evils.

It has been much discussed whether protracted punishments are beneficial to adults—how far solitary confinement and the seclusion from all their usual pursuits operate favourably on their dispositions. Whatever may be the right conclusion as regards *them*, there can be little doubt that such discipline is very unfit for young children. I do not mean any unusual or extraordinary excess of this punishment, but I mean all which proceeds, as far as it goes, on the same principle as that intended for grown men. The theory that an hour's confinement, or half an hour's, will, by giving the child opportunity for reflection, enable it to form resolutions of amendment, and bring it into a right state of mind, seems founded upon an erroneous supposition. Children do not come, by long processes of reasoning and self-examination, to the conclusions we wish them to draw. A prolonged punishment is worse than useless, it is an unmeaning cruelty when inflicted on a very young child, that volatile nature cannot retain for any length of time a distinct perception of the connexion between its fault and its punishment. The process of its mind at such times is generally from the first burst of indignation or grief into a quieter state—a listless vacuity which is not unfrequently followed by a sullen determinateness not to yield, and this succeeded at last by a sense of utter weariness and wretchedness. The child is then often apparently and really subdued—subdued, but not softened. A continuance of such punishments seldom fails to bring out the worst points of a child's character; and we have known it in more than one case to form a subject of bitter regret in after years, that sullenness and obstinacy had been, under such a system, wrought as it were into the very texture of the mind.

The best mode of punishing young children, in cases of real delinquency, such as disobedience, is by the infliction of some sharp momentary physical pain, more or less severe, as the occasion requires—never violent, never administered in anger, but deliberately, and yet at once; connecting as closely as possible the wrong-doing and its consequence; subduing the rebellious spirit quietly, and preparing the way by doing so for a speedy reconciliation. Thus the great evil is avoided of giving time and occasion, as during the progress of a prolonged punishment for the growth of a sullen and stubborn habit of mind. This simple physical discipline by the rod has certainly no tendency to shake a child's affection and confidence in his parent; which cannot be said of other modes of correction, the meaning of which children cannot comprehend, and which appeal to principles and feelings not yet developed. It is one of its great advantages, and a remarkable proof of its success, that it needs to be so seldom repeated, and that it does not require the aid of other supplementary punishments. There may be some few children with whom such a system should not be pursued; yet it has been steadily followed with children of the most opposite tempers and characters, without the slightest evil result, and with every happy consequence.

But we speak of this plan only as pursued by PARENTS. We must not overlook the witness of Holy Scripture on this subject. The strong and varied expressions used by Solomon cannot, we think, be explained away, though some will have it that they are wholly figurative. It would surely be difficult to imagine any language more simple or explicit than this, "He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." "The rod and reproof bring wisdom, but a child left to himself bringeth his mother to shame." "Withhold not correction from the child, for if thou beat him with the rod he shall not die." "Thou shalt beat him with the rod, and shalt deliver his soul from hell." It has been said, oddly enough, that this kind of discipline, being supported only by the Old Testament authority, belonged to a more severe dispensation than ours. As if it had anything whatever to do with the nature of the dispensation. Or as if the end proposed to himself by the parent was severity, and that he wished to discover *how* cruel it was lawful for him to be. Surely the object, and the only object in view, is the child's real advantage and happiness. But one never meets an opponent of this system who has temperately, firmly, and with perseverance, tried its effects.

Having said thus much on the various modes of discipline, let us now pass on to some more general considerations.

The success of discipline will much depend on a due application of its power, and a clear understanding of what it can and what it cannot effect. Its object is to prevent the way from being closed against higher influences—to secure habits of at least external conformity with the will of parents—to prevent various forms of manifest evil from getting the ascendency. IT IS ALTOGETHER INDISPENSABLE, BUT IT MUST BE WHOLLY SUBORDINATE. No successful education can possibly go on without it—none can arrive at really happy results, where it is made the only or the chief instrument. A wrong sense of duty, combined with a love of power, will help to pervert the heart and understanding of persons imperfectly educated and of narrow views, until they ripen into disciplinarians. This is a mistake of fathers; women less frequently fall into it. A family brought up under such auspices have many disadvantages to encounter. Its members, as young children, find themselves surrounded by a cordon of petty teasing restrictions, very unnecessary and very harassing—and as are never left to exercise their own judgments, and nothing is trusted to their judgment and discretion, which grow remarkably by exercise, are stunted and imperfect. In such a family everything is done by rule, and in a prescribed way; and not the slightest arrangement is left for individual taste. As the young people grow up, this system is continued, and no one must even ride, or drive, or walk, but at a given time, and in a given direction; and every duty, and every relaxation is carefully hedged up by such restrictions and limitations as make duty and relaxation almost equally wearisome. And as the education of THE WILL has never been thought of, and they are wholly unaccustomed to act for themselves, they are helpless and without energy, and become little better than machines. Or if there should be among them any whose strength of character remains unsubdued by such a system, there is great danger that they will either betake themselves to a life of stratagem and concealment, so as somehow to act for themselves, or else break away altogether from parental control.

This has been but a brief glance at some few of THE MISTAKES OF PARENTS. A wide field yet remains to be surveyed.

T. V. F.

LONDON DIOCESAN BOARD OF EDUCATION.

A QUARTERLY meeting of the members of this Board, was held on Thursday, the 4th of March, at 50, Leicester Square, the Lord Bishop of London being in the Chair. It was announced that a union had been effected between the Diocesan Board and "The Metropolitan Institution for the Establishment and Improvement of Middle or Commercial Schools in the Metropolis and its Suburbs, upon the Principles of the Church of England." By this junction, the scheme for promoting Church Education in the diocese of London, will be rendered uniform and comprehensive. The Board incurs certain additional liabilities, but a new sphere of usefulness will be opened to it; while the Metropolitan Institution, becoming a branch of the Diocesan Board, still virtually exists on the same plan and under the same management as heretofore; the terms of union remain unaltered, and the schools by which the union is adopted, preserve the same degree of independence, and are kept equally distinct from those of an elementary character. In fact, application has been made to the schools previously in union with the Metropolitan Institution, and, after the proper explanation, they have unanimously consented to join the Diocesan Board. Moreover, other schools of a still higher class have evinced the same disposition. Their proprietors and managers exhibit a growing anxiety to put themselves in a close and recognised connexion with the Church and its constituted authorities; and they have found, that their simplest and easiest mode of arriving at this end, is through the medium of a Board of Education, acting under the direct and constant superintendence of the Bishop of the diocese. The result is, that the Diocesan Board of London has already received into union no less than 246 national or parochial schools, as, likewise, a considerable number of commercial, and, to a certain extent, classical schools. It may now be said, therefore, to be placed on a new and broader foundation: its internal arrangements are complete, and it is in a condition, if properly supported, to give a vast impulse to education throughout the diocese, and to benefit almost every class of society. It should be added, however, that this position of the Board, while so satisfactory and encouraging in itself, throws no common weight of responsibility upon the Managing Committee; for the actual amount of subscriptions to the Board in London is no more than 338*l.* per annum, a sum manifestly quite inadequate to the work which is in hand. The extension of operations must, of course, require a proportionate extension of pecuniary resources. The Bishop of London, therefore, and the members of the Committee, are anxious to increase the list of donations and subscriptions, and, more especially, to form a specific fund for the purposes of inspection. Since although this important task was undertaken last year, and executed with the happiest success by some of the judges, in conjunction with other eminent persons, both of the clergy and of the laity, it could not be expected that the same labour should be again imposed upon the same distinguished individuals. The Bishop has, therefore, appointed the Rev. F. C. Cork as secretary and inspector in London and Middlesex, and the Rev. Robert Eden as inspector in Essex. And when it is considered how much may and ought to be done in collecting and arranging the educational statistics of this large, populous, and influential diocese; in affording aid to the erection of school buildings, or to alterations and additions in their present construction; in enlarging and improving the course and methods of tuition and discipline; in supplying good teachers and good books, as well as providing an effectual and permanent system of inspection;—when, too, it is borne in mind that, at a period in which so much light has been thrown upon both the theory and practice of education, and so lively an interest is felt by all ranks and parties on the subject, scarcely any limits can be assigned to the advantages of which the Board may be an instrument, or to the variety of means which it may set in motion for the training of the rising generation—save those which are fixed by the scantiness of its funds—then it is confidently hoped, that an appeal at the present moment will not be in vain; for that a very strong claim is made upon the friends of sound and comprehensive knowledge, having positive Christianity for its base. Without general support—and, if it be general, there is no need that it should be burdensome in any individual case—the utility of the Board must be almost crippled; nor can its efforts by possibility be commensurate with the magnitude and the value of the objects which it has in view.

PRONOUNCING DICTIONARY OF GEOGRAPHICAL NAMES.

To the Editor of the Educational Magazine.

SIR, *Dorchester, March*, 1841.

I am unwilling to put aside Mr. Lee's letter to the Rev. J. Sinclair (in the last Number of the EDUCATIONAL MAGAZINE), on the want of a pronouncing dictionary of *historical* and *geographical* proper names, without observing that I lately began a pronouncing and etymological dictionary of *geographical names*—a work, for which, with a knowledge of some of the oriental languages, as well as those of the Gothic and Sclavonic nations, I may not be wholly unqualified; though, as it is far from being ready for the press (to which, after all, I may never commit it), I would, by your kind indulgence, offer you a few words on the present state of our geographical pronunciation, and on the principles under which I think it should be kept.

In our common pronunciation of the names of places in different parts of the world, we hold to no principle whatever; we neither pronounce them all as their inhabitants or their own names-givers, nor by the powers of the English letters with which we spell them; nor do we go by any rule in our departures from those modes: for he who would call *Pisa*, *Pee-za*, because the Italians do so, may yet call *Mannheim*, *Mannheem*; and *Schaffhausen*, *Shafhaws'n*; though the Germans call them *Mannhime*, and *Shafhous'n*; and though we take for the *Donau*, the name *Danube* from the Latin, we should laugh at a speaker who should call the *Rhine*, *Rheen*, from Latin *Rhenus*.

I hold it as a good rule, that the name by which a place is called by its own inhabitants, or names-givers, is its right name; and that, unless it has some sound or articulation so different from any of our own tongue, that it is hard for our organs to utter, we should call the place by it, so that on occasions of need we may readily communicate on it with its owners, or understand what we should wish to read of it in their books. Having for a long time known only our Latinized names of places and rivers in Germany—such as *Austria* for *Oesterreich*, *Bohemia* for *Böhmen*, *Vienna* for *Wiener*, and *Danube* for the *Donau*—I found on reading a German work on Germany, that, however little I might want a dictionary of the German language, I was in great need of one of German topography.

When we pronounce the name of a place differently from the people from whose language we take it, we do so mostly either from the difficulty of their pronunciation, when it involves sounds or articulations unknown or uncommon to our organs; or from ignorance of it, when the letters by which we spell it do not give it by the powers they have in English. The case in which the right name of a place may have an articulation very hard for our organs to utter, may be one in which we may be allowed to substitute for it the one which is most like it in English; as we put our *g* for the Arabic *ghain* in BAGDAD; or *a* for the *ain* in ARAB: but when the sounds and articulations of a geographical name are all those of our own language, it seems to be unreasonable to mutilate it; though, as different nations who use the Roman alphabet, give different powers to its letters, and as the sound, quantities, and articulations of oriental letters, are not well shown by the English ones which we put for them in names of Eastern places, we can never get an accurate or consistent mode of pronouncing geographical names, without a dictionary in which their vocal sounds, articulations, quantity, and accent, shall be marked, and in which should be given rules for the sounds of the vowels and powers of the consonants, in proper names taken from different languages in the Roman alphabet.

One cause of our inaccuracy is, our confusion of accent with quantity, the former of which is the leading principle of our versification, while the latter never begets a thought in our reading of poetry or prose; so that in taking from another language a proper name, for example, of one short acute syllable, and one long grave one, we mostly either lengthen the short one, or put the acute accent on the other. *Koran*, which the English commonly pronounce Kō-rann, is a word of this kind, its right pronunciation being *Kur'-rann*; and *Salam*, *Sal-aum*; and *Sultan*, *Sŏŏl'-taun*, are others.

Another cause of our inaccuracy is ignorance of the sounds and powers of the Roman letters in other languages, and of those for which we use them in spelling names from other alphabets, whence *Weimar* (*Vei-mar*) is sometimes pronounced *Weemar*; *Königsberg*, *Konnigsberg* for *Kenigberg*; and *Tippoo Saib*, *Tippo Sale* for *Tippoo Sah-ib*.

As geographical names are mostly given without marks of accent, and English readers cannot be expected to know their derivation, which would be a clue to it, we cannot wonder that they frequently misplace it.

Hydrabad or city (*dubaud*) of *Hyder*, is accented in Goldsmith's Geography *Hy-dra-bad*, with the last syllable acute. How would *King's-county* in Ireland, a like compound, sound with its last syllable acute, King's-county'? So Chun'-dernug'ur, or *Chandernagur'*, as it is accented in Goldsmith's Geography, is *the city of the moon*; from *chundur*, the moon, and *nu'gur*, a city. If we had a city called *moon-city*, we should not accent, *moon-city'*.

I give you a specimen of the mode in which I have begun to construct my dictionary.

Bedgorod, *Bayl'gōrōd*, "the white city" (from *baylyee*, white, and *gōrōd*, a city), a town in Russia.

Bedouin Arabs (*Bed'-oo-in Ar'rabs*), "Arabs of the desert;" from the Arabic *bad-un*, a *desert*, and *bad-wee-un*, an inhabitant of the desert.

Hej'-ird, (*Hej'ee-ra*). The flight of Mohammed from Mecca, A.D. 622. In Arabic *al-hij'-rat*, that is, "the departure."

Piedmont (*Pee-aid-mon'te*) at the foot of the Alps; from the Italian *pie*, *foot*, *di*, *of*, *monte*, a *mountain*.

Sierra Leone in Africa (*See-er'ra-Lai-o'-nai*) from the Spanish *sierra*, a ridge of hills, and *leone*, a lion. "The lion hills," from some hills near it.

W. BARNES.

EXTRACT OF A LETTER FROM A SCHOOLMISTRESS.

To the Editor of the Educational Magazine.

SIR,

I find out every day some new advantage in the painted walls. Our schoolroom is painted of a good dark-grey or slate colour—not the whole wall, but only to the height of six feet from the floor. This portion of the wall is divided into compartments by perpendicular white lines, three feet apart. One child stands at each of these compartments. In my little schoolroom, which, you know, is calculated for thirty to forty children, from twelve to fifteen are always engaged in writing or cyphering on the walls. About the same number are seated at their desks, which are placed about three feet from the wall; while a few are placed around me at my square table, which occupies the centre of the room. Writing I find the greatest means of improvement; my children either write what they have learnt by heart, what I dictate to them, or what they recollect of the little oral lessons I give to them; or they write lists of words, with definitions. The little ones, who cannot write themselves, are very much pleased to be allowed to dictate to me what they recollect of their reading lessons, and I always make them tell me how to spell every word I write. As a proof how interesting this process is to little children, I cannot help mentioning this:—My little ones, the other day, of their own accord, requested that I would not rub out what I had written, as they should like to copy it on their slates in the evening; and each child was anxious to point out the portion he had recollected and dictated. When I go into the schoolroom during gardening hours, I frequently write on the higher part of the painted divisions a fact, a proverb, or a Scripture text, or some question to be answered; and when the children return into school, they are very anxious to see what new lessons have been thus prepared in their absence. The little boy you noticed the last time you kindly visited me, as appearing nearly idiotic, I have been able to improve much already by the means of the chalk-writing; he begins to write little words, and add figures together; his attention has been arrested, and his faculties awakened by this process, which is so simple and easy, that he is encouraged to proceed by finding his efforts successful. He often calls to me, saying, "Pray come, and see how nicely I can write now." In short, madam, I cannot sufficiently thank you for having taught me this new method of teaching.

Your obedient Servant,

M. H.

POETRY.

(From a MS. in the Library of Oriel Coll. Oxford.)

Redith GOWER, in his writynge moralle
That auncient fader's memorie
Redith his bokis clepide confessionalle
Wyth many anoder vertuous tretie
Ifull of sentence sette so frutuously
That them to rede shall yeve you corage
So is he fulle of sentence and langage.

Ffader and ffounder of eternate eloquence
That eluminede all this oure Bretaigne
To sone we lost his laureate presence
O lusty licoure of that fulsome fountaigne
Cursed dith why hast thou this poete slayne
I mene ffadir Chaucere, Master Golfride
Alas, the while that ever he from us diede.

Passing the Muses all of Elicon
Where is ymymparable of Armonye
Theder I trist my maſter is soule is gon
The sterrede palays above dapplede skye
Ther to syng 'Sanctus' incessantly
Among the Muses ix celestiall
Affore the highest Jubiter of all.

Redith is volumes that ben so longe and wyde
Souereynly sette in sadnesse of sentence
Elumynede wyth colouris fressche on euery syde
Hit passith my wytte; I have no eloquence
To yeve hym lawde aftir his excellence
Ffor I dare say he lefte hym not on lyve
That coude his cunnynge suffisantly discreve.

But his werkys his land moste nede conquere
He may never oute of remembrannce die
His werkys shall his werkys convey and bere
Aboute the world all most eternallie
Atte his owne werkys prayse hym and magnifie.
I done not preyse for fere that I offende
My lewde langage shulde rather appeyne than amende.

O, my childe, this good faders auncient
Repide the feldis fressche of fulsumnesse
The floures feyre they gadderid up and bent
Of siluerene langage, the tresoure and richesse
Who wolle hit have my litle childe doutelesse
Must of hem begge ther is no more to say
Ffor of our tonung they were bothe locke and key.

* * * * *

Yit eft soony, my childe, let us resorte
To the intente of oure fyrst matiere,
Digresside somewhat full we wollde reporte,
And neuyue the lawde of them that were
Ffounders of our langage thilke fadyrs dere,
Whois soulis God in blisse inhannce,
That (they) lusten so our langage to advaunce.

JOURNAL OF BOOKS.

SCHOOL GRAMMARS.

(From a Correspondent.)

1. *A new method of learning with facility the Greek Tongue.* Translated from the French of the Messieurs de Port Royal. By F. Nugent, L.L.D. London, 1817.

2. *Elementa Linguæ Græcæ.* Studio Georgii Dunbar, F.R.S.E; and in eâdem Academiâ Litt. Gr. Prof. Editio Tertia. Edin. 1823.

3. *A copious Greek Grammar.* By Augustus Matthiæ, Doctor of Philosophy, &c. &c. Translated from the German, by Edward Valentine Blomfield, M.A., late Fellow of Emmanuel College, Cambridge.

4. *A Greek Grammar for the use of Schools.* Abridged from the Greek Grammar of Augustus Matthiæ, by Charles James Blomfield, D.D., Lord Bishop of London. Fourth Edition revised, corrected, and compared with the fifth edition of the larger grammar, by the Rev. J. Edwards, Second Master, King's College School, London. London: J. Murray, 1834.

5. *Græcæ Grammatices Rudimenta in usum Regiæ Scholæ Etonensis.* Published from the MSS. of a late member of the University of Cambridge, with some additions by his brother, the Rev. J. Bosworth, M.A., F.R.S., British Chaplain at Amsterdam, Author of the "Elements of the Anglo-Saxon Language," &c. Second Edition. London, 1830.

6. *The Elements of Greek Grammar.* A new Edition. London: Printed by A. J. Valpy. 1833.

7. *Rudiments of the Greek Language,* for the use of the Charter House School. London, 1832.

8. Ditto ditto. New Edition. 1840:

9. *Græcæ Grammaticæ Rudimenta.* 1839. Attributed to the Rev. C. Wordsworth.

10. *A Grammar of the Greek Language.* Translated and revised, with additions, from "Ward's Institutio Græcæ Grammatices Compendiaria," 1840, by the Rev. W. Harrison, one of the classical masters of Christ's Hospital.

If we were to prefix to this article the titles of all the grammars we consulted before writing it, we should fill as much space as the various Horaces of our much respected friend, Dr. Valpy, occupied in the catalogue of his sale of books, or the honours of the *well-lettered* Dr. Granville in the title-page of his Saint Petersburg; for the hope of simplifying the difficulties of the Greek Language, and of improving upon the plans of his predecessors, seems to have suggested itself to the mind of every schoolmaster from the rising dignitary to the country pedagogue. Of all ages, however, the present is the most prolific in the publication of rail-road grammars to the Temple of Minerva. Agreeably to the spirit of the times, Reform has stepped in with his merciless shears, and sent whole pages of exceptions, variations, declensions, and conjugations into schedule A.

On the Continent they had long practised this system, but with us it is the novelty of yesterday. In the 16th century, Laurentius Rhodomannus reduced all Greek nouns under three declensions, the credit of which arrangement was afterwards claimed by Weller, who introduced it into his grammar in 1630. The merit of having first simplified the declensions was arrogated also by Claude Lancelot, the author of the Post Royal Greek Grammar; but it is decided by the learned editor of Matthiæ in this country, that he borrowed it from Weller's book, then recently published. The conjugations of the verbs likewise were by Weller condensed under one head; but Lancelot prefers two conjugations, one in ω, and the other in μι; and afterwards he divides the former into two sorts, "the barytonous and the circumflex."

We feel diffident of expressing an opinion that is opposed to a very high authority, but we cannot help considering the merits of the Port Royal Greek Grammar much undervalued by the Bishop of London. The learned prelate has mentioned, in a tone of reproach, the division of the work into nine books, whereas we have ever looked upon this division as one of its great excellencies. By so doing, the author has so completely and justly separated the different parts, as to prevent the possibility of confusion; while he suggests convenient pauses for perfecting the pupil in the early stages, before he proceeds to those that are more difficult.

The circumstances that have made this grammar an especial favourite with us are, the simplicity of the language in which the rules are given, and the careful reasoning from analogy, by which it settles every question. It is also, we think, some merit that the author condescended from the high chair of the school-men to a level with his readers; that he disused the fearful words which were the recipe for every difficulty, and which were perpetually repeated without being understood; and that he let his scholars into the secret that, however the details may vary, the principles of grammar are the same in all languages, and that the rules of Syntax are the rules of good sense. His acting upon the supposition that his readers have been already introduced to the simplest rules in the Latin grammar, does not meet our approval; for so many as coincide with the opinion which he quotes from Quintilian—viz., "That boys ought to be instructed in the Greek tongue before the Latin," are forced to the alternative of giving up their argument against conviction, or of adopting a different grammar.

It is scarcely necessary now to dwell on his practice of delivering rules in a living language in preference to the cramped or affected style of certain grammarians qui gaudent obscurativo. The question is now nearly exhausted, and, with the exception of the tenants of certain venerable walls (who pride themselves on their antiquities,) popular opinion has decided that it is wiser to cultivate the understanding, at the same time that you exercise the memory, than to puzzle the brains of seven-year tyroes by rules that to them are unintelligible.

One of the moderns whose opinion is worthy of respect, and whose labours we shall presently notice, has, after some deliberation, preferred the Latin to the vernacular language, but we must confess ourselves not convinced by his argument. It is not because we desire "νεωτερίζειν," nor yet "sæculi vel ignaviæ vel fastidio indulgere," but because we think it more rational in the first instance to paint on the fresh tablet of the mind every feature in an interesting form, than to weary the beginner by a tedious arrangement of the dry skeleton bones of a language, which cannot assume either use, beauty, or proportion, until the intellect is sufficiently advanced to admit the spirit that will give them life.

The immense mass of information which the Port Royal Grammar contains, renders it indispensable to every library, although some objections exist to its adoption as an elementary work. Its length and its notes, which increase its value to the advanced student, confuse and intimidate the schoolboy. But in the formation of the tenses, it has perhaps more of excellence and consistency than any other grammar. This (the formation of the tenses) is a point in which there are twenty differences; but, in our opinion, it is much to be regretted that a principle which is here laid down and acted upon, which is acknowledged by Matthiæ, Blomfield, Dunbar, and Valpy, but has rarely been carried out to its full length, has not been universally adopted. The Edinburgh Grammar (Dunbar) goes half way, and the others approve it in their notes; and Matthiæ forms a scheme upon it, but his editor makes a remark that would exclude it from all school grammars.

The abridgment, in consequence, makes no practical use of it, and the last edition (which in many respects is an improvement) virtually expunges the tense that would render it efficient. They who have studied different Greek grammars, will perceive that we allude to the *second future* as a link in the conjugation of the verb, but the subject is of so much importance, that it deserves to be examined more in detail.

Look we first to the sage philosophy and careful analogy of the Westminster and Eton Grammars. They certainly do connect one tense with another, but they are knotted together in a sadly unworkmanlike style. The *first future* and *second aorist* depend upon the present; then out of the *first future* there comes the *first aorist*, and in cross-hand fashion from the *second aorist* starts a *second future*. Next, look to the formation of the perfects: the perfect active comes well enough from the future, but whence comes the second or middle perfect? The convocations of collegians do not seem to have made up their minds; for they say, it is formed from the perfect active with some assistance from the second aorist, or from the second aorist alone. Now this we confess we ought not to find fault with on the score of being abstruse; for it is certainly puerile enough to form one tense from two others, when one would have better answered the purpose. But if we look at Valpy, we shall find him equally wrong in his second future, and *that* contrary to the testimony of his own note (p. 57). The perfect middle, however, he derives immediately from the second aorist. Even there we think him in fault, but it is a pardonable error. He also agrees with the Eton rule of making the second aorist spring out of the present, contrary to the plan which we admire in the Port Royal and larger Matthiæ's.

If we turn to the London Greek Grammar, an unpretending pamphlet, not much known, we shall see that it omits the second future and second aorist active, on the plea of not teaching what is to be afterwards unlearned (and the second master of King's College School seems to have adopted the same argument); although in the same sentence it confesses that the second future may sometimes occur as another form for the first future (which is all we contend for); and it acknowledges that the second aorist active occasionally occurs, and is essentially necessary to be supposed to form the second aorist passive. They are thus led to the inconsistency of calling it originally an imperfect, though they own that it has an indefinite (aorist) signification.

But what says Dr. Bosworth, who has published an Eton Grammar with some excellent notes in English (and who, singularly enough, is found in a situation precisely similar to that of Dr. Blomfield—viz. editing the MSS. of a beloved and talented brother)—what says he to the formation of the second future, second aorist, and second perfect? Not a word to the purpose. On the second future middle, he does give a hint of having a glimpse at the truth, but his acumen either failed to discover, or his courage to declare the truth. "ῶ is changed into οῦμαι because the circumflexed ῶ may stand for έω, and έω would make έομαι which is contracted into οῦμαι." *May*, does Dr. Bosworth say? why, what else can it be for in its present place? It is the key to the whole mystery, and he had it in his hand, but could not, or, at least, did not unlock the door.

But the learned and philological late master of the Charter House can, perhaps, set us right. His tenses will surely be formed on a better principle; alas! we think the change is for the worse. It is certainly new, but we must see cause before we can grant a rule to change so entirely, as he has done, the old system of formations

He has an apparent advantage in forming all his first aorists from futures; his second aorists, perfects, &c., from presents, passive tenses from a simpler passive form, and middle tenses from a simpler Middle form. He seems contented with stating the matter of fact to be learned as an effort of memory, but gives no reason for the changes that take place.

We altogether object to his connecting the termination of the perfect passive (to mention one instance out of many) with that of the present passive; for there seems in that case no reason for its several variations, whereas they are all intelligible, if that tense is formed from the perfect active. It will readily be acknowledged that almost all the departures from the simplest forms of conjugation depend upon the laws of euphony and consistency. Thus in this very tense we can trace some reason in the Eton Grammar for making the termination sometimes in μαι, sometimes in σμαι, or γμαι, or μμαι: namely, that as the penultima must be long, it is made so by the insertion of another letter, where it would have been short by position, and that other letter is always the one which most properly coalesces with its neighbours, or which restores σ, that had previously been dropped. The Charter House Grammar says, that the passive perfect ends in σμαι when τ, δ, θ, ζ, and sometimes when a vowel precedes ω, but there is not specified any reason for its being so. Now if we once understand the necessity for a long penultima, and know anything of the laws of euphony, we immediately perceive why σ is inserted; take the instances ανυτω, υσω, ηνυκα, ηνυσμαι, *hasten*; φραζω, σω, πεφρακα, πεφρασμαι, *tell*; τελεω, τελεσω, τετελεκα, τετελεσμαι, *accomplish*. And the habit of joining σ with these letters being thus obtained, the practice was continued even where the same necessity did not exist; as, πειθω, σω, πεποιθα, πεπεισμαι, *persuade*; κελευω, σω, λευκα, λευσμαι, *order*. After all, however, the rule, considered as a mere effort of memory, is a good one, and might well be adopted if the reason of its existence were assigned. We are not disposed so readily to excuse in this grammar the adoption of the modern practice already alluded to—viz. the omission of the second future active. Considerable inconsistency is the consequence, as will appear from consulting the different futures in the 18th page. But these remarks may now be considered superfluous, because subsequent editions have superseded this arrangement; and the Charter House Grammar of the present day adopts the formation of tenses to which we are familiar from the Eton Grammar.

It is now time that we examine Dunbar's, Matthiæ's, and the Port Royal Grammars, on this point. The latter has derived the second future from the present, which does not quite meet our approbation; but the two former have followed Dawes and Lennep, and wisely shown it to be, what its name declares, a *second form of the future.* It is not formed from the common, or a more ancient, form of the present, as some would argue; for then there would be no circumflex, but plainly from the εσω termination of the first future, the σ being elided, and the two vowels contracted into ῶ.

The advantage of this system is again apparent in getting over a difficulty which used to require a rule to remove. The penult of this tense is commonly short; hence, if there be two consonants, that which follows the characteristic is rejected, τύπτω—τυπῶ; but use the first future as an intermediate step, and this rule is no longer necessary: τύπτω has become, by the regular law of euphony, τύπσω, from τυπέσω, which, eliding σ, is τυπέω, and, in its second form, τυπῶ.

Again, apply this principle to the second aorist, and you will get rid of a host of difficult exceptions. Dunbar erroneously, with some others, among whom we are sorry to include the name of Wordsworth, derives the second aorist from an old form of the present: the Port Royal here agrees with Matthiæ, and takes it directly from the second future: what can be more natural? as the first aorist arises out of the first future, the second aorist does from the second future; each taking its proper termination. Here, then, is the reason for the penultima of the second aorist being short. We want none of the Eton Grammar exceptions to mystify our brains, it is its proper characteristic from the second future τυπῶ—ἔτυπον.

We must now meet the question, whether it is proper at all to introduce this second future active into our grammars; we say, "Yes," in spite of their laughing at the folly of teaching boys that there are second forms of the future, although in the course of their reading they will never find them. Our plan we think a wise one, because they are a most important link in the formation of the tenses; they are such as would have been universally used, if the taste of the Greeks had favoured them; and they do actually exist, under certain circumstances, in great numbers. We expect this observation will raise a smile on the faces of some, who, after a lengthened search, have found, as they think, only two or three doubtful instances in the whole of Homer. But what are those which they call first futures of verbs, that have a liquid for a characteristic? Why, manifestly, second futures, adopted here for the same reason that they were excluded from the other verbs (as some grammarians would say, other conjugations). σ, that so softly coalesces with π, and that so well supplies the place of ζ or τ, would offend against the laws of euphony if joined to λ, μ, ν, and ρ. From verbs, therefore, with those characteristics, σ is excluded, and the remaining vowels are contracted, as the *circumflex triumphantly proves.*

The same principle which excludes σ from the first future, excludes it also from the first aorist; and the second future having been called the first, grammarians, or rather authors, have formed a first aorist from it, as if it were really so, attaching the α as the termination, and lengthening the penultima to make it consistent with the aorists. This is the reason of many of the apparent changes in those verbs which the Eton Grammar ascribes to the *fifth,* Wordsworth and others to the *fourth,* conjugation. But there is yet a farther change, which at first sight may appear capricious and inconsistent, but is quite agreeable to our system. Authors, who habitually used the second form of the aorist, felt at a loss in verbs of this class, because the root of that tense (the second future) had been already applied as a root for the first aorist; they therefore *supposed* another form (which is set down in some grammars, but is rarely or never used), whence they might form the required aorist. Hence proceed those irregularities, which in most grammars give so much trouble. Take the case of σπείρω—future σπειρεσω (the regular σπειρσω being rejected as harsh); σπειρέω—σπειρῶ with shortened penultima, σπερῶ; first aorist, with lengthened penultima, ἔσπειρα; another supposed form of future, σπαρῶ (the vowel being changed ob differentiam), whence second aorist εσπαρον—ην—ομην. Here we find a reasonable cause for the α (as in εταμον), as well as for the short form of the aorist β when the present is long. No occasion, therefore, any longer exists for an observation about φράζω and τάττω; as the first future would be φράδσω and τάγσω, the second φραδῶ and ταγῶ, and therefore the second aorist regularly ἔφραδον and ἔταγον. If the cases of τρέπω,* ἔτραπον—δέρω, ἐδάρην—κλεπτω, ἐκλάπην, &c. were to be objected, we might answer, that the α having been introduced in many words with good reason, it has been permitted in a few instances where the same necessity did not exist; and we might remind the objector that it is no uncommon circumstance for ε in the penultima of a dissyllable to be changed into another vowel (either α or ο) in the formation of a perfect active, as in these very verbs ςρέψω, ἔςροφα; κλέπτω, κέκλοφα; and ςελῶ, ἔςαλκα.

It yet remains that we consider the perfect middle. Its common title of second perfect nearly explains its origin. It arises out of the second perfect in a manner precisely analogous to the formation of the perfect active from the first future. Take—

τυπτω—τύψω—τέτυφα   τυπῶ—τέτυπα.
φραζω—φράσω—πεφρακα   φραδῶ—πέφραδα.
ακουω—ακούσω—ἤκουκα (not used)   ακοῶ—ἤκοα,

with reduplication ακηκοα—cum multis aliis.

By this means is the tense, most puzzling in formation according to the old style, made simple, easy, and intelligible.

There is another part of the grammar which we consider capable of immense improvement. The adverbs are generally taught as a mere effort of memory, and different grammars arrange them differently, according to their relation to time, or number, or affirmation, &c.; but they do not deserve this classification from their quality as adverbs, but as nouns: ἀληθῶς, for instance, does not imply affirmation because it is an adverb, but because it is derived from a noun that signifies "truth." The old Charter House Grammar has hit upon a better arrangement, but it has not condescended to explain the principle on which it is founded. From the masculine termination ος, which in a noun expresses person or thing, there comes the lengthened form ως to express adverbially manner—as ος, who; ως, how, &c. So, whenever manner is to be expressed, ως is affixed to the essential letters of the adjective, βραδευς, slow; βραδεως, slowly; ἀλήθης, true; αληθως, truly. Though here it should be noticed that Mr. Harrison derives this termination from the genitive plural of adjectives. We suspect he has no authority for this, but whether he has or not, he makes no good use of it; and he altogether passes over the origin of the other adverbial terminations, which we consider to vary in a manner analogous to the cases of a noun.

As the genitive is used to express (with the aid of a very common ellipsis) "at a place," the termination of the gentive ου has this force when added to the *essential* letters of a noun—as ος, who; ου, where; που, where a πος; αυτου, there; αλλοχου, elsewhere: so the Ionic old form of the genitive οθεν is applied to signify "from a place," and οθι, also a genitive, "at a place." The terminations of the dative also, οι, η, ησι, are adapted to express relation to, as ποι, whither (to what); or situation, πῆ, where, in what; Αθηνησι, in, or, at Athens. The Homeric δε marking the accusative takes the force of motion "to a place," and some trace of it may be found in οσε, to a place. Grammarians also mention ζε as expressing "to a place," but what is that but δε added to a plural accusative, as Αθηνασδε, written Αθηναζε.

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* The verb ςρεφω is only another form of τρεπω.—*Vide Donnegan.*

It will hardly be expected that we should trace every termination so accurately to its origin—of some this would not be possible. We confess we do not see the precise mode in which the termination οτε expresses time, (unless it be from the conjunction οτε when) or ακις, a number of times, but it is sufficient to know that they universally have this power. No longer, therefore, need the pupil rely on a treacherous memory alone, but he has the terminations of the several cases to guide him at once to the relation intended to be expressed; while the derivation of what we have called the *essential* letters will help him to the sense. Suppose a boy who has been so taught to meet for the first time the word ουρανοθεν, he sees from its form it is an adverb, that its termination denotes from a place, that ουραν must be from Ουρανος (heaven), and he translates it accordingly; whereas, if he had learnt the adverbs by rote, after hesitation he guesses either *in* Heaven, or *to* Heaven, or *from* Heaven, he evidently knows not which. This is the evil of learning things only by memory; if once wrong he cannot set himself right, because he has no principle to judge by, but speaks at random.

The prepositions also are generally ill arranged, and the most opposite meanings given to the same word. Dr. Valpy's grammar sets this in the best light, we therefore quote a part of one of his valuable notes (pp. 138-9) —"One primary natural sense has been assigned to each preposition: to that sense may be referred all the other significations arising from analogical or figurative relations easily flowing from it, and regulated by the case to which the preposition is prefixed. From the combinations of prepositions with the different cases arises that variety which forms one of the beauties of the Greek language. But that variety is consistent. The meaning, then, of the prepositions adapts itself to the use of the case. The primary and natural meaning of υπο is *under*. The accusative is used after words signifying *motion*, hence ὑπὸ Ἴλιον ἦλθε, Homer. He came *under* the walls of Troy. The genitive implies *influence* or *origin*, thus, ὑπὸ καυματος, under the influence of heat. The dative expresses the *instrument* or *manner*, hence χερσιν ὑφ' ἡμετέρησιν ἀλοῦσα, Homer. Taken *under* or by our hands. Before the genitive and the dative it confines itself to a state of *rest*. Thus simple and uniform are the uses to which it is applied; yet grammarians have not scrupled to give it the most discordant significations of *under* and *upon*, *to* and *from*, *for* and *against*, *before* and *behind*." His table and synopsis of prepositions still farther trace the analogy of the different significations to the primitive of each; and perhaps his chief merit lies in the simplicity with which he presents the several gradations to the eye, for some other grammarians have attempted the same thing, but not with the same effect.

The conclusion, then, to which we arrive is this, that a simple Greek and English Grammar, embracing the excellencies of all predecessors, and carrying out the principles we have hinted at, is still a desideratum in our English schools.

Of the syntax we have taken no notice; but if the common principles of language and the theory of ellipses are well explained and illustrated, there would be little need, in a purely elementary work, of the varied exceptions and ramifications of Matthiæ, or of the tedious "Regulæ exceptiones" and "Observationes" of the Eton Grammar.

The Fairy Bower; or, the History of a Month. A Tale for young people.*

We are by no means sure that this is a good tale for young people. We rather fancy that a clever satire upon faults in the practices of their elders, and a skilful analysis of their own actions and feelings, may be more mischievous than useful to them. Still it seems to us that the book may be profitable, though not to the class for which it is intended. The author or authoress has evidently seen much of schoolgirls and schoolboys, and has noticed, with a searching (not always with a charitable) eye, the absurdities which are committed by governesses and mammas. The following dialogue, which occurs near the beginning of the book, exhibits the writer's tendency; but it exhibits also great wisdom, and delicacy of feeling.

After some preliminary discourse, Mrs. Bell asked, "If little Grace had latterly shown more feeling on her papa's death."

"She is a reserved child at all times," answered Miss Winton, "but I really hardly know what are her feelings on the subject, or whether she at all comprehends the loss she has had."

"But, my dear Miss Winton," said Mrs. Bell, "why do you not question her? You might bring out her feelings, and that would be such a great thing for her, poor child."

"As far as I can judge," returned Miss Winton, "I should say her affection at present is almost entirely exercised on her mamma."

"Affection for her mamma! my dear Miss Winton, how can you say so? I never in my life saw a little creature so perfectly insensible to her mamma's feelings. Why, the other day, when I was calling there, I had an instance. I had been some time talking to Mrs. Leslie, and telling her the high compliment his brother officers paid to the major's honourable conduct in India, and how he was loved and respected by all who came near him; poor Mrs. Leslie's eyes filled with tears, and at last she gave a deep sigh. Grace, who was close by, with my little girl, suddenly looked up, and I am sure she saw her mamma was in distress, yet, would you believe it? the little insensible thing immediately began talking as fast as she could, even going on to laugh quite loud, tossing her doll about (which, by the bye, she is such an odd child she never plays with—it was only brought down to show my Anna)—and talking to it in a strange wild way; I assure you I felt so shocked I did not know what I was saying, and I got up and left as soon as I could. Well, and farther, to show you this was no accident, but a real want of heart, I can tell you another anecdote—once before when I was calling, poor Mrs. Wilson came in—you know it was just after her husband had had that disappointment about a place in the Treasury, which would quite have set them up again, Mrs. Wilson, poor thing, was quite overpowered, and at last burst into tears. Grace observed it, I saw she did; immediately she ran, or rather skipped all across the room to me—and you know she is such an unaccountable child, she never speaks to one of herself;—well, she ran to me with her book in her hand, to show me a picture, and ask if Anna had it, 'it was such a pretty book,' and a great deal more, chattering away in a way that would have been quite pleasant at any other time, while she stood in the rudest manner—quite unnecessary, with her back to Mrs. Wilson, as if she was determined to show what a little hard heart she had got. I never could bear that child! I am sure it would break my heart if my dear Anna showed so little sensibility. Why she cries at the least appearance of distress; do you know, one day she came in sobbing as if her little heart would break, because she was afraid she had hurt a 'poor, poor butterfly,' she had been in vain trying to catch; and if she thinks me unhappy, or even displeased, I am sometimes afraid she will go into fits. But then she has a very tender heart, and such wonderfully refined feelings for a child of her age."

"I do not know much of your little girl," said Miss Winton, "but you must let me say one word for our poor Grace, which may perhaps convince you she is not quite so devoid of feeling as you imagine, and that she *has* affection of some sort for her mamma. In the first place, at the time the news of her papa's death reached us *I* observed that Grace was unusually serious for some days. One may say, you know, she had *never* seen him, so one could not expect the sorrow, that even at such early years, a child is capable of feeling; but from that time, she has been alive, in an extraordinary degree, to any show of sadness in her mamma; I have seen her watch her face, when she seemed all the time intent on her book or her work; and when she thought nobody perceived it, she would creep round and stand by her, and begin to read or talk, or do anything that she saw did not annoy her. But it is her mamma's sigh that seems most to attract her; my sister has often said to me, that both before and after her husband's death, little Grace's soft low whisper of 'Don't sigh, mamma,' has done more to fortify her and recal her to herself, than any human help she ever received."

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* Burns.

"Well," said Mrs. Bell, "that is rather different to my notion of her, but I have heard others think as I do; and one lady told me she thought Grace was quite as incapable of religious feeling as she was of human."

"You must look with some indulgence, my dear madam, on a child of her tender years, and...."

"She is *six* years old," interrupted Mrs. Bell, "and *my* little Anna showed a deep sense of religion at four;—the lady I spoke of said she should be miserable if her children could not talk with some readiness of their spiritual state and religious frames, at six or seven. Why you know little Miss Barker wrote, or rather talked, for she could not write, a whole book full of such things before she was five years old; and I have heard very sensible people say, not quite of Dr. Barker's way of thinking, that the language and sentiments were really surprising;—but she was a little saint, and a prodigy besides, certainly—no wonder she did not live. Now I don't expect Grace, or even Anna, to do anything of that kind, but I think at six years old a child ought to have some feeling about religion."

"Well, I should be sorry that you should think our dear Grace a little heathen, and so I will tell you a little anecdote that I never mentioned to any creature, not even to her own mother," replied Miss Winton; "I was staying with my poor sister when the news of her husband's death arrived, and we had two or three friends passing the afternoon with us. My dear sister read a letter that was brought her, and put it aside; she joined a word or two in the conversation, I thought with an altered tone, and that she looked pale: presently she rose, as to leave the room; before she reached the door the effort was too great, and she fell down in a swoon; in a moment she had quite fainted away. Of course we were in great confusion, and presently all the servants came in; nobody thought of little Grace, who was present. After other remedies failed, I ran up stairs for the hartshorn. The medicine chest was in my sister's dressing-room, which was also then Grace's room. I burst in, and there I found little Grace by her bed-side, upon her knees, with her face buried in her hands; she was sobbing, and so intent, that I don't think she heard me. I found no hartshorn in the chest, and I ran down asking where it was. One of the servants persisted it was there; another said she saw Miss Grace standing about with a bottle when her mistress first fainted, and on looking we found it close by. She had, it seems, run up immediately her mamma fell, I suppose having remembered hartshorn was proper in fainting; but, finding us all engaged with other remedies, she had left it, and silently retired. I can never think otherwise than with great hope of a child whose affectionate feeling first prompted her with presence of mind to active measures, and which afterwards, when she found herself of no use, or in the way, sent her on her knees alone to her chamber. I think, my dear madam, you would have been satisfied with such a trait in your Anna."

"Oh, *my* dear child is such a peculiar disposition, she would never do a thing of that kind," said the other lady; "poor dear love! once when I was on the point of fainting, she clung about me and screamed so frightfully, that everybody was obliged to leave me and see to her, in another room. I came to myself all alone, and had nearly fainted again when I found the state she was in; she was in strong hysterics; we were quite alarmed for her; we sent for Mr. Coleman, and she was in bed for a week. Her feelings are too much for her, poor little thing! and ever since that I have been very careful to keep her out of the way of all excitement. But to return to your little niece: I am glad to hear anything that shows something like feeling; but what was the reason of her distress?"

"Indeed I can only guess: she had heard of her father's death, for one of the servants had told her that it was the cause of her mamma's fainting. Myself I feel sure her distress arose simply from the situation she saw her mother in."

"But, my dear Miss Winton, do you really mean to say you never questioned her?"

"No, I did not."

"Is it possible that you could let pass such an opportunity of cherishing a feeling that appeared once, and was then past for ever?"

"I do not mean to say I did right," said Miss Winton; "I know many would have done differently; but I could not bring myself to break in upon the sacredness of the sorrow of that sweet child, whom I saw on her knees. Mine was an accidental intrusion; I have never mentioned it or noticed it, and I fear I shall regret having done so now."

"Indeed, my dear Miss Winton, I feel all amazement: you talk as if your niece were more than a grown person, instead of a weak child committed to your hands for instruction and guidance."

"In my youth," answered Miss Winton, "I was a much harder and more obstinate little thing than ever poor Grace has been; and, if I did not respect the sanctuaryof a child's heart, I should find a warning in the memory of my irritated and wounded feelings when I thought anybody had intruded upon them in an unauthorised manner."

"Unauthorised! you amaze me! you are her aunt!"

"Well, my dear madam, I do not say I was right; I don't know if I should have done otherwise if it had come into my head, and I am not at all clear that it did. I never wished to recal that painful scene to my dear sister's memory, so I have never mentioned the circumstance even to her."

"Well, I repeat," said Mrs. Bell, "I am better satisfied with Grace, and I will, if I can, forget her cold manner."

"Oh, Mrs. Bell!" exclaimed Miss Winton, and she was going to assure her poor Grace's manner was not cold to those who knew her: but she had a notion that there was a mutual estrangement between the parties, and she could not be surprised, for Mrs. Bell exercised a surveillance over Grace, which a child like her would feel, though not understand; and the misconceptions that ensued were easily accounted for.

*The Apple Tree.**
*Good and Bad Temper.**
*The Pink Bonnet.**

We noticed the series to which these little books belong, in our January Number, and we found some fault with certain portions of it. We thought that the authors had inculcated Church notions in a Dissenting spirit, and that they could scarcely have committed a fault which Churchmen ought more gravely to reprehend. To this charge "The Apple Tree," &c. are not the least obnoxious. They are plain, honest, hearty stories, written for children in a childlike spirit. Such stories are rare; we are anxious, therefore, not to diminish the chance of their obtaining circulation by confounding them with others of quite a different character. We do not retract our former remarks, or believe them to be unnecessary; but to whomsoever they may be applicable, they do not apply, and were not intended to apply to these books.

The Orphan; or, the True Principles of Religious Education Illustrated. By the Author of "Poetic Sketches," "The Two Cousins," &c.†

We do not see that the author of this little tale had any right to assume so grand a title for it. So far as a book written for children is good for anything, it, of course, illustrates, more or less clearly, the principles of a religious education; we have not discovered any hints upon the subject which seem of any particular importance. The tale, so far as we are able to judge, is very much like other tales; there might be worse things put into a child's hands—and better. Happily the scene is laid in the nineteenth century, so the manners and truth are at least appropriate.

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* Burns.

† Oliver and Boyd, Edinburgh 1841.

DOCUMENTS CONNECTED WITH EDUCATION.

EXTRACTS

FROM THE REPORT OF THE COMMITTEE OF THE GRIMSBY LOCAL BOARD FOR THE PROMOTION, EXTENSION, AND IMPROVEMENT OF EDUCATION ON THE PRINCIPLES OF THE NATIONAL CHURCH.

THE Diocesan Board of Lincoln was formed in the early part of the year 1839, and it completed and passed its rules in October of the same year.[*] These are now published, and may be seen on application to the Secretaries or any of the officers of any of the Boards, Diocesan or Local. Most of the other deaneries preceded your own in point of time in forming themselves into subordinate associations to co-operate with the central Diocesan Board, but not in zeal; for when the first meeting of this district was held in this place, on the 28th of last April, it appeared that none gave a promise of taking up the important subject more warmly in proportion to its means than Grimsby; and your Committee ventures to express a hope, that the interest then manifested will prove a fair *earnest* of the spirit with which it will continue to be carried on.

But a small proportion, however, of those who might reasonably be expected to view the matter favourably, were present on that occasion; and the promotion and extension of the cause must therefore obviously depend partly on the acts and publications of the Committee, but principally on the hearty exertions of the Clergy and other Members in the several parishes composing the district of the Local Board, by bringing the subject fairly and perseveringly before their friends and neighbours, and endeavouring to obtain their support.

In the short time that has elapsed since the appointment of your Committee, it cannot be expected that there should be much of actual business to lay before the Local Board for its consideration; but a great deal of useful preparatory information has been obtained; funds have been collected; information has in some degree been disseminated; and a machinery has been organized for diffusing that information more widely, and for combining the individual and detached efforts of Churchmen into a whole, and thus concentrating their strength. And if the means now in operation be actively and zealously employed, your Committee have no doubt that a very considerable amount of feeling in favour of church education which now exists, will be called forth into beneficial exercise.

Your Committee look forward with great expectation to the visit of an authorised Inspector. They anticipate from it much good in every way; in an increase of energy and activity in all schools subjected to its wholesome influence, and in the excitement of an interest in the subject of education generally. For they are impressed with the truth of their respected Diocesan's observation, that "the whole efficacy of the system turns, in fact, upon the Inspection."

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[*] The building of a Training and Commercial School, with the Master's House, at Lincoln, is nearly completed.

Seeing, then, that the Local Boards of each Diocese are acting upon a known and published plan in connexion with, and in subordination to, their respective Diocesan Boards; that the Diocesan Boards in like manner are acting in concert with each other and with the National Society—incorporated by the Crown, nearly thirty years ago, for the education of the poor—and in similar subordination to the known principles and published rules of the latter; and that the objects of the whole are simply the promotion, improvement, and extension of education, in conformity to the principles of the Established Church; while no other condition of union in the schools connected with the Boards is insisted on, than the use of the Holy Scriptures and of the Church Catechism; your Committee cannot but express a strong hope that enough has been said to commend the cause to the zealous co-operation of every friend to sound and Scriptural education.

NATIONAL SOCIETY

FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH.

THE National Society's Training College for the Education of Masters, at Stanley Grove, Chelsea, will be opened for the reception of Pupils on an early day, notice of which will be given in the next "Ecclesiastical Gazette."

It is intended to admit, in the first instance, ten youths, of ages ranging from fifteen to seventeen years, who will be received *on trial* for the first three months; after which, if their conduct and character shall be approved, and they shall be found to possess the requisite ability, they will be placed on the foundation, and will then be required to sign a bond of apprenticeship to the National Society, extending from the date of the signature to the expiration of their twenty-first year. During this period they will be maintained, free of expense, by the National Society.

Candidates for these Exhibitions will be required to bring high testimonials (one, at least, from a Clergyman of the Church of England) as to moral character, docility, and general aptitude for the way of life on which they are to enter. They will also have to pass an Examination before they are received. They should be lads of good capacity, should read well, and write a good hand, and show considerable readiness in arithmetical calculations. The actual amount of proficiency which they may have attained, will, however, be less considered than the quickness and teachableness, as well as disposition for teaching, which they may display.

The Pupils will lead a life, not only of the strictest regularity and order, but of great simplicity. They will be required to work in the garden, and to perform a number of domestic operations, as an essential part of the education which they are to receive.

A dietary table, and a code of regulations, will be prepared by the Committee of the National Society, which will be read to the Pupils on their entrance, and to which they will be expected strictly and cheerfully to conform.

A medical certificate, testifying to the sound constitutional health of the Candidate, will be required previously to his being placed on the foundation.

By order of the Committee,

DERWENT COLERIDGE, *Principal.*

National Society's Training College,
Stanley Grove, Chelsea.

The Proprietors of the Educational Magazine have determined to discontinue the publication of it after the present month. As the Prospectus, which was issued at the beginning of the year, announced that the work had met with "much kind encouragement," it may seem strange that they should so soon find it necessary to take this step. The fact is, that the circulation has been quite as great as could be expected; nevertheless, the Proprietors found, at the close of the last year, that it was not sufficient to save them from a considerable pecuniary loss. They were unwilling to raise the price of the work, and thus to put it out of the reach of the poorer Schoolmasters; but they hoped that, by some new arrangements, they might increase its popularity; at all events, they wished to complete another volume. They are now fully convinced that a periodical devoted to a single subject cannot obtain an extensive circulation; and, on some accounts, it is more convenient, both to them and to the Editor, that it should be discontinued at once.

The Editor undertook the work merely as an experiment, which, it was thought, might promote the cause of Education. He was by no means sanguine about its success, or about his own power of making it attractive; but he was unwilling to decline the task, if there were the least prospect of its tending to remove difficulties out of the way of the teacher, or to unite Churchmen in the promotion of a great object. He neither repents of having made the attempt, nor is at all disturbed at its failure. Plan after plan must be tried, before it can be ascertained clearly which is the right one; the principles which the Magazine has adopted are permanent, and cannot be affected by the loss of its feeble advocacy.

The Editor cannot omit this opportunity of thanking the kind friends who have enabled him to continue the Magazine through sixteen numbers. He has felt it a great honour and pleasure to be associated with them in such a labour, though he has often regretted that articles which he thought might have been most useful in enlarging and correcting the views of persons engaged in Education, were not likely to be more widely known. He hopes that some of them, especially some of the series of articles which have appeared during the last few months, will be completed and published separately.

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